FOVRE GODLY AND LEARNED TREATISES.

Intituled,

I. *A Remedy against Covetousnesse.*

II. *An elegant and lively Description of Spirituall Death and Life.*

III. *The Doctrine of Selfe-deniall.*

IV. *Upon the Sacrament of the Lords Supper.*

DELIVERED

In sundry *Sermons*, by that late famous Preacher, and worthy instrument of Gods glory, IOHN PRESTON, Doctor of Divinitie, Chaplaine in Ordinarie to his Majestie; Master of *Emanuel* Colledge, and sometime Preacher of *Lincolnes Inne.*

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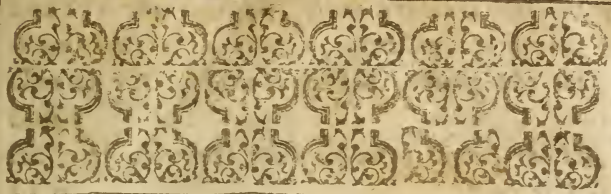

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FINIS.

COLLOS. 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 sinfull desire of getting or keeping Wealth or Money.* The inordinate lusting after Honours, that is stiled Ambition; too much affecting of Beautie, is called Lustfulnesse; and Lust is an inordinate affection, which when it propoundeth Riches for its object, is called Covetousnes, *which is Idolatry.* Now Idolatry consisteth in one of these three things: 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 wee make the creature a God; that is, by conceiving it under the notion of a God: so did they which worshipped *Iove*, *Mars*, and those Heathens that worship the Creatures as Gods. Thirdly, when as wee 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, that it can performe that unto us which God only can, this thought is Idolatry. Now that Covetousnesse is Idolatry, is meant onely in this sence when as wee thinke that riches can doe that for us which God onely can; as that they can doe us good or evill. *Esay*, 41.23. *If they are Gods*, saith God, *let them doe good or evill.* God onely doth good and evill, therefore hee is distinguished from Idols because they cannot doe it. Affections follow opinions, and practise followes affections. Therefore *Heb.* 11 6. *He that will come to God must beleeve that he is, & that he is a rewarder of all those that seeke him.* None will worship God, unlesse they beleeve that God can comfort and releeve them in all their distresses; So no men will earnestly seeke after wealth or riches till they have an opinion, that riches and wealth will yeeld them comfort, or be a strong tower of defence to free them from inconveniences; this makes them to trust in them, and this thought is Idolatry. There are two Points of Doctrine that arise from these words: The first, is this.

That

That to seeke helpe and comfort from any creature, or from riches, and not from God alone, is vaine and sinfull. Doct. 1.

The second is this.

That covetousnesse which is Idolatry, is to bee mortified. Doct. 2.

For the first; That to seeke helpe and comfort from any creature and not from God alone, is vaine and sinfull: It must needs bee so, because it is Idolatry. Now in Idolatry there are two things. First, Vanity and emptinesse, 1. *Corinth.* 8.4. *An Idoll is nothing in the world*; here it is Vanitie. Secondly, Sinfulnesse, there is no greater sinne than it. It is extremely vaine, because we attribute that to it that doth only belong to God; To think, that if I am well, if I am strong in friends, have a well bottomed estate, that then my mountaine is strong on every side, I shall not be removed, this is sinfull and vaine; yee shall not live a jot the better or happier for it; A strange Paradoxe, contrary to the opinion and practice of most men. If wee consult with our treasures, doe not we thinke that if we have such wealth and such friends, that wee should live more comfortably and happily? There is no man but will answer that hee thinketh so: But yet my brethren yee 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 victorie*: 1. Psal. 33.17.

That is, though it be as fit a thing as can bee in it selfe, yet if it bee left to its 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 its selfe is vaine to procure health; without God they are nothing worth: hee that thinkes otherwise erreth. *Luk.* 12.19. *It was the folly of the rich man that hee thought so; and therefore* sang a *Requiem* to his soule, *Eate drinke and be merry, O my Soule, thou hast goods laid up for thee for many yeares:* hee did not thinke himselfe happie, because he had an interest in God and his favour, but because hee had abundance of outward riches; And therefore you see the end of all his happinesse, *Thou foole, this night shall thy soule be taken from thee*, and then what is become of all his 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 tels us, they will not doe the deede; *this night shall they take away thy soule, and then all thy happinesse is gone.* The rich man thought before that he had beene secure as long as his wealth continued with him, that he needed not to expect any calamity; but now hee sees that he built upon a sandy foundation. *David* though an holy man, being established in his kingdome, having subdued all his enemies, and furnished

nished himselfe with wealth and treasure, hee thought *that his mountaine was then made so strong that it could never bee moved*; that *to morrow shall bee as yesterday and much more abundant*; but, *no sooner did God hide his face, from him, but he was troubled*, *Psal.* 30.7. To shew, that it was not his riches and outward prosperity that made him happy, but God onely: So *Daniel*, 5. 23. *Belshazzar* when as he thought himselfe happy, being environed with his Wives, Princes, and Servants; when *as hee praised the gods of silver and the gods of gold*, abounded with all outward prosperity and reposed his happinesse in it, is counted but a foole by *Daniel* for it; *Because hee glorified not God, in whose hands his breath and all his wayes were*; and therefore he was destroyed.

These things of themselves will not continue with us, nor yet make us happy. Wee take not a step to prosperity or adversity, but Gods hand doth leade it. My brethren that heare mee this day, that have heretofore thought, that if ye had such an estate, such learning, such ornaments, and such friends, that then yee were happy; to perswade you that it is not so, it would change your hopes and feares, your griefes and joyes, and make you labour to bee rich in faith and in good workes. It will be very hard to perswade you to this, yet we will doe what we can, and adde certaine reasons which may perswade you to

beleve it to bee so, if God shall adde a blessing to them, and joyne the operation of his Spirit with them to perswade you.

Reason. 1. First, this must needs be so, in regard of Gods All-sufficiencie; hee alone is able to comfort without the creatures helpe: else there were an insufficiencie and narrownesse in him, and so hee should not bee God. If hee could not fill our desires every way, hee were not All-sufficient; Even as the Sunne should bee defective, if it needed the helpe of torches to give light. God is blessed not onely in himselfe, but makes us also blessed; it is the ground of all other Commandements; *Thou shalt love and worship the Lord thy God, and him onely shalt thou feare:* Wee *must love him with all our hearts, with all our soules;* let not the creature have one jot of them, because all comfort is from God. *Gen.* 17. 1. *I am God all-sufficient, walke before me, and be perfect:* that is, love me altogether, set your affections on none but me, yee neede not goe unto the creature, all is in me. If the creature could doe any thing for to make us happy and not God, then wee might step out to it; but the creature can adde nothing to it, God onely is all-sufficient to make you perfect every way; though the creature be used by God as an instrument, yet it is onely God that makes you happy and gives you comfort, and not the creature.

Deut. 6. 13. Matth. 4. 10. Deut. 6. 5.

Secondly,

Secondly, it must needs bee so because of the vanitie and emptinesse of the creature: It can doe nothing but as it is commanded by God; he is the *Lord of Hoosts*, who commandeth all the creatures, as the Generall doth his army. A man having the creatures to helpe him, it is by vertue of Gods command. It is the vanitie of the creature that it can doe nothing of it selfe, except there be an influence from God. Looke not then to the creature it selfe, but to the influence, action and application that it hath from Gods secret concurrance with it. What it is to have this secret concurrance and influence from God unto the creature, you may see it expressed by this similitude; Take the hand, it moves because there is an imperceptible influence from the wil that stirres it: So the creature moving and giving comfort to us, it is Gods will it should doe it, 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 concourse from God, doing thus and thus. And to know that it is from God, yee finde a mutability in the creature, it works not alwayes one way: Physicke and all other things are inconstant; somtimes it helps, sometimes not, yea many times when as yee have all the meanes yet they faile; to shew that there is an influence from God, and that the creatures

Psal. 59. 5.

creatures are vanishing, perishing and unconstant of themselues.

Thirdly, It must be so, because it is sinfull to looke comfort from any thing but from God: because by this wee attribute that to the creature, which onely belongs to God; which is Idolatry. The creature steales away the heart in an imperceptible manner, as *Absolom stole away the peoples hearts from David*; or as the adulterer steales away the love of the wife from her husband. This makes you serve the creatures: this makes you settle your affections on the creatures: if they faile, yee sorrow; if they come, yee joy: and yee doe this with all joy, with all delight and pleasure, and desire; This is a great sinne, nay it is the greatest sinne: as adultery is the greatest sinne, because it severs and dissolves the marriage; so is this the greater, because it severs us from God, and makes us cleave to the creature.

2 Sam. 15. 6.

Vse. 1. The maine Consectarie and use from this, is; To keepe you from hasting 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, that they have no time at all to serve God in: they are busie about riches, honours, credit, or the things whereon their pleasures doe

doe pitch: but if this be digested, it will teach you to seeke all from God, who disposeth all things, and to whom *the issues of life and death*, of good or evill doe belong. Consider with your selves and you shall finde; that the reason wherefore yee seeke for outward content and comfort, is because you thinke it will doe you good if you have it, or hurt if you have it not. But herein you erre, giving that to the creature which onely belongs to God. *Esay*, 41.23. *If the Idols bee God, saith the Lord, let them doe good or evill*; The scope of this place, is to cut off the whorish and adulterish affection of those, who have an eager and unweaned desire after earthly things, by shewing, that they can doe us neither good nor hurt. Therefore God punished *David* exceedingly *for numbring the people*; because he thought that they could strengthen him against his enemies without Gods helpe. Wherefore, *Ieremie*, 9. 23. 24. *Thus saith the Lord, let not the wise man glory in his wisedome, neither let the mightie man glory in his might, neither let the rich man glory in his riches, but let him that glorieth, glory in this; that hee understandeth and knoweth that I am the Lord, which execute loving kindnesse, Iudgement and Righteousnesse in the earth.* As if hee should have said: If these things could doe you good or hurt, there were some reason that you might seeke them: but there is nothing in them that you should desire

Psal. 68. 20.

2 Sam. 24.

them; *For it is I onely that execute Mercy and Iudgement*, all good and evill is from mee. Therefore *Psalme*, 62. we have this caveat given us. *If riches increase set not your hearts vpon them*, magnifie not your selves in them or for them, for all good and comfort is onely from God; else you might set your hearts on them; but now all power and kindnesse is from him, therefore your wealth can never doe it.

Object. But it may bee objected: That God doth comfort us and make us happie in this life by meanes, and riches are the meanes; Wherefore then may we not seeke to them to get this comfort?

Answ. To this I answer; That *God doth reward every man according to his workes*, not according to his wealth. Yea hee can comfort us without these; *For he is the God of all Consolation*: 2. *Cor.* 1. 3. and that both *Inclusive* and *Exclusive*; all comfort is in him, and from him, none without him. If wee thinke to have it from honours, wealth or friends, we deceive our selves, for they are vaine and profit not, 1 *Sam* 12. 21. 22. *Turne yee not aside, for then shall yee goe after vaine things which cannot profit nor deliver, for they are vaine.* All these things without GOD, will profit you nothing.

Object. But will not health, wealth and friends profit us?

Answ. No, not all, they are vanitie, they are empty in

in themselves, they cannot doe it: they are in themselves but vanitie; having the creature yee 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 fitnesse 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, all their debts paid, if they had such and such friends, then all would bee well with them: and who is it that thinks not thus? But let those that entertaine such thoughts, consider the vanitie of the creature: all our sinnes proceed from the over-valuing 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, to see that it is vaine: this will keepe you right, and hinder you from going from God and cleaving to the creature.

To presse this further, consider these foure things first.

First, if ye goe another way to worke, beleeve all ye see, and seeke comfort in the creature; consider yee shall loose your labour. It is not in the power of the creature to yeeld yee any comfort; if yee busie your selves in seeking any comfort from it, ye walke in a vaine shadow: *Psal. 39. 6. Surely every man walketh in a vaine shadow, surely they are all dis-* 1.

quieted in vaine: Hee heapeth up riches and knoweth not who shall gather them: If we looke comfort from riches, wee looke it but from a shadow, all our labour is in vaine. There is a *shadow of the Almightie* in which some men walke, where they shall be sure to finde this comfort: Others there are that walke in the shadow of the creature, 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 body, yet it is nothing: So these outward things may seeme to have something in them, but yet indeed they have nothing; those who seeke for comfort in them commit two evills, *Ierem.* 2.13. *They forsake God the fountaine of living waters, and digge unto themselves pits which 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 dig to our selves 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 on the true substantiall good, not on vanities: If wee see a man come to an orchard full of goodly fruits and hee should catch onely at the shadow of them, netling his hands, and spending his labour,

Psal 91.1.

bour in vaine, wee would account him either a foole or a mad-man; yet wee in the cleare Sunne-shine of the Gospell, (such is our madnesse) doe catch and seeke after shadowes with trouble of minde and sorrow of heart, neglecting the substance.

Secondly, Consider that you seeke your happinesse, the wrong way, in that you seeke it in worldly things, they are not able to helpe or make you happy; 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 consisteth not in themselves, but in something else: It lies in observing the rule that God hath appointed to them: the fire, observing the rule that God hath given it, is sure; so is it of water, so of all creatures animate and inanimate, their happinesse consists in observing the rule that God hath prescribed to them. The Law of God is the rule that we must walke by, following it as a rule we are happy: hee that keepeth the Commandements shall live in them: hee that departeth from them is dead. Everie motion of the Fish out of the water is to death, but every motion of it in the water is to life: So let a mans motions bee towards God, then they are motions to life, but let him move after outward things, and it is a motion to death and misery; therefore, if yee seeke this comfort from outward things, 2.

yee goe the wrong way to get it.

3. Thirdly, Consider that you make a wrong choise, yee seeke not that which will doe it. If you seeke for this comfort from God, all is in one place, but if yee seeke for it in the creatures, yee must have a multitude of them to comfort you; yee must have health, wealth, honours, friends, and many other things; but one thing will doe it if yee goe the right way: yee shall finde it onely in God. *Martha shee was troubled about many things, when as one thing onely was necessary.* If yee seeke comfort in earthly things, ye must have a thousand things to helpe it, but godlinesse which hath the promise of this life and of the life to come doth yeeld this comfort of its selfe, if that yee seeke it in it. It is a great advantage for us to have all comforts in one thing: Godlinesse onely hath all these comforts, therefore seeke them in it.

Luk. 10. 41. 42.

4. Fourthly, Consider, that that comfort and happinesse which you have from the creature, is but a dependent felicity, and it is so much the worse; because it depends on the creature, which is mutable and uncertaine: how much better is it to depend on God, in *whom is no shadow of variety or change.* Every creature is weaker by how much it hath more dependency on another creature: and so are yee weaker by how much more yee depend on outward things. If yee depend on friends,

James 1. 17.

friends, they may change their affections, and become your enemies, or death may take them away, and then your happineſſe is gone: If yee depend on riches, *Prov.*23.5. *Wilt thou ſet thine eye on that which is not? For riches certainely make themſelves wings, and flie away like an Eagle towards heaven*; and then your happineſſe is gone: But if yee ſeeke and place your happineſſe in God, in whom is no change nor 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, 1 *Cor.*1. 30. *Chriſt of God is made unto us, Wiſedome, and Righteouſneſſe, and Sanctification, and Redemption. That no fleſh might reioyce in its ſelfe, but that he that glorieth, might glory in the Lord.* For this end, God conveied Chriſt unto us; that hee might make us beleeve, that we fare not the better for any creature, that ſo wee might rejoyce onely in the Lord: therefore hee hath made Chriſt redemption from all evill, that hee might furniſh us with all good: Chriſt hath redeemed us from hell and miſery, from want of good things: ſeeke not then a dependancy 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 Iudgement: 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 on him in good earnest. A little you say, with Gods blessing will doe much. Labour not therefore, neither toile yee to leave great portions to your children (the common pretence that men have for their covetousnesse) though you leave them never so much, if Gods blessing bee 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 ye did leave your children onely Gods blessing, would it not be sufficient though you leave them little or nothing else? Yee thinke not so: and yet whatsoever ye 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, that must effect it: yee 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 deceipts which do hinder your practise of these things; which are these.

Deceipt. 1. One Deceipt that deceives men is, that they are ready to say, that these things are the blessings of God. Why then should not wee rejoyce in them? As for afflictions they are crosses,

crosses, and therefore wee grieve for them : if these then did not adde to our blessednesse, why count wee them blessings, and account Povertie as a crosse ?

To this I answer, that if yee take them as blessings yee may rejoyce in them, as the instruments by which God doth you good. Blessings are relative wordes, they have reference unto God : if yee consider them without reference unto him, they cease to be blessings : therefore if yee consider them meerely as blessings, yee may rejoyce in them. Now yee receive them as blessings :

First, if yee depend on God for the disposing, continuing, and want of them, if yee thinke yee shall enjoy them no longer than God will. If yee thinke this with your selves, wee have Wives, Children, Friends, and Riches, 'tis true we have them, but yet they shall not continue with us an houre or minute longer than God will : If ye 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 helpes him : wee looke more to the good will of our friends, than to their gifts: so we should looke more to Gods Will and pleasure, than to the benefits which he bestowes on us. The consideration of these things as blessings, must raise up your thoughts to heavenly thinge, to consider that whatsoever is

1.

is done in earth, is first acted in heaven; the Sunne is first eclipsed there, and then here: so your estates are first eclipsed there, before that they are here. Looke therefore on GOD, and on these as meerely depending on Gods will, and then you enjoy them meerely as blessings.

2. Secondly, yee looke on them as blessings, if yee looke on them so, as to know, that yee may have them in aboundance without any comfort. Instruments have nothing of themselves; whatsoever they have is put into them. A man may have wealth, friends, and all other outward things, his mountaine may seeme to be strong, yet without Gods blessing on them, he may want comfort in them. When as yee thinke thus, that yee may have these things without comfort, it is a signe that your eye is on God, that yee looke on them onely as the Vehiculaes or Conduit pipes, to convay comfort. The aire yeelds light as an Instrument, though it hath no light of its owne: the water may heat, but not of its selfe, but by that heate which is infused into it by the fire: So if a man drinke a Potion in beere, the beere of its 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 yeeld you any, it is by reason of that comfort which God puts into them.

Thirdly,

Thirdly, yee doe then enjoy them as blessings, if you thinke that 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 comfort in their hearts, than those whose corne and wine are increased, Psalm.* 4. 7. Those who have but a small Cottage and a bed in it, are many times more happie, more healthy, and sleepe more quietly, than those rich men, *whose wealth will not suffer them to sleepe: Eccles.* 5.12. Many there are, that seeme to want outward things 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 as with many*; So he can comfort with few friends and externall blessings, as well as with many: Yea hee *can make a little that the righteous have, more comfortable than all the revenues of the vngodly*, be they never so great. That which hath been said of blessings, the like also may bee said of crosses; yee may grieve for them if yee take them as crosses: but withall take heed, that you account not those things crosses which indeed are no crosses. Want was no crosse to *Paul*, nor yet Imprisonment: for in *the one he abounded*, in the other *hee sung*: It is advantage unto us many times to have outward blessings

3.

2 Cor.6.10.

1 Sam.14.6.
2 Chr.14.11.

Psal.37.16.

Phil.4.12.
Acts 16.25.

blessings taken from us. It is advantage to us to have bloud taken away in a Pleurisie: it is good sometimes to lop trees, that so they may bring forth more fruit; so it is good many times for us to have crosses to humble us, and to bring us nearer to God: yet yee may sorrow for the losse of these things, and take it as a crosse, if yee can say this from your hearts, that yee are not afflicted, because ye are made poore, because your wealth is taken from you but because it is Gods pleasure to take it from you, either for the abuse of it, or else to punish you for some other sinne. So if that yee are cast into some sicknesse, ye may not grieve for it as a crosse meerely, 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.

Deceipt.2. The second Let and Deceipt is, the present sence and feeling that we have of the comfort that comes from aboundance.

Men are ready to say, that they feele comfort from aboundance of outward things; therefore whatsoever you say to the contrary, is but speculations and fancies. Men are guided by sence, which cannot be deceived; we find and feele comfort in these things by experience, we see a reality in these things, and therefore whatsoever you say to the contrary, is but vaine, and to no purpose.

Answ. To this I answer, you must not judge of things

things according to sence, for sence was never made a Iudge by God, to judge of these things; but judge of them according to faith and rectified reason, which judgeth of things that are to come, that are past & present all together, and so can best judge of these things as they are.

Now for to helpe your judgements in these things.

First, consider what the Scripture doth say of them: what it doth say of pleasure, friends, and riches: the Scripture presents things as they are, and that tels you that they are but *Vanity of vanities, and that all is vanity.* 1. Eccles. 1. 2.

Secondly, consider the Iudgements of others, concerning them who have beene on the stage of afflictions, and have abounded with good workes whilst they lived, but are now gone. 2.

Thirdly, consider what yee will judge of them at the day of death; then men are awaked, they see these things as they are indeed, and then they befoole themselves that they have spent so much time in seeking after those things which will not profit them, and spent so little time in seeking after salvation. 3.

Fourthly, Iudge not of them as you finde them for the present, but likewise as you shall finde them for the time to come, judge of all together. 4.

Now for Sence: you must understand that there is a double sence.

First,

1. First, there is a sence and feeling of the comfort of the creature, as a man that is benummed with cold; is refreshed with fire: or a man that is faintie and feeble in heart, is refreshed with wine.

2. Secondly, There is a supereminent comfort proceeding from an inward apprehension of Gods fauour towards us, in giving these blessings to us.

There may be an inward distemper, which may make our joyes to bee hollow and counterfeit: there may be sadnesse of heart, when as there is outward joy; because there is an inward and supereminent sence which affects the heart another way: and therefore, *Eccles. 2.2. Externall Ioy, is called mad Ioy*; because wee minde it not: It is the joy of joyes, and life of comfort that is from within, that proceeds from the inward man. As the soule is stronger, and the more it is in health, so it findes more comfort, both exteraall and supereminent comfort: Graces are to the soule as health is to the body; the more and greater they are, the more comfort they administer.

Obiect. But yee may object that the creature can administer its owne comfort, and of its selfe.

Answ. To this I answer; That there is an aptnesse and fitnesse in the creature for to comfort us, but yet it can yeeld us no comfort without God: Wherefore keepe your affections in square,

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 right; therefore thus farre yee may joy in the creature, and no further.

First, Yee may joy in it with a remisse joy, and yee may also sorrow for it with a remisse sorrow, yee may joy in it as if *yee ioyed not, and sorrow in it as if yee sorrowed not.* 1. 1 Cor. 7. 30.

Secondly, Ye may joy in them with a loose joy and affection; as they set loose to you, so yee may set loose to them, 1 *Cor.* 7. 29. 30. 31. *Brethren the time is short, it remaineth therefore that those who have wives, be as though they had none; that those that weepe, be as though they wept not; that those that reioyce, as though they reioyced not; and those that buy, as though they possessed not; and they that use this world, as not abusing it,* That is, let your affections be loose to these things: Take any of these outward things, yee may cast your affections on them in a loose manner: goe no further than this; *For the fashion of the world passeth away*; Yee may bee taken away from it, and it from you; therefore affect it no otherwise, than a transitorie thing, and with a loose and transient affection, willing to depart from it, whensoever it shall please God to take it from you. 2.

Thirdly, yee may love them with a dependent 3.

dent affection; they are things of a dependent nature, they have no bottome of their owne to stand on, they onely depend on God, and so yee may love them as depending on him: eyeing the Fountaine, and not the Cesterne from whence they flow: take not the light from the aire onely, but looke to the Sunne from whence it comes.

Deceipt.3. The third Deceipt, is false reasoning: We finde it otherwise by experience: we see that a diligent hand maketh rich, and bringeth comfort: we see that labour bringeth learning; and for the labour which we take to get it, in recompence of it, it makes us happy.

Answ. To this I answer, That this chaine doth not alwayes hold: God breakes it many times; riches come not alwayes by labour, nor comfort by riches; except God bee with the labour, the labour profits nothing. *Psal.*127. 1. *Except the Lord build the house, they labour in vaine that build it: Except the Lord keepe the Citie, the Watchmen watch but in vaine. It is in vaine to rise up earely, to goe to bed late, to eate the bread of carefulnesse*: Yee shall not reape the fruit yee expect, unlesse God bee with your labour. If Christ bee absent the *Disciples may labour all night and catch nothing*; but if he be present with them, then their labour prospereth, *then they inclose a multitude of Fishes*: So when as wee labour and take paines, and thinke to be strong in our owne strength

Luke 5.5.&c

strength without Gods helpe, wee goe to worke with a strong key which will not open; but if Gods hand bee in the businesse, wee doe that with greater facilitie 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 facilitie he was made the *Governour 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 we see a concurrencie of all causes, so that we would thinke that the effect must needs follow, and yet it followes not, and if it doth follow, we have no comfort in it.

First, because God makes an insutablenesse, a disproportion betwixt the man, & the blessing; as betweene *Iudas* and his *Apostleship*. A man may have tables well furnished, Riches in aboundance, 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 bee a concurrencie of things, yet God may hinder the effect; sometimes for good, sometimes for evill: As *Elisha his servant was ready in the nicke, when* 2.

the Shunamite came to beg her possessions and Land of the King, 2. *King*. 8.5. 6. *He was then telling the King how* Elisha *had restored her sonne to life, which furthered her suite*: So on the other side, *Abraham, When hee was to offer up his sonne Isaac: in the instant God sent the Ramme tied in the Bush*, *Gen*. 22. 13. So *Saul* when as he had purposed to kill *David*, *God calls him away to fight with the Philistims*: and as God hinders the effect for good, so hee doth for evill.

3. Eccles.9.11. Thirdly, God doth it sometimes by denying successe unto the causes. *The battell is not alwayes 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 puts it into them.

Deceipt.4. The fourth Deceipt is this: These things are certaine and present, but other things are doubtfull and uncertaine, we know not whether we shall have them or no.

Answ. To this I answer, it is not so: Future, spirituall, and eternall things, are not uncertaine: but those things which wee enjoy here, are; those thing which we here enjoy, as also wee our selves, are subject to changes and alterations: we are as men on the sea, having stormes as well as calmes. Wealth and all outward blessings are but transitory things: but faith and

and spirituall things are certaine and endure for ever: we have an Almighty and unchangeable God, *an immortall incorruptible inheritance: that fadeth not away, reserved for us in the highest heavens.* In temporall things, who knowes what shall bee to morrow; in them *thou canst not boast of to morrow*: but as for spirituall things they are certaine, there is no ambiguity in them. But the maine answer that I give is, that here we must use our faith; consider the grounds on which faith relies, and then the conclusions and consequences that arise from them, take heed to them and be not deceived. If ye beleeve God to be the *Rewarder of all those that trust in him*, as you say he is, why rest you not on him? Why are yee not contented with him for your portion? Why thinke yee not him sufficient? If the creature be God, then follow it; but if God, be God, then follow him, and be satisfied with him: Labour therefore for faith unfained, and walke according to it.

1 Pet. 1. 4.

Prou. 27. 1.

Heb. 11. 6.

Vse. 2. If then it be 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 sinfulnesse of it, and put it into the Catalogue of your other sinnes, that formerly yee have had such thoughts. Every one is guilty of this sinne more or lesse, and this is a sin not small, but of a high nature; *It is Idolatry*: In the

times of ignorance, Sathan drew many men to grosse Idolatry, 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 discerne and pry into it.* Let us therefore examine our hearts, and consider how much wee have loved and trusted the creature: let vs condemne our selues, and rectifie our Iudgements, and judge of things as they are: Let us not thinke our selues happy for that we enjoy the creatures; 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 adulterous love and joy. We have no better rule to judge of adulterous love than this; when as our love to the creature, doth lessen our love towards God.

Iohn.4.24.

Now least we bee deceived in our love to the creature, I will give you these foure signes to know, whether your love to it bee right or no.

First, see if your affections to the creature cause you to withdraw your hearts from God. *Ier.* 17.5. *Cursed bee the man that maketh flesh his arme, and whose heart departeth from the LORD:* It is a signe wee make flesh, our arme, when as wee withdraw our hearts from God; we make the creature our aime,

aime, when as it withdrawes us from God. 1 *Tim.* 5.5. *She that is a Widdow indeed, trusteth in God, and continueth in supplications night and day*: This is a signe that they trusted in God, not in the creature, because they pray unto him. Consider what your conversation is, whether it bee in heaven or no: *Phil.* 3.20. *Our conversation is in heaven*: the neglecting and not minding of earthly things in the former verse, shewed him not to be of an earthly conversation. The more our hearts are drawne from God, the more are they fixed and set on earthly things.

Secondly, consider what choise yee make when as these things come in competition with God and spirituall things: what Bils of Exchange doe you make? Doe ye make *yee friends of the unrighteous Mammon*, not caring for these things when they come in competition with a good conscience, or doe yee forsake GOD, and sticke to them? 2. Luke 16.9.

Thirdly, consider what your obedience is to GOD, whether his feare be alwayes 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, if yee obey riches, then yee trust in them, and not in God. 3.

Fourthly, consider what your affections are: nothing troubles a holy man but sinne, which makes him seeke helpe at Gods hands, and not 4.

in these: on the contrary, nothing troubles a worldly man, but losses and crosses, sinne troubles him not at all: By this judge of your love to Riches, whether it be right or no.

Thus much of the first generall Doctrine; we come now to the second, which is this.

Doct. 2. *That Covetousnesse is to be mortified.*

That Covetousnesse is unlawfull, all know it: the things therefore that will be usefull in the handling of this point, will be to shew you what Covetousnesse is; and why it is to bee mortified.

Now to shew you what it is.

Covetousnesse may be defined, *to be a sinfull desire of getting or keeping money or wealth inordinately.*

1. First, it is a sinfull 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 as wee over-value Riches, set a greater beauty on them than they have, and seeing them with a wrong eye, we lust after them, by reason that we over-value them; And thus to over value them, thus to lust after them, and to thinke that they can make us happy, is Idolatry. The object of it is as bad as the principle, when as the end of getting riches, is either to raise us to a higher condition, or to *fare deliciously every day*; or else

Luke 16.19.

else to *spend them on some lust*, as well as to keepe them. Iam.4.3.

Secondly, it is, of getting or keeping mony; of getting it inordinately, when as wee seeke it by wrong meeanes; or of keeping it inordinately; and that in two cases. First, in not bestowing it on our selves, as wee ought. There is tenacity of this sort among men, *Eccles.* 4.13. *There is a great evill under the Sun; namely, Riches kept by the owners thereof to their hurt*: When as it *is comely and good for a man to eate and drinke, and to enioy the good of all his labour that he taketh under the Sunne, all the dayes of his life which God giveth him, for this is his portion*: And thus to *take his Portion and to reioyce in his labour is the gift of God. Eccles.* 5.18. 19. Then secondly, in not giving to others, being too straight handed, having goods and seeing others to want.

The last and chiefe thing in the definition is, Inordinately, that is, besides the rule of Gods Word. A thing is said to be inordinate, when as it is besides the square, and in doing thus, we doe amisse. 3.

Now this affection of seeking money is said to be inordinate, in these foure respects.

First, when as we seeke it by measure, more than we should. 1.

Secondly, when we seeke it by meanes, that we should not. 2.

Thirdly, when we seeke it for wrong ends. 3.

4. Fourthly, when we seeke it in a wrong manner.

1. For the first, we offend in the measure, when as we seeke for more than God gives us: that which God gives *every man, that is his Portion here, Eccles.* 5.18. And hee that desireth and withholdeth more than his portion, is hee that offendeth in the measure, *Prov.* 11.24.

But how shall I know Gods Will, and what my portion is?

Answ. I answer, by the event: see in what estate and condition God hath set you, see what estate he hath given you, this is your Portion, and with it you must bee contented. GOD hath a Soveraigntie over us, wee are but his subjects, and must be contented with what he gives us: you are contented with that which your Father or your Prince gives you; therefore you must receive that which God bestowes upon you, with all humility and thankfulnesse. If we be soundly humbled, wee *confesse our selves worthy to be destroyed, Ezech.* 36. 32. We confesse with *Iacob, Gen.* 32.10. *That we are unworthy of the least of Gods mercies*; that the least Portion is more than we deserve. The *Prodigall* being humbled, was contented with the lowest place in his fathers house, to *bee as one of his Fathers houshold servants*: and so wee ought to be content with that Portion which *God* hath given us, be it never so small, because it is more than we deserve; and if we desire

Luke 15.19.

desire or seeke for more, this desire is sinnefull.

Secondly, as we ought not to seeke wealth more than is our due; so we ought not to seeke it by unlawfull meanes; not by vsury, gaming, oppression, fraud, deceipt, or any other unlawfull meanes. I adde this of gaming, because it is unlawfull (though it be little considered:) for it is no meanes that God hath appointed or sanctified for to get money; because it is neither a gift nor a bargaine. I dispute not now; whether playing for trifles, to put life into the game be lawfull, but of gaming with an intent to get and gaine money or wealth; this I say is an unlawfull meanes, and such as have gotten money by these unlawfull meanes, are bound to restitution.

Thirdly, when the end of our seeking after money is wrong, then our affection is sinfull, as if wee seeke it onely for its selfe, that wee may be rich; or to bestow it on our lusts. If we make this our end, to bestow it on our lust, and not on necessaries onely, not contenting our selves with so much as shall serve our turnes; if wee seeke it thus, wee seeke it in excesse. He that desirs, money for a journey, desires no more than will serve to defray the costs and expences in his journey; so if a man desires money for any other end, he desires as much as will serve him for that purpose, and no more. So in other things: hee that is sicke, 3.

desires

desires as 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 we desire it for ambition, pleasures, or any other by-respect, this desire is sinful and inordinate.

4. Lastly, it is inordinate, when as we seeke it in a wrong manner, which consisteth in these 5. particulars.

1. First, when as wee seeke it out of love unto it; and this manner of seeking it, is spirituall adultery. *Iames* 4.4 *Yee Adulterers and Adulteresses, know yee not that the friendship of the world, is an enmity with God, and whosoever is a friend of the world, is an enemy to God?* If wee be in love with it for its owne beauty, it is sinfull, it is spirituall adultery.

2. Secondly, when as we seeke it to trust in it; when as we thinke we shall be the safer for it, and make it our strong Tower. Yet *hee that trusteth in Riches shall fall*, *Prov.* 11. 28. And *therefore, if we have food and raiment we ought therewith to be contented*, 1. *Tim.* 6. 8. And *not to trust in vncertaine riches.*

3. Thirdly, when as wee are high minded and thinke our selves the better men for our wealth; when as it makes us looke bigger than we did; as commonly those that are rich doe; therefore 1 *Tim.* 6. 17. *Paul* bids *Timothy, Charge those that are rich in this world, that they be not high minded.*

Fourthly,

Fourthly, when as we seeke it to glory in it; as *David*, hee would number the people to glory and trust in them: this is sinfull; *For he that glorieth, must glory in the Lord not in them*: 1 *Cor.*1.31. 4.

Fiftly, when as we seeke it with too much haste and eagernesse, when as all our *dayes are sorrowes, our travell griefe, and our hearts take no rest in the night. Eccles.* 2.23. When as wee seeke it, not staying Gods leisure; such a desire is inordinate, importunate, and sinfull: therefore, 1 *Tim.6.9.10. Those that will be rich*, (that is, such who make too much haste to bee rich,) *fall into temptation and a snare; and into many foolish and hurtfull lusts which drowne men in perdition and destruction, and pierce them through with many sorrowes.* 5.

But now you will object, that riches are blessings; and demand of me whether you may not desire riches as they are blessings? *Quest.*

I answer, that it is true, that they are blessings, and the reward of the feare of GOD. *Prov.* 32.4. *By humility and the feare of the Lord, are Riches and Honour.* Therefore it is said of *David*, that *Hee died full of Riches.* 1 Chro.29.28 *Abrahams* servant reckoned them as a blessing. *Gen.*24.35. *The Lord hath blessed my Master greatly and he is become great, and hee hath given him Flockes, and Heards, and Silver, and Gold, and Men-servants, and Maid-servants, and Camels and Asses*: *Iacob* counted them as blessings, *Answ.*

Acts 20.35. 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, yee 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 peremptory will, which is mature ripe and peremptory: with this latter will wee may not desire them, but with the former we may; for in the 1 *Tim.* 6.8. *If we have food and rayment, let us therewith be content*: If any man have a desire to be rich; yet having food and rayment let him not so desire more riches; but that hee may be content with it; yea having, or having them not, ye must be content. Now there is a double content; the first is, as when a man is sicke (to expresse it by a similitude) yet he may pray for health, and use meanes to get it with a full and perfect will, yet with a depending on Gods will: so we being in want may desire riches and wealth with a full will, sitting in the meane time under Gods hand, and referring and submitting our wills to his will. Secondly, there is a content, whereby having sufficient for food and rayment wee suffer not our wills actually to desire more, nor to goe beyond the limits which *God* hath set us. *God* hath promised outward blessings as a reward of his service, and propoundeth them to us, as so many arguments and motives to stirre us

up

up to feare him: and therefore wee may desire them as his blessings, with such a remisse and subordinate desire as this; when as we set bounds and limits to the sea of our own desires which are in themselves turbulent, and submit our selves 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 me, yet not my Will but thine be done*: his will was but an inclination, and not a will; so we may wish riches with a remisse will and inclination, but not with a perfect will; that is, wee may not goe about to get them with a full desire and resolution. Mat.26.39.

But how farre may a man desire wealth? Where must hee set limits to his desires? where must they be restrained? *Quest.*

I answer, that hee may desire food and rayment, he may desire that which is necessary for nature, without which he cannot live & subsist: as a man may desire a ship to passe over the sea from one countrey to another, because he cannot passe over without it: so a man may desire foode and rayment in the sea of this life, because without it hee cannot finish his course which God hath prescribed unto him. *Answ.*

Now there is a threefold necessitie.

First, there is a necessitie of expedience, as if a man hath a a journey to goe, its true, hee may goe it on foote, yet he may desire a horse to

ride on, because it will be more expedient for him: so you may desire with a remisse desire, so much as is expedient for your vocation and calling, so much as it requires.

2. 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 dignity; so may they desire to have more than they; so as they desire no more than will bee sufficient to maintaine them in that ranke and degree wherein they are placed.

3. 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 as shall bee expedient for you, because it is no more than nature requires.

Now besides this desire of things necessarie, there is a desire of superfluitie and excesse: this desire proceeds not from nature but from lust; because we desire such a degree of wealth, either to raise our estates, or that we may bestow it on our lusts and pleasures; that like the rich Glutton, *Luke*, 16. *We may be well clad and fare deliciously every day.* Many mens lives are nothing else but playing and eating, eating and playing, and are led alwayes in this circuit: To desire wealth to this or any other super-

superfluous end is very sinfull, and it must needs be so for many reasons.

First, because mans life stands not in abundance & excesse: therefore *Luke*, 12.13,14,15. verses. *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 mee a Iudge or devider over you; and then bids the multitude to beware of Covetousnesse; because that a mans life consisteth not in the abundance of the things that hee possesseth*: That is, though yee have never so much wealth, yet ye shall not live the longer for it; your life consists not in it, no more doth your comfort: for they will but please the sight of your eye, they will not make you more happier than you are; seeke not therefore superfluitie, for your life consists not in abundance: He is but a foole, that thinkes that these things will make him happy, that these will make him rich: all they that are not *rich in God*, are poore; and if they thinke themselves happy and rich in these things, they are but fooles. *Reason. 1.* Luke 12.21.

Secondly, the desire of superfluitie is sinfull, because it proceeds from an evill roote: the fruit cannot bee good that proceedeth from an evill and bitter roote; but this desire proceeds from such a roote; That is, from lust; it comes not from Gods spirit, which biddeth every man to *be content with food and rayment*: Nor yet from nature, which seekes not superflu- 2. 1 Tim.6.8.

superfluities; therefore proceeding from lust it must needs be sinfull.

3. Thirdly, what yee may not pray for, that ye may not desire to seeke after: but we may not pray for superfluities. *Prov.* 30. 8. *Give me neither Poverty nor Riches, feed me with food convenient for me*, not with superfluities: And in the Lords Prayer we are taught not to pray for superfluities, but, *Give vs this day our daily bread*, that is, as much as is necessarie for us, and no more: therefore we may not desire it. The seeking of more than is necessary doth hinder us, and not further us; a shooe that is too big, doth hinder a traveller, as well as one that is too little.

Mat.6.11.

4. Fourthly, it is dangerous, for it doth choake the word, and drowne men in perdition: therefore it is *Agurs* Prayer, *Prov.* 30.8.9. *Give me neither poverty nor riches, feed me with food convenient for mee; least I be full and deny thee, and say, Who is the Lord?* Fulnesse and excesse is alwayes dangerous: full tables doe cause surfeits, full cups make a strong braine giddy. The strongest Saints hath beene shaken with prosperity and excesse; as *Dauid*, *Hezekiah*, *Salomon*; they sinned by reason of excesse in outward things. It is dangerous to bee rich, therefore it is *Davids* counsell, *Psal.* 62. 10. *If riches increase, set not your hearts upon them. A rich man cannot enter into the Kingdome of Heaven: It is easier for a Camell*

Mar.10.23. 24,25.

Camell to goe through the eye of a needle, than for him to enter into Heaven: For if a man be 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, should enter into heaven*.

Lastly, to desire superfluity must needs bee sinfull, because wee have an expresse commaand to the contrary. 1 *Tim.* 6. 8. *If wee have food and raiment, let vs therewith be content*. This is the bound that God hath set us, we must not goe beyond it. If it were lawfull for any man to desire and have abundance, then it were lawfull for Kings; yet God hath set limits to them. *Deut*:17. 17. *Hee shall not multiply 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 brethren*: God hath set us downe limits and bounds how farre wee should goe, therefore to passe beyond them is sinfull, but we passe beyond them, when as we desire superfluity, therefore the desire of superfluity is sinfull. 5.

But may not a man use his calling to increase his wealth? *Quest.*

I answer, that the end of mens callings is 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 man. The ground of which is this. Every man is a member of the Common wealth, every man hath some gifts or o- *Answ.*

ther, which must not lie idle: every man hath some Talents, and must use them to his Masters advantage; and how can that be, except hee 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 bee diligent to serve Christ, and to doe good to men. *He that hath an office must be diligent in it, and attend on it*: every man must attend his calling, and bee diligent in it. If riches come in by our calling, that is the wages, not the end of our calling, for it lookes onely to God: wee must not make gaine the end of our callings; there are many that make gaine their godlinesse, and the end of their professions: *Some preach onely for gaine*: others use all other callings onely for gaine: but if any man wil make gaine the end of his calling, though he may conceale and hide his end from men, yet let him be sure that hee shall answer God, the searcher of the hearts 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 of his calling. *The diligent hand maketh rich*; that is, GOD will surely reward it; not that we 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; using them to his glory and mans good, he doth cast riches,

Rom.12.6. 7.8.

Rom.16.18.

Pro.10.4.

Pro.10.22.

riches on us: Man makes himselfe rich, when as he makes riches the end of his calling, and doth not expect them as a reward that comes from God. I shall expresse it by *Iacob*. *Iacob* he serves *Laban faithfully*, and God *blessed him so that hee did grow rich*: hee went not out of his Compasse and Spheare, hee tooke the wages that was given him, and because Gods end was to 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 God doth blesse him, and increase his riches. God makes men *rich, when as hee gives them riches without sorrowes, and troubles*, when as they come in with ease, without expectation and disquiet: Man makes himselfe rich, when as there is great trouble in getting, keeping, and enjoying them: when as he useth his calling to get riches, or when as hee useth unlawfull meanes. The method that God useth to inrich men, is this; *He first bids us seeke the kingdome of heaven, and the righteousnesse thereof, and then all these things shall bee administred unto us as wages*: we must looke to our duty, and let God alone to provide and pay us our wages: he that takes a servant, bids him onely to looke to his duty, and let him alone to provide him meate, drinke and wages. We are all but servants, God is our Master, let us looke to our duty, and leave the wages to him.

Gen.30.43.

Pro.10.22.

Mat.6.33.

Quest. But whether may not a man take care to get wealth? Is not a man to take care for his estate, to increase it and fit it?

Answ. I answer, hee may lawfully take care of it, observing the right rules in doing it, which are these.

1. First hee 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 hee must not trouble himselfe with so much businesse as may hinder him in his private service unto *God*: if hee doth fill himselfe with too much businesse in his owne calling, or step into other callings, this is sinfull and inordinate. If a man in his owne calling, fill himselfe with so much businesse that hee cannot intend the things of saluation, that hee is so much tired with them that he hath no spare time to search his owne heart, and doe the particular duties necessary to salvation, he then failes in this, and sinnes in his calling.

2. Secondly, his end must not be amisse, hee must not aime at riches. *Abraham* was poore and so was *Iacob*, yet God made them rich and mighty: they were diligent in their callings, and *God* brought in wealth. *God* calls not a man to trust in himselfe, to make riches his aime and end, to seek excesse, superfluitie, and aboundance; to live deliciously, to satisfie his lusts and pleasures; Our aime must bee Gods

Gods glory and the publique 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 chokes the Word*; yee may know whether your care be such a care or not, by these three signes. 3. Mat. 13. 22.

First, if ye be troubled in the businesse you goe about, which trouble consisteth either in desire, feare, or griefe: when as either we desire such a blessing exceedingly, or feare that we shall not have it; or grieve much for the losse of it. 1.

Secondly, when as wee feare that wee shall not bring our enterprises to passe, or attaine to that which we desire. 2.

Thirdly, when as we are troubled at it, if it bee not accomplished, and grieve when as wee fore-see any thing that may prevent it: Care being aright, sets head and hand a worke, but the affections are calme and right, there is no tumult or turbulency in them, the issue of all being left to God. 3

But when is a man a covetous man? *Quest.*

I answer, that then a man is a covetous man, when he hath desires arising within him, which are contrary to the former rules, and he resists them not; or else resists them so weakely and feebly, that he gets no ground of them: hee sees no reason why hee should resist them, *Answ.*

and therefore gives way unto them. A man is not a covetous man, nor yet an ambitious man, which hath covetous and ambitious thoughts; for these the holiest men have; but hee that hath such thoughts, and strives not at all against them, or else strives but weakely, hee is a covetous or ambitious man. A godly man may have these thoughts and desires, but he strives strongly against them, gets ground of them, and gives them a deaths wound: but the covetous man he yeelds unto them, the godly man he gets the victory over them.

1. Now this Covetousnesse is evill in its selfe, and therefore it must be mortified. For first of all, it is *Idolatry*, and *Spirituall Adulterie*: and then it is a *bitter root* having many stalkes on it: he that doth any thing to hold correspondency with it, hee that doth belong unto it, to him it is the root of all evill. *Luke* 16. It keepes a man from salvation, it *choakes the good seed of the Word* sowne in mens hearts. Mat. 13. 22.

2. Secondly, it must be mortified; for the vanity of the object is not worth the seeking: therefore, *Luke* 16. 9. Earthly treasure is set downe in a comparison with the true treasure, and expressed in these foure circumstances.

1. First, it is called, *the Mammon of unrighteousnesse and wicked riches*, because it makes men wicked; it being opposed to spirituall blessings, which are best.

2. Secondly, *It is least*, because it doth least good,

good, preserves us not from evill, 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 false and counterfeit. 3.

Lastly, it is not *our owne*, it is anothers mans; Riches are the goods of others, not our owne, *Luke* 16.12. and *Luke* 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 bee taken away from vs*. Fourthly, they *are not the best*: and therefore our desire after them should be mortified. 4.

From hence therefore be exhorted to mortifie this earthly member, *Covetousnesse*, which is *Idolatry*; a sinne to 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 to it, though they have least cause and reason for it. Professors of Religion are subject to it, many times it growes up with the Corne and choakes it; therefore use effectuall meanes to root it out of your hearts. *Vse.*

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. 1. Psal. 119.36.

Secondly, be humbled for sinne: wee are so covetous and desirous of money, because 2.

wee are never humbled for sinne, so much as wee should bee; and this is the reason why many would rather let Christ goe than their wealth and riches.

3. Thirdly, use them to better purpose than formerly yee have done; make friends with them, find some thing better than them to set your hearts upon: except yee have a better treasure yee will not vilifie and depart with these. Labour therefore for true *Godlinesse with content, which is great gaine*, 1 *Tim.* 6.6. This will heale the malady, and take away the false pretence of gathering, having, and affecting riches.

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FINIS.

AN ELEGANT AND LIVELY DESCRIPTION OF Spirituall Life and Death.

DELIVERED

In divers Sermons in *Lincolnes-Inne*, November the 9.th M.DCXXIII. vpon *Iohn*, 5.25.

BY

I. P. then Batchellor of *Divinitie*, and Chaplaine in Ordinarie to the Prince his *Highnesse*.

Ignatius Epistola 15. ad Romanos.

Mors est vita sine Christo.

LONDON,
Printed by *Thomas Cotes* for *Michael Sparke*, at the blue Bible in *Greene-Arbor*.
1632.

AN
ELEGANT
AND LIVELY
DESCRIPTION OF
[illegible]

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BY
[illegible] Bachellor of Divinity, and
Curate in Ordinary to the Prince his
[illegible]

[illegible]
[illegible]

LONDON,
Printed by [illegible] for [illegible]
[illegible]
1[illegible]

AN

Elegant and lively description, of Spirituall DEATH and LIFE.

IOHN 5.25.

Verily, verily, I say unto you, that the houre is comming and now is, when the dead shall heare the voyce of the Sonne of God, and they that heare shall live.

THE Occasion of these words was this: when as Christ had affirmed to the *Iewes, that God was his Father, and the Iewes went about to kill him for it*, ve.18. He proves what he had said by this argument: He that is able to give life to the dead is God, or the Sonne of God; But I am able to give life to the dead; (*The houre is comming and now is, when the dead shall heare the voyce of the Sonne of God, and those that heare it shall live;*) Therefore I am the Sonne of God. In briefe, these words shew Christs Divinity by the effects of it, that he can quicken the dead. In

In these words we may consider these parts.

1. First, the subject on which Christ doth exercise his Divinitie; and that is, on dead men; *The dead shall heare the voyce of the Sonne of God,*

2. *and shall live.* Secondly, the instrument by which he doth it, and that is, *by his Word*; which is not meant onely the bare preaching and hearing of the Word; but such an inward, commanding, powerfull, operative word, that makes men doe that which is commanded them: Such a word was spoken to *Lazarus* being dead, *Lazarus come forth*; and he did it. This word commands men, and makes them to obey it.

3. Thirdly, the time when he will exercise his divinity; *the houre is comming, and now is*; that is, the time shall come when as it shall bee abundantly revealed, the fruit of the Gospell shall appeare more plentifully and fully hereafter, but yet it is now beginning to appeare; there is now some small fruit of it. Lastly, it is

4. affirmed with an asseveration or oath; *Verily Verily I say unto you*: And these are the parts of this Text.

Out of these words I purpose to shew you these three things.

1. First, *What the estate of all men is out of Christ.*

2. Secondly, *what we gaine by Christ.*

3. Thirdly, *what we must doe for Christ.*

1. First, we will shew you what your state is out

out of Christ, for this will make you to prize him more. And the point for this is,

That every man out of Christ is in a state of death, or dead man: that is, All men how ever they are borne living, yet they are still dead men: without the living Spirit the root is dead. Hence are these places of Scripture, *Gen.2.17. The day that thou eatest thereof thou shalt die the death. Mat.* 8.22.*Let the dead bury their dead. Ephes.* 2.1. *You hath he quickened, who were dead in trespasses and sinnes.Eph.*5.14. *Awake thou that sleepest, stand up from the dead, and Christ shall give thee light.* The meaning is, that all men are spiritually dead. This will be of some moment, to shew you that you are dead without Christ. Yee account it a gastly sight to see many dead men lie together, it affects you much: but to see a multitude of dead men walke and stand before us, that affects us not. The naturall death is but a picture or shadow of death, but this spirituall death, is death indeed: As it is said spiritually of Christs flesh, *Ioh.6.55.That it is meate indeed.* Now that you may know what this death is, I will shew you,

Doct.1.

First of all, what this death is. 1.

Secondly, how many kinds of this death there are. 2.

Thirdly, the symptomes and signes of this death. 3.

Fourthly, the degrees of this death. 4.

For the first; what this death is; it consists in

What this spirituall death is. 1.

in two things. First, in death there is a privation of life: then a man is dead, when as the soule is separated from the body: so a man is spiritually dead, when as the soule is separated from the quickning spirit of Grace, and righteousnesse: This is all our cases, *In us there dwels no good*, there is no Spirit of life within us: the Soule is so out of order, that the spirit is weary of it and forsakes it. When the body growes distempered and unfit for the Soule to use, then the Soule leaves it. Even as when the instrument is quite out of tune, a man layes it aside; whiles it is in tune he plaies on it: So a man dwels in a house as long as it is habitable and fit to dwell in, but when it becomes unhabitable he departs: so, as long as the body is a fit organ for the soule, it keepes it; when it becomes unfit, it leaves it. Even so the holy Ghost lives in the soule of man, as long as it is in good temper, but being distempered by sinne, the holy Ghost removes. You may see it in *Adam*: as soone as hee did eate of the forbidden fruite, the holy Ghost left him, and he lost his Originall righteounes.

Rom. 7. 18.

Secondly, in this death as there is a privation, so there is also a positive evill quality wrought in the soule, whereby it is not onely void of goodnesse, but made ill. In the naturall death when a man dyes, there is another forme left in the body; so in this spirituall death, there is an evill habit, left in the

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the ſoules of men: This you may ſee *Heb.9.* 14. where the workes you doe before regeneration, are called, *Dead workes*: there would be a contradiction in calling them *dead workes*, if there were not another poſitive evill forme in man, beſide the abſence of the quickning Spirit, which forme is called *Fleſh* in the Scriptures.

Rom.7.18. Chap.8.1.4. to 10.

But it may be objected, that ſinne is a meere privation of good, that it is a *Non-ens*; therefore fleſh cannot bee ſaid to be an operative qualitie and forme of ſinne.

Object.

To this I anſwer, that though all ſinne be a meere privation, yet it is in an operative ſubject, and thence it comes to paſſe that ſinne is fruitfull in evill workes. As for example, take an Horſe and put out his eyes, as long as hee ſtands ſtill there is no error; but if he begins to runne once, he runnes amiſſe, and the longer hee runnes, the further hee is out of the way wherein he ſhould goe; and all this becauſe he wants his eyes, which ſhould direct him: So it is with ſinne, though in its ſelfe it be but a meere privation, yet it is ſeated in the ſoule, which is alwayes active: *Anima nunquam otioſa*; The goodneſſe that ſhould inlighten it is taken away, and there is a poſitive evill qualitie put into it, that leades us on to evill.

Anſw.

Conſider farther whence this death proceeds, the originall of it, is the underſtanding & mind of man, which is *primũ vivens, & ultimum*

mum moriens. That which lives first and dies last. The cause of life is the understanding inlightened to see the truth; when the affections are right, and the understanding straight, then we live; when it is darkened, all goes out of order. *Ioh.* 1.4. speaking of Christ, it is said, that *in him there was life, and the life was the light of men*: he was life because hee was light, he did inliven men, because he did inlighten them. therefore *Ephe.* 5.4. the Apostle speakes thus to men; *Awake thou that sleepest, stand up from the dead, and Christ shall give thee light*: because light is the beginning of spirituall life. Therefore it is said, *Iames* 1.18. *Of his owne will begot he them, by the word of truth*: that is, the word rectifies the understanding and opinion, which is the first thing in this spirituall birth: *and Ephe* 4. 22.24. *Put off the old man which is corrupt, according to the deceitfull lusts thereof; and put on the new man, which after God is created in holinesse, and perfect righteousnesse.* The old man is corrupt according to the deceitfull lusts: that which is here called deceitfull lusts, &c. in the Originall, signifies, *lusts proceeding from error*, and *holinesse proceeding from truth*; Lust proceeds from error, in mistaking things; for lust is nothing else but affection misplaced, proceeding from error: and that holinesse in which God delighteth, in which his Image consists, comes from truth. When *Adam* was alive, hee judged aright, because then

then the wheeles and affections of his ſoule were right: Being dead by reaſon of his fall, he loſt his ſight, hee ſaw no beauty in the wayes of God; and this is the caſe of all unregenerate men: but when the Spirit rectifies the judgement and convinceth men of ſinne and righteouſneſſe, then they beginne to revive. To be dead is to have the underſtanding darkned, the judgement erronious: to be alive is to have the underſtanding inlightened, and the judgement rectified; And thus much for the firſt, what this death is.

We come now to the kindes of this death, which are three.

The kindes of Spirituall death.

Firſt, there is a death of guiltineſſe: one that is guiltie of any offence that is death by the Law, is ſaid to be but a dead man. So every one by nature is a dead man, bound over to death though he be not executed. 1.

Secondly, there is a death in ſinne that is oppoſite to the life of ſanctification, *Ephe.* 2.1. *You hath he quickned, who were dead in treſpaſſes and ſinnes*: and there is a death for ſinne that is contrary to the life of Glory. 2.

Thirdly, there is a death that is oppoſite to the life of joy: in hell there is a life, man is not quite extinguiſhed, but yet men in hell are ſaid to be dead, becauſe they have no joy. This death conſiſts in the ſeparating of God from the ſoule; when God is ſeparated from the ſoule; then man dies this death of ſorrow. 3.

God joynes himselfe to the soules of good and bad: to those that are not sanctified, he joynes himselfe in a common manner, and thence it is, they have common joy, common comfort, common civility; to the godly he joynes himselfe in an extraordinary manner, by which they have extraordinary joy: now when God is separated from the soule, then comes a perfect death; see it in the separation of God from Christs humanity. God withdrawing himselfe from him but for a time, he crieth out, *My God my God, why hast thou forsaken mee*; As God withdrawes himselfe more or lesse, so is our joy, our sorrow more or lesse. Thus much for the kinds of this death.

Mat. 27. 46.

The symptomes of Spirituall death.

Wee proceed now to the Symptomes or signes of this death, and they are foure.

The first is this; men are said to bee dead when they understand nothing, when as there is no reason exstant in them, when they see no more than dead men. The life is nought else but the soule acted: then a man is said to live when the understanding part is acted. So man is spiritually dead when as his understanding is darkened, when as hee sees or understands nothing of Gods wayes, *because they are spirituall, and he carnall.*

1 Cor. 2. 14.

Object.

But it may bee objected: men understand things belonging to faith and repentance, carnall men not yet sanctified have some understanding of these.

I answer,

I answer, that they may understand the materials belonging to godlinesse as well as others, but yet they relish them not, they see them not with a spirituall eye. *Tit.* 1.16. *They are to every good worke reprobate*; they cannot judge aright of any good workes, as to like, approve and love them; to see a beauty in them as they are good: *Rom.* 8.7. *the wisdome of the flesh is enmitie with God, for it is not subiect to the Law of God*, the Greeke word is ὑποτάσσεται; the meaning is not that they understand it not, but they like it not, they relish it not, they tast it not; they thinke of Gods wayes, that they are but folly, 1 *Cor.* 2.14. *They are at enmity with them, they count them drosse.* *Answ.*

The second symptome of death is, want of motion: where there is no motion, there is death. All men naturally want this motion, they cannot judge or doe any good thing by nature: they may doe the *opus operatum*, but they cannot doe it in an holy manner; their prayers, their hearing, receiving of the Sacrament, and the like, are dead workes without faith the principall of life, how ever they may be faire in other mens eyes. 2.

The third signe of a naturall death, is sencelessnesse; so men are spiritually dead, when they are not affected with Gods judgements, when they *have hard hearts which cannot repent*, *Rom.* 2.5. *when they have hearts as hard as a stone*, *Ezek.* 36. 27. or when they are affected with 3.

them onely as naturall men apprehend evill; not from a quickning Spirit, but from a selfe-love.

4. Lastly, in naturall death, there is a losse of that vigor, that beauty in the face and countenance, which is in living men: So in men that are spiritually dead, there is no beauty, no vigor, they have death in their faces: they may have painted beauty, which may be like the living, (as he said: *pictum putavi esse verum, & verum putavi esse pictum:*) they may be much alike, yet they haue not that livelinesse and beauty as living men have, Gods beauty (*the beauty of holinesse*) is not found in them.

Psal. 96. 6. Psal. 110. 3.

Object. But it may bee objected, they have many excellencies in them, they know much, they excell in morall vertues.

Answ. I answer, they may have excellencies, as a dead man may have Iewels and chaines about him, yet they are dead: they have them, but yet they are *as Iewels of gold in a Swines snoute*; they are as *Swine*, their good things make them not men; they are beautifull, yet they are but dead men; as the evill workes of good men make them not bad men: so the good workes of evill men, make them not good. Thus much for the signes of this Death.

Prov. 11. 22. 2. Pet. 2. 22.

4. The degrees of Spirituall death.

We come now to the degrees of this death, in all these deathes there are degrees: First in the death of guilt, if you have had more meanes, the guilt is greater, if you make no

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use of them. *The Gentiles they shall onely be condemned for breaking the Law of nature*, because they knew no other Law; *The Iewes they shall be condemned for sinning against the Law of nature, and the Law of Moses*, they had a double Law, and shall be condemned for the breach of it; Christians having a treble Law, the Gospell, the Law of nature, the morrall Law, *shall be condemned for all three*,; and among all Christians, such as have had more meanes, and better education, the greater shall their punishment be. Rom.2.12. 13,14,15,16

Secondly, in the death opposite to the life of sanctification, there are degrees. Now yee must know that there are no degrees in the privative part of death, but they are onely in the positive. The lowest step in this second death is to have *enmity to the wayes of God, being fighters against God*, and enemies to the Saints; this is the lowest step. The second degree is, when as men are not so active that way, but yet are *dead in pleasures*, ambition, covetousnesse, and the like. There is a generation of men which trouble not themselves to oppose God and the Saints, but give themselves to pleasures, and like those Widowes, 1 *Tim.*5.6. *are dead in pleasures, while they are alive.* The last step in this death, is the death of Civility. Civill men come nearer the Saints of God than others, they come within a step or two of heaven, and yet are shut out; *they are* 2. Rom.1.30. Heb.10,29. Act 5.39. 1 Tim 5.6. Mar.12.34.

not farre from them the kingdome of Heaven, as Christ said to the *young man*; yet they misse of it as well as others.

3. Thirdly, for the death that is opposite to the life of joy, the degrees of it are more sensible: Some have legall terrors, the beginnings of eternall death; others have *peace of conscience, and joy in the holy Ghost*, the beginning of eternall life. And thus much for the degrees of these deaths.

Rom.14.17.

Object. Now hearing that all are dead in trespasses and sinnes, yee may object; If wee bee dead, why doe you preach unto us? If we be dead, we understand not, wee move not, we are not capable of what you say.

Answ. 1. To this I answer, First, there is a great difference betweene this spirituall death, and naturall death.

1. For first, those who are naturally dead, understand nothing at all; but in those who are spiritually dead, there is a life of understanding, by which they themselves may know that they are dead; men who are naturally dead, cannot know they are dead.

2. Secondly, those who are spiritually dead, may understand the wayes of life: though they relish them not, yet they may heare and receive them, which those who are naturally dead cannot doe.

3. Thirdly, those who are spiritually dead, may come to the meanes, to the poole in which

which the Spirit breathes the breath of life; whereas naturally dead men cannot come to the meanes of life.

Secondly I answer, that though yee are dead, yet hearing may breed life, the word can doe it. There was an end why Christ spake to *Lazarus*, that was dead, *Lazarus come forth*, because his word wrought life; therefore though yee are dead, yet because the word can worke life in you, our preaching is not in vaine. *Answ. 2.* Ioh. 11. 43. 44.

Lastly, this death is a voluntary death. Men who are naturally dead cannot put life into themselves; no more can those who are spiritually dead when they have made themselves dead. Men die this death in a free manner; I cannot better expresse it, than by this similitude. A man that is about to commit the act of murther or treason, his friends perswade him not to doe it, for if hee doth, hee is but a dead man; yet notwithstanding he will do it; we say of such a one that hee is a dead man willingly. So wee tell men, if they doe thus and thus, that they goe downe to the Chambers of death, yet they will doe it. Hence is that *Ezek.* 18. 31. *Why will ye die, O ye house of Israel?* implying that this spirituall death in sinne, is a voluntary death. 3.

But ye will object, men are not quite dead, there are some reliques of Gods Image still left in them; how are they then dead? *Object.*

Answ. To this I answer, that there is a double Image of God; first a naturall, standing in the naturall frame of the soule, as to be immortall, immaterial; So there is understanding, will and reason, and some sparkes of life left in us, as the remainder of a stately building that is ruinated: but yet there are no sparkes of the living Image of God left in us, the spi-
Ephes.4.24. rituall Image of God *consisting in holinesse and true righteousnesse, remaines not*; the Papists indeed deny it, but how will they answer the rule of the Fathers: that *Supernaturalia dona sunt penitus ablata, naturalia quassata*; that supernaturall gifts are utterly taken away, no sparkes of them remaine.

Object. But it will be objected, that though men by nature have nothing left, yet there is now an universall ability and grace, an universall sufficiency given unto them.

Answ. To this I answer, that that which they call
1. *universall grace*, is the same thing that nature is, but they put another tearme upon it; it is found in nature, and common to all wherever it is, therefore it cannot be grace. For in grace there is alwayes something that is peculiar.

2. Secondly, if there should bee an universall grace, the Saints would be no more beholding to God, than other men; if God give all alike to all, it should not bee God, but themselves that put the difference.

3. Thirdly, if there were that generall sufficiency

ency, it would take away all election: there might then be prescience, but no election, no predestination to death or life.

Fourthly, if there were a generall grace, what is the reason that *Paul* made it such matter of difficulty to answer that question of election, *Rom. 9.* If *Aristotle* and other Heathen, if every one have such a generall sufficiency, *Paul* would not have made such a scrupulous answer, and have *cried out of the depth.* 4. Rom. 11.33.

Fithly, there is no such universall ability, because *that which is borne of flesh is flesh, and that which is borne of the Spirit is Spirit*; we are all *borne of the flesh*, and cannot therefore have this spirituall sufficiency. 5. Ioh. 3.5.6.

But yet there are some spirituall gifts in men. *Object.*

I answer, that we cannot have these spirituall gifts if we are not borne of the Spirit; *that which is borne of the flesh is flesh.* Not *Bellarmine* himselfe, nor any man else will say that all are borne of the Spirit. It is our Saviours owne speech. *Iohn* 15.2. *Every branch in me not bearing fruite, he taketh away, and it is cast out, and withered*; that is, as the branch not being in the root, bringeth forth no fruit, so men as long as they are not ingrafted into Christ, bring forth no buds, no fruite at all; they may heare the word, but they cannot make use of it, they cannot doe it without the Spirit, and that *Answ.*

is free: *it breatheth where it listeth*: compare *Iohn* 3. 8. *the Spirit breatheth where it listeth*, with *Iohn* 6.44. *No man can come unto mee unlesse the Father draw him*, that is, not as a sheepe is lead with a bough; for Christ doth not say, *no man* will *come*, but, *no man can come except the Father draw him*; compell him as it were by force, not perswade him by intreatie: that is, unlesse he changeth, and taketh away his wolvish will.

Obiect. But it will be objected, that God drawes every man.

Answ. I answer, that the context concludes against this. For Christ doth bring this in, to shew the reason, why many did not receive his Doctrine; and hee concludes with this, that men therefore doe not receive it, because God doth not draw them: *None can come unto me except the Father draw him.*

Obiect. I will answer one objection more and so conclude: If we are dead, to what end is the Law given, why are wee commanded to doe thus and thus, if we be dead?

Answ. To this I answer, that the Law is given to this end, to *shew us our weaknesse, and to leade us unto Christ*: it is not giuen us to keepe exactly, for that is impossible: *it was impossible to keepe it through the weaknesse of the flesh*, *Rom.* 8.3. the Law was therefore given that wee might know our weaknesse; not that we should keepe it, but *that Christs righteousnesse might bee fulfilled*

filled in us by faith. Gal.3. 24. the Law is our schoolemasted to bring us to Christ, that we might be iustified through faith, that is the end of the Law.

But it will be objected: that in as much as we are commanded to doe things impossible, mans nature is destroyed, for man is a free creature. Secondly, the command implies an absurdity, an impossibility, to bid a man doe that which hee cannot doe; to bid a man that is in a deepe Well, bound hand and foote, to come out himselfe is foolish; yee may blame him for falling in, it is absurd to bid him come out. *Obiect.*

To this I answer, that there is a difference betweene the externall binding, and the bonds wherewith a man is fettered by sinne; There is an externall impediment, which a man cannot remove, as when he is fettered in the well; but there is no externall impediment, when as men are bound in the chaines of sin. When wee command you to doe thus and thus, all the businesse is with the wil, we rather say men will not, than they cannot come. There is liberty when as a man hath *eligibile* or *non eligibile*; when hee hath a thing in his owne choise, when there is no impediment, when hee may argue both wayes: If a man out of the perversnesse of his nature doth it not, it is not compulsory, but free; a beasts action is not free because hee cannot reason on both sides, but *Answ.*

when

man when hee conſiders arguments on both ſides, when hee can ſay, doe not doe ſuch a thing, but doe ſuch a thing; when he can conceive arguments on both ſides, he is free; there is no ſuch externall impediment in him, as to bid one in darkenſſe, to doe a thing of the light, or one bound hand and foote in a pit, to come out; ſince the chiefe impediment here, is in the depraved wils of men, which God doth rectifie and change by his grace and Spirit, through the uſe of meanes.

Vſe 1. If then every man out of Chriſt bee in an eſtate of death, let every man examine himſelfe, and conſider whether he be a dead man or no; this is the great *quere* or queſtion in this mutability and incertaintie of things. Let us make the life to come ſure; our life is uncertaine here; but have we this ſpirituall life, are we living men? then wee are happy: but are we dead? then he that is not partaker of the firſt reſurrection, ſhall not be partaker of the ſecond. It is too late to begin to live, when we are dying, certainely the time of our naturall death is a time of ſpending, not of getting or inquiring after life: If yee deferre this ſearch while yee are in health, when ye lie on your deaths bed, when ye ſhall ſee heaven and hell immediately preſented unto you, this queſtion will hold you ſolicitous, and then you ſhall ſee that this ſpirituall life, is the life indeed. The time of this naturall life, is not

not long; the candle burnes not long if it burne out; yet it is oftner blowne out than burnt out; men oftner fall downe than come down from the tree of life: this Tabernacle is often throwne downe before it fals downe, therefore in this ſhort life make your ſelves ſure of eternall life.

Now there are two things which hinder this ſearch and inquirie after ſpirituall life.

The firſt is a falſe opinion; men thinke themſelves in the wayes of life, being in the wayes of death; they thinke there is a greater latitude in the Goſpell than there is. 1.

The ſecond is, men are not at leaſure; there are millions of buſineſſes in their heads, ſo that they cannot hearken to the whiſperings of conſcience; they have no ſpare time to be wiſe unto ſalvation; *It will be our wiſdome therefore to conſider our end*, *Deut.* 32. 29. To helpe you therefore in this *Quere*, whether you are dead or alive? Conſider firſt, if ever you have beene dead. Secondly, if ye have beene dead, whether yee are made alive. 2. 1. 2.

Firſt, I ſay, conſider whether yee have beene dead or no; I meane, whether ſin hath beene made alive in you, that you might die. *Rom.7.9.10 I was alive without the Law once, but when the Commandement came, ſinne revived, and I died*; that is, the Commandement awakens my ſinnes, and they being alive I died; ſinne when it affrights not a 1.

mans

mans conſcience, then hee is dead; when it wounds the conſcience, then hee is alive. The Law being brought to the ſoule by the Spirit, yee ſee the rectitude of the Commandement, and your owne obliquity and crookedneſſe; then ſinne is alive and ye die. *Peter* preaching to the Iewes, *Acts* 2. recites to them their ſinne in crucifying the Lord of glory, which ſinne was made alive, and *pricked them at their hearts.* Sinne was dead in *David*, till *Nathan* and the Law came unto him, afterward hee lived and was humbled. *Luke* 5. *Peter* ſeeing Chriſts Divinitie by the draught of Fiſhes, cries out, *Depart from mee Lord, for I am a ſinfull man*; hee had ſinnes in him before, but they were dead; then they were made alive. *Paul*, hee had ſinnes that were dead in him, but when the outward light (which was but a tipe of his light within) did ſhine about him, then he dies, and his ſinnes were made alive. So *Ioſephs* brethren had ſinnes, but they were not made alive *till they were put in priſon, then their ſinne in ſelling their brother Ioſeph lived, and they died.* Hath ſinne ever beene alive in you by the commandement to ſlay you? that is, hath it bred ſuch an apprehenſion in you, as of death; (not a ſigh or two for a day, that is no ſlaying of you, but ye muſt apprehend ſinne as death, as one that is to bee executed forthwith apprehends death, ſo muſt you apprehend ſinne) then it

Gen. 42. 21. 22.

it is a ſigne, that there is life within you.

Secondly, are yee made alive againe? Is there ſuch a change in you as if yee were other creatures, as if yee lived an other life? Where this life is, it works an alteration and a change, gives us another being, makes us to bee no more the ſame men; *Who ever is in Chriſt, is a new creature*; it works a generall change from death to life; it makes all our actions to bee vigorous, like the actions of living men, *Old things paſſe away, all things become new*, it makes men lead a new life: If old acquaintance and luſts would draw us away, we anſwer that we are dead, that we live no moe to theſe, that now we have not our owne wills: *Chriſt lives in us and workes in us*, Gal.2.20. *It is not I that live, but Chriſt lives in me. The ſame mind will bee in us that was in Chriſt Ieſus*, Phil. 2.5. Now if ye deſire to know whether Chriſt live in you or no, or whether you are in an eſtate of death; you muſt ſee whether you have theſe two things which are in every one in whom Chriſt liveth: firſt ſee whether you live to him: *He died that we ſhould not live to our ſelve, but to him alone.* In morall things the end and principle are all one. Before Chriſt lived in you, all you did was from your ſelves, ye were your owne principle and end: but Chriſt living in you, there is another end; ye eye Chriſt, ye looke to him, all that ye doe is done in ſincerite, it is done for him and from him.

2.

2 Cor.5.17.

2 Cor.5.15.

But

Quest. But how can Christ be the end of our callings, eating, drinking, and recreations?

Answ. I answer, that of every action Christ must be the end, yee must doe as a man in a journey; though every step he treades he thinkes not of his journeies end, yet the generall aime of every step must be for that end, and that causeth every step: so in all yee doe, the generall end must be Christ.

2. Secondly, if Christ live in you, your hearts cleave to him, as to the Principle of life, as the child to the dug, or the element to its naturall place. What ever our life is, we cleave to it: Some place their life in their credit, take away it, and they die: others in riches; take away them, and they perish. What ever is your god, if it be taken away, you perish. Therefore *Iohn. 6. 68. When Christ demanded of the twelve, whether they would likewise goe away; Peter makes this answer; Lord, whither shall we goe? thou hast the words of eternall life.*

3. Thirdly, ye may know, what life ye liue, by the food that feedes it. Oyle feeds the Lampe, fuel the fire. If your life be fed with the duties of obedience, then yee live. *If ye keepe my Commandements, yee shall live in them*, saith Christ: you shall live in them as in your proper element, as the Fish in the water; every motion out of it, is to death: There are two sorts of men to whom this triall doth belong.

The

The first are those, *who have a name they live and yet are dead, like the Church of Sardis, Rev.3.1.*

The second to whom this belongeth, are *those* who are *dead* indeed. 2.

The first of these, are like the Angels that take bodies, and doe actions; they are not truly living men, though they appeare to be. Now the signes that Characterise these dead men from those that are truly living, are five, taken from the signes of the fained life, in the Spirits that have bodies but onely in appearance whereby they are distinguished from bodies that truly live. 1.

First, Angels that take assumed bodies, eate and drinke, and are not nourished: *as the Angels that came to Lot, and Abraham*, and had created bodies. So these dead men doe all the actions that living men doe; they heare, they pray, they reade, but they turne it not into flesh and bloud, because there is no life in them: they are not the stronger for hearing, or any thing they doe; they thrive not, as those that have the *Boulimia*, they eate and drinke yet they grow not, because there is an *Atrophy* in their bodies We preach to men, yet they are the same this yeare as they were the last: they have a name to live and yet they live not, they turne not the meanes to flesh and nourishment; it is a signe of a living man that he growes. That which is said of a good wit, that it makes use

The characters of those that are spiritually dead. 1

of every thing, may be said of grace; it turnes all the passages of Gods providence into nourishment; stormes as well as faire gales, helpe a living man to the haven. Affliction, prosperity, all put him on and helpe him forwards. Take one not having this life, doe what yee will, hee thrives not; as an unthrift, put him to what trade you will, he thrives not, hee is still on the losing hand; so these men, prosperity, adversitie, helpe them not: put any thing to a dead man to doe, he doth it not; so these men, the Word and Sacrament helpes them not, because they are dead.

2. Secondly, the motion of the Spirits that take assumed bodies, is not from any inward principall, nor from the motion of life within: so the actions of men that are not alive, are not from the principles of life, they are not vitall motions; but as in other actions, the Wheeles goe as long as the spring is up that moves them: so the actions of men that are dead, as long as the springs are up and the influence continues, they move. When they are sicke and apprehend death, then they will doe many things; but these being gone their goodnesse is ended: whilst they deepely apprehend some accident, they will be good, that being gone and forgotten, their goodnesse ends: Many whiles they have good acquaintance, and are in good company, will be good, but when they are gone, their goodnesse ceaseth.

ſeth. Theſe men have golden outſides, they ſeeme to have the Kings ſtampe upon their actions, yet they are but counterfeit; they pay God in counterfeit coine, not in currant mony; their actions have a *forme of religion, but yet the power is wanting*; all they doe is but a meere formality; their Prayers, their Sabbath keeping are but in ſhew; thoſe actions and duties that have moſt power and life in them, they doe leaſt of all reliſh, they taſt them not, becauſe they have no life in them. In generall, all the actions that men wanting life doe, they are but dead workes, they may bee deceived with them for a time, but when death comes, they ſhall finde them to be but dead. *Remigius* a Iudge of *Loraigne* tell, this ſtory, that the divell in thoſe parts did uſe to give money to Witches, which did appeare to be good coine, ſeemed to be currant money at firſt; but being laid up a while, it then appeared to be nothing but dried leaves: ſo the divell deceives men now, he makes them to doe outward actions, which have a faire ſhew, but when they need them, they then appeare as they are, to be nothing but dead leaves, becauſe the principle of life is wanting.

1 Tim. 3. 5.

A third propertie of aſſumed bodies is this, that they are taken up onely for a time, and then are laid downe againe, as the Spirits that take them lifted: ſo in theſe men which ſeeme to live, there is an inconſtancy and mu-

tability in their lives, they lay downe their religion as occasion serves. If that they did was done in respect to God, it would bee alwayes the same, their company and occasions would not alter it; but because it is not done in respect to God, therefore as their company and occasions are mutable, so is their religion. *They are as inconstant as Clouds without raine, that are quickly scattered*; like wandring Stars, *or like the morning dew*, that is soone dried up. The Saints have an inequalitie in their lives, yet they never die againe; they may be sickly, *but these men are twice dead, trees plucked up by the rootes*, that never grow againe: The Saints may bee as sheepe soyled with a fall, but they can never become Wolves againe, but these men they turne Wolves againe, so did *Pharoah* and *Saul*. The Saints have their *Turbida intervalla*, their ebbing and flowing, their full and their waine; but yet all these cloudings doe but obscure their graces not extinguish them: the darkenesse of the night extinguisheth not the light of the Stars, but covers it; so doe these cloudings but only cover the graces of the Saints. All the goodnesse of other men that seeme to live, are but *Lucida intervlla*, they are good but by fits, when as those that live are bad but by fits, *Nullum fictum est diuturnum*, their goodnes is but counterfeit, therefore it lasts not, it holds not out.

Iude 12.

Hosea 6.4.

2 Iude 12.

Another

Another distinguisher of these walking Ghosts from living, is this: the actions they doe, they doe them not as living men do, they make apparitions onely and vanish. Those men that have nothing but civility, it quickly vanisheth, they are like the Church of *Sardis*, *Reve.* 3.1. *that had a name shee lived, and yet was dead*: their workes are not perfect throughout, they were but linsey-wolsey, they were not thorow paced in the wayes of God, but shuffell; they graspe at both, and comprehend neither; they doe many things, but not all. As the young man that came to Christ, *Christ looked on him, and loved him*; what distinguished him? one thing was wanting, his workes were not perfect, his heart was set upon his wealth, he would doe any thing else, his heart was not weaned or divorced from it. *Saul* had a name to live, but yet his workes were not perfect, *when Samuel came not*, then hee was discovered; that was but his triall, he would not rest in God. *Herod did many things*, yet he was not perfect, hee would not leave his incest; so all that have but a forme of religion they are Wolves though they have a sheepish outside, they are not perfect, ye shall know them by their workes.

4.

Mar.10.21.

1 Sam.13.8. 9.10.

Mar.6.20.

But what workes are those that we cannot see them doe?

Quest.

I answer, they may be exact in the first, yet faile in the second Table, and those that practise

Answ.

ctise the duties of the second Table, faile in the duties of the first. If men be exact in the duties of both Tables, *their religion is pure and undefiled, Iam.* 1.27. If they faile in the duties of one table, to make their religion pure, is to mend in the other. These civill men wrong no man, yet they content themselves with a bare formalitie; this is not pure Religion: we say this is pure Religion, if yee bee fervent in prayer, and content not your selves with formality of Religion without the power.

5. Lastly, these walking ghosts, doe but shew themselves to men, they company not with them; yee see them and heare no more of them. Ye shall know living men, by their companying and loving of the Saints; as sheepe and doves they are never out of company, and keepe no other company but their owne. Yee shall finde in others these differences.

1 First, either they delight not in all the Saints; We must love all the Saints, this particle *all*, is put in *all Pauls Epistles*; these love not all the Saints.

Ephe.1.15. Col.1.4. 2 Thes. 1 3.

2. Secondly, if they love all the Saints, yet they love not the Saints onely, yee must love none but the Saints. If yee love the Saints because they are Saints, then those who are not Saints, ye doe not love; that is, yee love none with the love of friendship, and intimate familiarity

familiaritie but the Saints; yet love them with a love of pitty, and we all faile in this love.

Thirdly, they doe not love *those that excell in vertue*. If your hearts be not right, ye dislike all those that goe beyond you in holinesse, and practise. 3. Psal. 16. 3.

Lastly, though they make a shew, they love them, yet they doe not shew the effects of their loves to them. And thus much for the helpes and discovery of the first sort of men, that have a name they live, and yet are dead. 4.

The second sort of men to whom this use is directed, are those who are quite dead; yee shall know them by these markes or Symptomes. 2. The markes and signes of those who are spiritually dead.

First, yee shall finde coldnesse in them; in death there is no heate: so their prayers and performances are cold, they are dead, wanting fervency. 1.

But the Saints want heate as well as others, they also are cold. *Object.*

I answer, though sometimes they want it, yet they are quickly made hot againe, because there is life in them; as Charcole is quickly kindled, because it hath beene in the fire, so the Saints are soone kindled, breause they had fire in thē before, Others are as greene wood, or rather as matter that is not combustible, as the Adamant, that will not bee made hot with fire; Living men, admonitions and the *Answ.*

fire of good company will heate againe, so wil it not the others.

Secondly, ye shall know them by their stiffnesse and hardnesse. It is a signe of death to be inflexible: Wicked men are as hard as flint to Gods commandes, but as soft as waxe to that which humors them. Are yee tractable? Do you delight in your owne wayes, and yet continue the same men, keepe the same company? Doe yee abide still in the same place, or goe on in the same tract? then ye are dead: In many things you may be tractable, but the maine is, whether yee are flexible in those things that are connaturall unto you. These deale with us as *Iohanan* did with *Ieremiah*, *Ier.* 42. He said he would goe downe into *Egypt*, hee would doe any thing, *that God should bid him, whether it were good or bad*; but when *Ieremy* had told him and the people that they must not goe downe into *Egypt*, then they *say that he spake falsely, God did not send him with such a message*: If Gods will had suted with his, hee would have done what hee would have had him to doe: your triall is when you must offer up your *Isaacke*, when you must part with those things that are most sweete unto you.

3. Thirdly, dead men are senceless, like Idols that the Psalmist speakes of: *they have eyes and see not, eares and heare not, mouthes and speake not, feet and walke not, they have sences to* discerne, but there is yet an inward eye, they want

Psal. 115. 4. 5. Psal. 135. 15. 16.

want; they ſee no beauty in the wayes of God; therefore they thinke there is no ſuch matter, becauſe they have eyes and ſee it not, they have mouthes and taſte it not, they reliſh it not, they ſmell no ſweet ſavour from the graces of the Saints, when as the graces of the Saints have a ſweet ſavour, *like an ointment powred out*, *Cant.* 1.2. So for feeling, they feele not, they are not ſencible of the judgements or threatnings; the Law nor the Goſpell move them not, they have hard and inſenſible hearts; the more inſencible they are, it is a ſigne, they are more dead: the more ſencible wee are of the threatnings or promiſes, the more life is in us.

Laſtly, dead men are ſpeechleſſe; there is no breath in them. *Out of the aboundance of the heart the mouth ſpeaketh.* The drie and empty channell drives not the mill, but a full ſtreame ſets it on worke. If the heart bee full of life, the tongue is full of good ſpeeches, *Prov.* 10. *The words of the righteous are as fined ſilver*, becauſe there is a treaſure within them; *but the words of the wicked are nothing worth*, becauſe their hearts are evill. As it is ſaid of evill men, *that their tongues are ſet on fire of hell*; ſo the tongues of the righteous are ſet on fire by heaven. *Eſay* 19.18. *they ſpeake the language of Canaan.* In hypocrites there is loquacity as blaſing meteors, and in Saints there is ſometimes an indiſpoſition by reaſon of ſome ſinnes, which

Mat. 12.34.

which make them like to ſprings that are dammed up with ſtones and mudde. Yet judge not of them by ſuch fits, but take them as they are in their ordinary courſe; the mouth ſpeaketh out of the abundance of the heart. Every man is delighted in ſome genious operations, in things that are ſutable to him; if there be aboundance of life, aboundance of grace within a man, he delights to ſpeake of it: as all men are ſeverally diſpoſed, ſuch are their ſpeeches. Now all theſe are privative ſignes of death, I will adde one more that is poſitive.

5. Fiftly, looke what life a man lives, he drawes to him the things that nouriſh it, and expelleth that which hinders it. If a man bee alive to ſinne, he drawes that which is ſinfull, but holineſſe and the meanes of grace, he expels as contrary to him: What doth ſatisfie his luſts, that he doth; he may doe good for a time, but he is quickly ſicke of it.

Obiect. But I doe much good, I abſtaine from much evill, may ſome men ſay.

Anſw. To this I anſwer, that if one member lives, it is a ſigne the whole body lives; ſo if one mortall ſinne live in you, it is a ſigne you are dead. Truth of grace cannot ſtand with one mortall ſinne unrepented, unſubdued: one diſeaſe kils a man as well as an hundred; ſo one living luſt kils you: Doth any luſt live and reigne in you, it kils you.

Obiect. But what is it to live and to reigne?

I anſwer,

I anſwer, when a man ceaſeth to maintaine warre with his luſt, and reſiſts it not; when a man layes downe the weapons, when he ſeeth his luſt is naturall to him, and therefore yeelds unto it, then it reignes in him. There is no man that lives the life of grace, but hee hath this propertie, that hee ſtrives againſt all ſinne to the utmoſt, not in ſhew, but in ſinceritie; he ſtrives againſt the occaſions of ſinne though they foile him; hee ſtill maintaines warre againſt them, and ſo they live, and reigne not in him. *Anſw.*

2. If every man out of Chriſt be in an eſtate of death, let us not deferre repentance, but doe it whilſt wee may. Repentance makes a dead man to be a living man: What is it that makes you deferre repentance? Yee thinke yee can change your courſes, and ſorrow when you liſt, therefore ye deferre it. If men be dead, and repentance puts as it were a new ſoule into them, makes them to paſſe from death to life, then it is not ſo eaſie a thing. Suppoſe yee had *Ezekiahs warning*, is it in your power to make your ſelves live? No, it is beyond your power; God onely can doe it. Every man lies before God, as that clod of earth, out of which *Adam* was made. God muſt breathe life into him, elſe hee continues dead. God doth not breathe life into all, *He quickens whom hee will.* It is your wiſdome therefore to waite on him in his Ordinances: if ye have good motions *Vſe 2.* Eſay 38.1. Ioh. 5.21.

tions begun in you, presse them forwards, they are offsprings of life. Thinke seriously, am I dead or alive? If dead, why then say, its not in my power to quicken me, its onely in God to doe it, and he doth this but in few, those whom he quickneth are *but as grapes after the Vintage*, or as *the Olives after the beating*; how then shall I bee in the number? Give your selves no rest; know that it is God that breatheth, and then depend on him. Make that use of the doctrine of election, with care and more solicitude to locke to your selves. *God workes both the will and the deede of his good pleasure, worke out therefore your salvation with feare and trembling.* If repentance bee a passage from death to life, if it bee such a change, then labour for to get it. *The Spirit doth not alwayes strive with men*; yee are not alwayes the same, yee will sticke in the sand, grow worse and worse, if yee grow not better and better. No more power have you to change your selves, *than the Blackmore hath to change his skinne, or the Leopard his spots*; the time will come, when you shall say as *Spira* did: O how doe I desire faith, would God I had but one drop of it; and for ought wee know he had it not.

Ier.3.14. Esay 17.6.

Phil. 2.13.

Gen.6.3.

Ier.13.23.

Vse 3. Thirdly, learne from hence to judge aright of naturall men; for all the excellency they have, yet they are but dead men; If a man be dead, wee doe not regard his beauty; all excellen-

excellencies in naturall men, are but dead. It is a hinderance in the wayes of God, to overvalew outward excellencies, and to despise others that want these trappings: let us say, for all these excellencies, yet he is but a dead man, *wee know none after the flesh any more*, 2 Cor. 5. 16. Againe for your delight in them, know that this death differs from naturall death, for these dead men are active, and ready to corrupt others, they have an influence, that doth dead those, who are conversant with them, sinne communicates as well as grace. Nothing so great a quench-cole, as the company of bad men: there is an operative vertue in them to quench mens zeale, as the droppings of water will quench the fire, though they cannot wholly extinguish it being once kindled.

Fourthly, if all out of Christ are dead, learne to judge of the Ordinances of God, and the meanes of salvation, let us not undervalue nor over-value them; the Ordinances cannot bring life of themselves, no, not the Word, nor Sacraments; If yee are sicke and send for the Minister, hee cannot quicken you; the Ordinance is but a creature, and cannot give life. If we speake to the eare, and Christ speake not to the heart, it is nothing: Let your eyes therfore be fixed on Christ, beseech him to put life into you, and pray to God for a blessing on the meanes: the Ordinances

Vse 4.

nances are but dead Trunkes, as Pens without Inke, or Conduit-pipes without water. Learne then that God doth convey life by the Ordinances, that they themselves cannot give life, therefore doe not over-valew them. Yet know withall, that God doth not worke but by his Ordinances; the spirit breathes not in Taverns or Play-houses, but in the Church assemblies. *Act.* 10.44. *whiles Peter was preaching to Cornelius, and his family, the Spirit fell upon them*: so the Spirit *fell on others by laying the Apostles hands on them*; the ordinances are the *Vehiculum* of the Spirit; give what is just to them, and no more; give them neither too little nor too much, do not over-value them, but yet neglect them not: neglect not the Sacrament, ye know not what ye do when ye neglect to receive it; ye think *that ye ate and drink your own damnation, if ye receive it unreverently*; Absence from it is a sinne as well as the remisse and negligent receiving of it. Sicknesse and death yee feare, why then doe you neglect the Sacrament, why doe you receive it unworthily? Whence are those Epidemicall diseases amongst us? the cause of them is from hence, that yee neglect the Sacrament, that yee receive it unworthily. 1 *Cor.* 11. 30. *For this cause many are weake and sicke among you, and many sleepe.* Consider the danger of neglecting the Sacrament, *he that came not to the Passeover, must bee cut off from the children of Israel*; the same

1 Cor. 11. 29.

Levit. 23. 29. 30.

ſame Equitie remaines ſtill in the Sacrament; the cauſe of that was, becauſe he was to come up with the reſt, to remember the death of the firſt borne of *Egypt*, and the redemption from their bondage, hee being paſſed over thereby: It is now the ſame ſinne to neglect the Sacrament, the Equity ſtill remaines. Are ye e ſo ſtrong in faith as yeneed it not? To bee abſent from the Word, yee thinke it a ſinne: ſo it is to be abſent from the Sacrament; nothing can excuſe you. If a maſter bid his ſervant do a thing, and he goes and is drunken, ſo that he cannot doe it, will it excuſe him? If you have made your ſelves unfit to receive the Sacrament by commiting any groſſe ſinnes; the unfitneſſe will not excuſe you. If a man hath an occaſion to ride a journey, if he miſſe one day, hee will take the next: ſo ye if ye miſſe the Sacrament once, be ſure to take it the next time. It is * devided here, that ſo if ye miſſe once, yee may receive it the next time; take heed therefore how yee neglect it. The end of the Sacrament is to worſhip God, to ſet forth Chriſts death, it is the chieſeſt part of God worſhip; therefore give it the chieſeſt reſpect. Now from hence ſee the neceſſitie of this life of grace: how can yee come to the Sacrament, if yee are dead men? Labour therefore for this life of grace. And thus much for the firſt point, *that all men out of Chriſt are in a ſtate of death.*

* The Sacrament is adminiſtred twice every Terme, and ſometime thrice.

We

We come now to the second, which is this. *That all in Christ, are in a state of life.* Our scope is, to shew you what you are out of Christ, and what benefits ye receive by being in Christ; we cannot goe throughout all particulars, but we will take the greatest, life and death; the one the greatest good, the other the greatest evill. All in Christ are living men; this is the greatest benefit, because death is the greatest evill: therefore by the rule of contraries, life must be the greatest good. Farther, men prize nothing so much as life; this experience sheweth, and Sathan himselfe could tell, *that skinne for skinne, and all that a man hath, he will give for his life, Iob* 2.4. Beyond experience, God himselfe threatens death to *Adam*, as the greatest evill; *The day that thou eatest of it, thou shalt die the death. Gen.* 3.3. Now all that live this life are living men, *and have all things pertaining to life*, 2 *Pet.* 1.2. they have all *that pertaines to life and godlinesse*, that is, all things necessary for the nourishing and cherishing of them, life were else unhappy; take beasts and plants, they having all belonging to their life, are happy, and they are said to live: take any naturall life, when as a man hath food, aud rayment, and recreation, he is said to live. A man lives when he hath life, and all that appertaines nnto it. I will divide this Doctrine into two parts, and I will shew you two things.

First,

First, that there is such a life as this. 1

Secondly, what this life is. 2.

First, that there is such a life, as this; It is needfull to shew you, that there is such a life, because it is a hidden life. God hides these spirituall things, as he hid Christ under *a Carpenters sonne:* so he hides the glorious mysteries of the Sacrament, under the base *elements of Bread and wine*; he hides the wisdome of God, *under the foolishnesse of preaching*: he hides those *whom the world is not worthy of, under sheepes Skinnes, and Goates Skinnes, Heb.* 11. yea, *Col.* 3. 3. *Our lives are hid with Christ in God.*

That there is a spirituall life. Matth. 13. 55. 1 Cor. 10. & 11. 1 Cor. 1. 21.

But from whom is this life hidden? *Quest.*

I, answer, that it is hidden from naturall men as colours from a blind man; they are there, and he sees them not. *Answ.*

But with what is it hidden? *Quest.*

I answer, that it is hidden: First, with this naturall life, wee see it not because wee have this life, it is hid, as the Sap in the roote, or water in the spring. *Answ.*

Secondly, it is hidden with a base outside, 2. *Cor.* 6. 10. *The Saints are as poore, as despised, as having nothing*; Christ had a base outside (*there was no forme or beauty in him that wee should desire him*: and so have the Saints being conformable to him; they are like other men for their outsides. 2. Esay 53. 2.

Thirdly, it is hidden with mis-reports, thus Christ himselfe was hidden; he was counted 3.

Luke 7.34. Matth. 9.34. Esay 8.14.

a wine-bibber, a friend of Publicans and sinners; one casting out divels by Belzebub: and therefore he became *a stumbling blocke* unto many. The Saints are likewise mis-represented, they are evill spoken of, they are presented to mens understanding otherwise than they are. There are a generation of men, that *pervert the strait wayes of God, Act.* 13. 10. that is, they make them seeme crooked, though they are straight, notwithstanding, they pervert them, as a crooked, or false glasse, perverts a face that is beautifull, representing it in another shape; or as a sticke that is halfe in the water, and halfe out, seemes to be crooked, and yet is straight in it selfe.

Quest. But in what is it hidden?

Answ. Col. 3.3. I answer, that it is *hidden in Christ*, as in the fountaine, as in the heart and soule, as in the subject wherein it dwels. Men what ever they professe, beleeve not this, that there is such a life, because it is a hidden life; what course then shall wee take to make yon beleeve it? The Scriptures you will not deny, yet you will be as hard to beleeve them, as you will be to beleeve that there is such a life; Wee will therefore say something, without the Scriptures, to perswade you that there is such a life as this.

First, there is a life which the soule and spirits lives; as the Angels they move, act, and understand; though they eate not; there is

is therefore a life, besides this common life.

Secondly, consider the matter of the soule, then yee shall see, that the soule lives such a life, as Angels doe; The soules of good men, leade such a life as good Angels doe; the soules of bad men, such a life as bad Angels. The life of beasts depends on the compacture, and Temperature of the substance, as the Harmony doth upon the true extent of every string. With the soule of man it is otherwise; the soule lives first, and then causeth the body to live; it is otherwise in beasts, their soules and bodies live together. Besides it is certaine, that the soule shall live, when as the body is laid aside; then it lives another life from the body: therefore it lives another life in the body. The higher faculties of the soule, the Vnderstanding and Will, are not placed or seated in the body, as other faculties are: the visive facultie must have an eye to see, the hearing facultie must have an eare to heare, and so the rest of the faculties must have their organs; but the Vnderstanding hath no such organ, it onely useth those things that are presented to it by the phansie. Our sight, feeling, and hearing perish, when their organs perish; but the superior faculties of the soule, weare not away, but the elder the body is, the younger they are. The soule lives now in the object, now in the subject: it lives in the things it is occupied about: As the Angels 2.

are said to be, where they worke, because they haue no bodies as we have, to make them bee locally there: so the soule it also lives, where it is occupied; as if it be occupied about heavenly things, then wee are said, *to have our conversation in heaven.* Take the understanding and faculties of reason, they sway not men; but the Ideaes, truthes and opinions that dwell in the understanding, sway men. There are three lives in man, there is the life of plants, of beasts or sence, and the life of reason; I may adde a fourth, and that is this spirituall life, which is an higher life of the soule; Where there is an evill life, there is death, but where there is a good life, there is this spirituall life: See it in the effects, for these are but speculations.

Phil. 3. 20.

1. First, yee see by experience, that there is a generation of men, that live not a common life, delight not in vaine pleasures, sports and honors (there is no life without some delights) their delights and life is not in outward things abroad; therefore they have a retired and inward life at home.

2. Secondly, there are no Acts, but for some end, there are men who make not themselves their end, if they did, they might then take other courses, going with the streame. If then they make not themselves their end, then they make God their end, they *live not to themselves, but to the Lord*, 1. *Thes.* 3. 8.

Thirdly,

Thirdly, they care not what they lose to get advantage to God; they are content to be despised, contemned, to suffer *Torments, imprisonments and death*; they are content to doe that which is the ruine of their lives, which they would not doe, had they not a more speciall life within them. 2. *Cor.* 4. 11. *We which live are alwayes given up to death for Iesus sake, that the life also of Iesus, might bee made manifest in our mortall flesh*: That is, for this cause God suffered his children, to be in danger, that men might know, that they live an other life, and have other comforts: this appeares by our readinesse to bee exposed to death; all which shewes, that there are some that leade an other life. 3. Heb. 11. 37.

But it will be objected, that the superstitious, and those of another religion, will suffer death as well as the Saints: and morall philosophers are retired as well as the Saints: and those who have but common graces, live this life as well as the Saints: therefore these experiences proue not the point sufficiently. *Object.*

I answer, that it is true, that superstition doth worke much like Religion, morall vertue doth many things, like true holinesse; and Common grace, doth much like true grace; yet it is no good argument to say, that because a dreaming man dreames that he sees, therefore a living man that doth see, doth but *Answ.*

as hee : A picture is like a living man, yet it followes not that a living man is dead, because the picture is dead ; it is no Argument to say, that because morrall vertue doth many things like true holynesse, therefore true holinesse doth them not : They may be like in many things ; yet not in all things ; the cause of all deceit is, because we cannot discerne of things alike, therefore I will shew you how these differ.

1 First, superstition makes men suffer much, as well as true Religion, yet they doe it out of a false opinion, the other from faith : the one doe it being helped by the holy Ghost, the other have a supernaturall helpe from Sathan that extendeth nature beyond his spheare; the one doth it from grace, the other from delusion : the outward acts are alike, but the inward principles differ.

2. Secondly, morrall vertue and Christian holinesse differ in working, the last is done of a sudden. A man is made a living man suddainely, though there are some previous dispositions, yet the soule is suddenly infused; after this manner the Saints passe from death to life. Others have their habits by frequent acts and education, they are moulded to it by little and little.

3 Thirdly, in morrall men the change is never generall, there is no new birth in them ; but in the Saints, *All things are new*, 2.*Cor*.5,17.18.

Fourthly,

Fourthly, morallitie doth never change nature, but grace doth: the most wilde man in a country, the unlikeliest man of all others, Religion makes him a Lambe of a Lion, though it were unprobable. 4

Fifthly, what did mortall men? they went by divers wayes, to the same center; themselves were their end; *Epicures* thought one way the best, the *Stoicks* another; but the Saints seeke a happinesse, in *denying themselves*, which helpes to perfect them. 5.

Lastly, common and true grace, have many things alike, yet they differ in this; true grace doth things as a man doth naturall living actions; as a man eates and drinkes with willingnesse and propensivenesse, connaturally, and readily; so doth not the other. Those who have onely common grace, doe all from respects and by-ends, their holinesse is but by flashes and by fits, it continues not; they are like violent motions, quicke in the beginning, and slower in the end; the higher they goe the weaker they are; but the motions and actions of the godly, are as a stone falling downewards, which moves faster and faster, till it falles to the Center, where it would be. 6.

Now we have done all this, there is not yet sufficient said, to make it sufficiently appeare, that there is such a life of grace; these and an hundred other Arguments and reasons, will

not make naturall men beleeve, that many men live other lives than they. But when they see the life of holinesse blase in their eyes, they say it is but guilded over, it is but hypocrisie. These reasons may prepare and confirme, but they cannot perswade; we must therefore beleeve that there is such a life. *Iohn* 3, Christ treates of this, that there is such a life; he *tels Nicodemus*, that hee must live it, and *be borne againe*; He wonders at it, how it can be, Christ therefore concludes in the 12. verse: *If I have told you earthly things and yee beleeve not, how shall yee beleeve if I tell you of heavenly things?* that is, it must be beleeved, that there is such a life: sense beleeves it not, yet it is easier to beleeve it, because it is wrought on earth; others things are harder than this to beleeve, because they are wrought in heaven; though this be wrought on earth, yet it is hard to beleeve, and must be beleeved. And thus much for the first part of the doctrine; that there is such a life.

2. What spiritu all life is.

For the second, what this life is; yee may know one Contrary by another; wee have shewed already what death that is contrary to it, is, by which yee may partly perceive, what this life is; yet wee will give you some other signes how to know it. This life is a reall life, as reall as the other, though it consist not in eating and drinking, as the other doth; it is a life of faith, it is not seene,

ſeene, yet it is as reall as the common life, as will appeare by comparing it with the common life.

First, in this common life of nature there must be temper of body, diſpoſition of inſtruments: ſo in this life of grace; there is a frame of heart, a compoſition of ſoule, on which it doth depend; there are humors and ingredients of this life, and they are the things yee know: there is a realitie in this life as well as in the naturall life. 1

Secondly, as the naturall life hath a temper of body, hath divers mixtures, ſo it abhorrs things that are hurtfull to it, and deſires things that chearish it: ſo in this life of grace, there in an appetite; thoſe that live it, they are carried to the things that helpe them, they hunger after the Word, and that which builds them up; they abhorre ſinne and luſt that would deſtroy them. 2.

Thirdly, as in the naturall life, ſo in this, there is a taſte, a palate, that helps this appetite. *Rom.* 12.2. *Be yee changed by the renewing of your minde, that yee may prove what is that good and perfect, and acceptable will of God*, that is, that yee may bee able to diſcerne of it, as the touchſtone diſcernes of gold, or the taſte and palate of meates. 3.

Fourthly, as in the other life there is hunger and thirſt, ſo is there in this; men who live it are ſenſible of paines, and refreſhings, they are 4.

are ſenſible of ſinne, judgements and threatnings, which others are not, being hard and dead.

5 Fiftly, as the other life is fed with food, ſo is this: the food which a man eats is not preſently turned into fleſh and bloud that nouriſheth; but there is a nutritive facultie, that nouriſheth and turnes all we eate into nouriſhment: So the Saints who live this life have a nutritive facultie, they aſſimulate, and turne all things to a good uſe, there is a living and vitall faculty, in them that ſets them forwards, *Ephe.* 4. 16. *They being knit to Chriſt, according to the effectuall power, working in every part, increaſe, and edifie themſelves in love.*

6 Laſtly, as this common life hath beſide other things that maintaine it, ſome other indowments to helpe it out, as company, recreation, riches, and the like: ſo hath this ſpirituall life, it hath riches, and friends, it hath its heritage, company, habitation, (*God is our habitation from everlaſting*) with the ſame realitie, though not with the ſame viſibility, and ſo expoſed to ſence as the other. The cauſe of this life is the *holy Ghoſt*, who is to the ſoule, as the ſoule is to the body; hee is the cauſe of it: the end of it, is the Lord; *all is done to God*; No other life is ſo, this life is of God, through God, and for God: when you finde ſuch a realitie in your actions tending to God, when he is your aime, then ye live this life.

Pſal.91.9.

Ioh.6.63.

Rom.11.36.

If this bee the condition of all that are in Christ, to live and bee quickned, see what is expected from you to whom this talent is committed; every excellency is a talent, it must not lie dead, but bee improved for our masters use: the sinne is great if ye doe it not: the neglect being of a greater thing, the sinne is greater. God sets a proportionable account On his benefits, and expects a severe account from us, if wee use them not. Bee exhorted then to live this life: some live much in a short time; some never live this life at all; one man may live more in one day, than another man in an hundred: for to live is nothing, but to be stirring and doing. 1. *Tim.* 5. 6. *Those who live in pleasures are dead whilst they live:* so hee that is occupied about riches or honours, is dead: all that time that men are occupied about riches and their estates, about credit, honours, and the like, making them their end, is a time of death: yee have lived no longer than yee have acted duties of new obedience. If you summe up your lives according to this computation, to how short a reckoning will they come? A wise man speakes more in a few words, than a foole doth in a multitude: one peece of gold hath more worth than a hundred peeces of brasse; as we say of an empty oration, that there is a flood of words, but a drop of matter; so if you consider your lives, and see how long yee have

Vse 1.

have lived in death, bungling out your time; you will see that yee have lived but little in a long time; therfore now be doing something; *redeeme the time*; bee busie in doing or receiving good, be still devising to doe something for God, and to put it in execution: spend your fat and sweernesse for God and man; weare out, not rust out; flame out, not smother out; burne out, bee not blowne out. So did Christ, so did *Moses*, so did *Paul*, making *the Gospell to abound from Ierusalem to Illyricum*: so did *David*, the text saith, that *he served his time*; hee did not idle it out, that is, hee lived not as his owne master, but hee did doe all to God, as to a master: All the worthies of the Church have lived thus: and not onely they, but poore Christians likewise are still doing, they serve God and men, they are usefull, they are the men that live. Those who spend their time in sports, in gaming, in businesse, in serving wealth and honour, in morall discourses, in Histories, in hearing and telling of newes, as the *Athenians* did: these are dead men, they doe not live: As we say of Trees, that if they bring not forth fruit, they are dead; so what ever men doe if they bring not forth fruit, if they glorifie not God, they are dead. See what a price is put into your hands, see what yee have done, and mend whiles yee may; bestow not your price amisse. There are many Talents, yet none like this of life: take

Ephes.5.16.

Exod.3.&c. Rom.15.19. 20. Act.13.36.

Act.17.21.

take therefore the Apostles exhortation, *Gal. 6. While yee have time doe good*: life is but an acting, yee then live when ye are doing good. We see how many men fall from the Tree of life, as leaves in Autumne; the candle of this life is quickly blowne out: have therefore a better life in store, bee not alwayes building, never inhabiting, alwayes beginning, never finishing; *Stultitia semper incipit vivere*; folly alwayes beginns to live: It is the fault of most men, they are alwayes beginning, and neuer goe on. Let us take therefore the Apostles counsell, 1 *Pet.*4.3. *Thinke it sufficient that we have walked formerly, as we have done*; the time which remaines, let us reckon it precious, and bestow it to better purpose.

Vse 2.

Secondly, if every one that is in Christ, be in an happy estate of life; then let men from hence know their state and condition, let them often reflect on their priviledges, behaving themselves as men, that prize them, and bestowing their time as well as may bee; let as few rivulets runne out of this streame as you can. Wee pray, *that wee may doe Gods Will on earth, as perfect as the Angels doe it in heaven*; wee should therefore practise this as we pray for: their life is without interruption, they are in communion with God; let us then be alwayes doing, having our thoughts above; let not cares and businesse call us off; but let us comfort our selves in God, acting that which

Matth.6.10.

which is for his glory: wherefore prize this life, eſteeme it much, know what ye have by Chriſt, and conſider the excellency of this life above all others. That yee may know the excellency of this life, conſider it comparatively with this other life, that we live: It hath three properties wherein it differs from, and excells this common life which we all live.

I Firſt, it is an eternall life. *Ioh. 6. Your fathers did eate Manna and died, but hee that eateth of this bread, ſhall die no more, but he ſhall live for ever*: that is, this is the advantage that yee have, by the life that I ſhall give you: thoſe that did eate Manna, the food of Angels, died, and *Ioh. 4. Thoſe that drinke of this water ſhall thirſt againe*, that is, thoſe that live another life than this, ſhall die and thirſt; but thoſe that live this life, ſhall never die. To live this life is when the ſoule lives in the object; there is a living in the ſubject, yet this ſpirituall life is when the ſoule lives in the object, when as it is ſet on God. Take men that live other lives, yee ſhall ſee that their lives are ſhort; A man living in honour, that being the thing he mindes and intends, it is in *poteſtate honorantis*, there is no conſtancy in it, it is brickle. If a man lives in wealth, ſets his minde on it: *Why riches take their wings and fly away, Pro. 23.* and then their life is ended. So if a man lives in pleaſure and muſicke, they paſſe away, and then he is dead; thoſe who live in theſe things ſuffer

suffer many sicknesses and many deaths, as their hearts are more intent upon them. But it may be wee may not minde these things? Yes, *as if we minded thē not*, as a man that hears a tale, and hath his mind elsewhere, or as a man that baits at an Inne, his minde being somewhere else; If yee mind them, ye die in them; he that minds the best things, never dies, because there is no change in them. God is alwayes the same; his favour and love is constant; see therefore that yee prize them. As a time that is infinitely long, exceeds that which is a but a span long in quantity, so doth this life exceed the naturall life, in perpetuity, and excelles all other lives in excellencie.

Quest.

Answ. 1 Cor. 7. 29. 30.

Secondly, this life is a life indeed; as that that *feeds it is meate indeed*; the other is not so: looke upon all the comforts of this present life, they are not such indeed; take wealth, pleasures, honours and the like; wealth is but a false treasure: *Luke* 16. 11. it is called *the unrighteous Mammon, the false treasure*; (*Et falsus Hector non est Hector*:) in comparison of the true treasure it is nothing. Therefore *Salomon, Pro.* 23. 5. speaking of riches saith; *Wilt thou set thine eyes upon that which is not?* these riches are nothing: So for honours, all praise among men is nothing, it is but vaine-glory, and vaine because it is empty and hath nothing in it: so the pleasures of this life are but sad pleasures, the heart is sad at the bottome: the

2. Ioh. 6. 55.

the riches the comforts of this life, and onely these are riches and comforts indeed: the actions of this life, are actions indeed. In eating and drinking there is sweetnesse, but when we feed on the promises by faith, then we taste sweetnesse indeed in them. One that is weary, being refreshed with sleepe finds sweetnesse and ease; but it is another refreshing, that those finde who have beene *weary and heavie laden with sinne, and are now refreshed*, this brings comfort to the soule. So to thinke of houses, wife, children, and lands; to consider all the actions that wee have done under the Sunne, and all that we have passed thorow, is pleasant: but to thinke of the priviledges we have in Christ, that we are *Sonnes of God, and heires of Heaven*, this is comfort indeed: especially to thinke of the good workes wee have done; what good prayers wee have made; what good duties wee have performed, these are actions indeed, and bring comfort indeed. All the actions of this life are actions indeed, this life is a life indeed; in death you shall finde it so, that Christs body and bloud are meate and drinke indeed; that remission of sinnes, and peace of conscience, are comforts indeed, peace indeed; they are such now, though ye thinke not so; yee shall then know, that this life is life indeed.

Matth. 11. 28.

Rom. 8. 16. 1 Ioh. 3. 1. 2. 17.

Thirdly, this life of grace is a prevailing life, swallowing up the other 2 *Cor.* 5. 4. the Apostle

ſtle deſired death: *not to be uncloathed, but to be cloathed upon, that mortality might be ſwallowed up of life*; that is, deſiring deat h, I deſire not to be deprived of the comforts of this life; then I were unwiſe: I wonld not put off my cloathes, but to be cloathed with a better ſuite; I deſire a life to ſwallow up this life; not as a Gulfe ſwallowes that which is caſt into it, or as fire ſwallowes up the wood, by conſuming it, but a life that ſwallowesi t up, as perfection ſwallowes up imperfection, as the perfecting of a picture ſwallowes up the rude draught, as perfect skill ſwallowes up bungling, or as manhood ſwallowes up childhood, not extinguiſhing it, but drowning or rather perfecting it that it is not ſeene. The life of grace being perfect, ſwallowes up imperfection; he that lives the life of grace, hath the imperfections of this naturall life ſwallowed up: For example; before wee live this life, we magnifie riches, honours, and Gugaes; but the lift of grace comming, wee have other kindes of comforts then: as a man that is to be made a Prince, contemnes the things hee before admired. The weakeneſſes we are ſubject to, are ſwallowed up in this life: al ſickneſſe and trouble ar ſwallowed up in this: ſo are all our frailties, and imperfections. This ſhould teach us to ſet a high prize upon this life of grace; that we dye no more if we live it; that it is a life indeed, th it it ſwallowes up this other life; compare it

with other lives, it far excels thē all: this therefore should move us to desire and seeke it.

Secondly, this life of grace must needes be more excellent than the common life, because it makes a man a better man, much better than he was, this puts man into a better condition: elevates and puts him into a condition equall to the Angels, and beyond in some respects. That yee may understand this, yee must know that every thing is made better, by mingling it with things that are better than it selfe, as Silver being mixed with Gold, Water with Wine, are made better than they were before. There are two things required to make a thing better. First, that that thing with which it is mixed, be of a better nature than the thing it selfe. Secondly, that there be a good union. Nothing puts so high a degree of excellency into us as this, that we are united unto God; this uniting to God is the chiefest good. Secondly, this union betwixt God and us is a perfect union. There are many unions; as first there is a relative union, such as is betweene man and wife. Secondly there are artificiall and natural unions, as when two peeces of bords are put together, so that one touch the other: so when graine, and graine of another sort are mixed together; there is a nearer union than this, when as water and water are mixed together: nearer than this, is the union that is betwixt the soule and the body, Such a union

union as this, is there betweene us and Christ: *we are in him, as the branches in the vine*, wee are incorporated and knit to him, this puts us into an higher degree of excellency: silver mixed with gold is better; yet if we could take the spirits out of gold, and make silver take the nature aud quality of it, it would be much better. Wee put on the Spirit and quality of Christ, when as we live this life. Lusts which are most contrary to this life, puts us below men, and makes us worse than Beasts; this life puts us beyond men, and makes us equall with Angels. All men desire some excellency which is done by adding something to them; some desire wealth, some learning, some honour. Consider then if yee live this life, yee goe beyond all others: nothing beyond Gods Image; nothing better to be united to than God: let this set the life of grace at a high rate in your affections; men do it not, and therefore they despise religion in its selfe, and in those in whom it appeares. Ioh 15.1.2.

Thirdly, yee have this advantage in this life of grace, it addes liberty to you, it makes you to doe those things that otherwise yee could not doe: it makes yee to pray, to repent, to beleeve, and to doe those things without which there is no salvation: looke on Christ. There are but few that can doe this there are few that can delight in God, relish the word in its purity, take pleasure in the company

of the Saints: comfort themselves in the Lord their God; this life gives liberty, which is an addition of some perfection: it makes us to do things, that we could not doe before, and to doe them in another manner. A man having gotten an Art, hath liberty to doe those things which before he could not: as one that hath gotten the Art of logicke or geometry, can doe that which before he could not doe: as one in health hath liberty to doe that which he could not doe being sicke: water being hot, hath liberty to heate, which it could not before. There is no liberty to doe holy actions, but this liberty of the life of Grace: the Spirit of life addes liberty to doe the actions of life. 2 *Cor.* 3. 17. *Where the Spirit of God is, there is liberty*, to doe things which before we could not; as one having an Art can doe things that hee could not doe before: This, though you prise it not, whiles your mountaine is strong, yet the time will come when yee will need liberty to pray, repent, and trust in God; and then ye will find the preciousnesse of it: this then sets a price upon this life of Grace, and should make you to desire it.

Vse. 3. Thirdly, if it be a happy condition, and the priviledge of those who are in Christ, that there is such a life for them; let this reach men to seeke, to live this life of grace, to get it if they have it not; to confirme it if they have it; to abstaine from lust, the sicknesse of

of the soule, and the meanes to quench this life: take heede of estranging your selves from God, who is the principle of this life, take heed of dejections of mind, the cloudings that damp this life. This life is to be active, to act much in the wayes of God; when a man is cheerefull and vigorous, he lives a life of nature; so he that hath a quicke and nimble sence, and is forward and busy in good workes, lives most this life of grace: He that rejoyceth most in God, hath most comforts, most life; Take heed of the contraries. Idlenesse, sencelessenesse, and barrennesse are contrary to life; take heed of them; take heed of sadnesse that rusts the wheeles of the soule, whereas joy doth oyle them. Doe all to further this life; avoid all that hinders it. Labour now to bee translated from death to life; that which hinders us, is, that we thinke we are in a state of life, when we are not. Now yee may know whether ye are alive or no, by seeing whether yee are dead or no; But because yee may be certaine whether ye are alive or not; I will give you some positive signes of life to know it.

First, *ye are translated from death to life*, yee are living men *if ye love the Brethren*, 1 *Ioh.* 3.14. If a man be a living man, he lives in another element than he did before; Every living man converseth with those of the same kind, as every creature doth; Sheepe with Sheepe, Lyons with Lyons, Doves with Doves; so

1 Signes of spirituall life.

living men will converſe with living men. Not loving the brethren, wee are in a ſtate of death. Every creature muſt have an element to live in ; a new life muſt have a new element : evill men out of their companies are as Fiſh out of the water. Every life hath likewiſe a taſte and appetite; a new life hath a new taſte and judgement. *Pro.29.27. An unjuſte man is an abomination to the juſt : and he that is upright in the way, is an abomination to the wicked*: that is, one hates the thing that the other loves: he that is alive, the things which before he loved, he now hates : he abhors the things, that evill men delight in. That which is a dogs meate, is a ſhee pes poyſon, as the proverb is: ſo that which wicked men delight in, is as odious as poyſon to the juſt. To judge this life by; ſee what your company and delights are, nothing can be leſſe diſſembled than company. In his company man doth ſpeake out of the abundance of the heart, he then bewrayes himſelfe what he is : there is no dead man, no living man but he is inward with the like : no ſigne ſo much poynted at in the Scripture, as this, *Yee are tranſlated from death to life, if yee love the brethren*, 1 *Ioh.*3.14. and *Ioh.* 13.35. *By this ſhall all men know that yee are my diſciples, if yee love one another* : this rule will not deceive you.

2. Secondly, yee may know whether yee live this life, if ye contend for it : that life which

a

a man lives, for it he will contend; he will let any thing goe rather than it. If yee live this life of grace, yee will maintaine it: and yee can doe no otherwise: 1 *Iohn*. 3.9. *Hee that is borne of God cannot sinne*: to be borne of God, is to leade a new life; he that lives a new life, admits not the things which tend to the destruction of it: Compare this with the 1. *Pet*. 2.11. *Abstaine from fleshly lusts, which fight against the soule*: hee that is borne of God sinnes not; that is, hee yeelds not to sinne with his good will, but struggles against it; as one in health strives against sickenesse, resists the disease, and maintaines a warre against it.

But yet the best are foyled: *Object.*

Tis true, yet they strive, they never yeeld; they maintaine a warre: and this they doe not onely by discourse, but there is a naturall instinct that puts them forwards: they may be cast backe, yet they returne againe: they may have a sickenesse, that takes away sence: they may swound and be astonished for a time, yet after they contend for life: Every evill man contends for his life: he leades his life in some lust or other, from which if he be drawne hee returnes againe; as a thing that is lifted from the earth, will fall downe to it againe: he reckons the wayes of God hard, and opposite to him: *The wisedome of the Spirit is enmity to the flesh: neyther can it be subiect to the Law* *Answ.*

of God, *Rom.* 8. it cannot but resists it. Every creature labours to mainetaine its being: so evill men continuing in sinne, strive naturally against all that would bring them out of this life of sinne: So the Saints they live a life of grace, and labour to maintaine it. *Iohn.6.68. Christ asking his Disciples whether they also would goe away? Peter made this answer, Lord whither shall wee goe? thou hast the words of eternall life*; that is, whiles we conceive thee to be the principle and fountaine of this life, we cannot depart from thee. The Saints wil let go friends and life, and all for this life. Count therefore of others and judge of your selves, by contesting for this life: strive to mainetaine it, let all goe rather than it.

Thirdly, yee may know whether yee have this life in you or not, by the fruites of it, as the tree is knowne by its fruites. If the word turne the stocke into its owne nature, ye know it by the fruites. *Gal.* 5.25. *If ye live in the Spirit, ye will also walke in the Spirit*; that is, if ye professe your selves holy men, shew it by walking in the Spirit: holy men will bee doing that which is good. This is the surest triall, our workes will not deceive us: other things which consist in imagination may. 1 *Ioh.* 3.10. *In this the Children of God are manifest and the children of the Divill: who doth not righteousnes is not of God, he that is of God doth not unrighteousnesse.* Consider then what your walke and your

your actions are, and by them ye shall know this life.

But how shall we know whether we walke in the Spirit or no? *Obiect.*

I answere first, that there are many by-walkes, and if ye walke but in one of them, yee walke in the flesh, and not in the Spirit. *Answ.* *Iam.* 1. 26. *If any man seeme to be religious, and bridleth not his tongue, but deceiveth his owne heart, this mans religion is vaine:* that is, hee that makes this sinne his trade, and walkes ordinarily in it, his religion is vaine. Secondly, yee may know it by the guides yee follow. Evill men they follow three guides. *Ephe.* 2. 3. they follow first the world, secondly, the Divill, thirdly, the flesh. Holy men have three contrary guides; first, the renewed part within: secondly, the holy Ghost; thirdly, the course of the Saints. Goe ye the broad way? *oportet Sanctos vadere per diverticula*, the Saints doe not so: Follow yee the streame? fulfill yee the will of flesh, or of the Spirit? what are your actions? *Ephe.* 4. 17. *I charge you that you henceforth walke not as the Gentiles doe in the vanity of their mindes*: that is, holy men may have vanity in their mindes, yet they walke not in it as others doe: evill men may have other thoughts; yet they walke in the vanity of their mindes; and albeit that evill men walke not in all the waies of sin, yet they are dead: there is but one way to hit the marke, but

but there are a thousand by-wayes: a holy man may stumble in the wayes of God, and have some foyles, but he leades not his life in sinne, he strives against it: hee that leades his life in any knowne sinne, not resisting it, and will doe it, and not crosse himselfe in it, is dead; his religion is vaine.

Object. But what actions are there, that holy men doe, but that wicked men and others doe them?

Answ. I answere; that there is no good actions we doe but they may be dead workes: as men may pray, and keepe the Sabbath, yet they may be but dead workes: they may doe them for a shew, yet they are dead. A shaddow hath all the liniaments of a body, yet it wants life; so the workes of hypocrites, they want life; consider therefore, whether your workes are living workes; you may know it by these three signes.

1 First, if they proceed from the fountaine of life; they are not dead workes; compare *Gal. 5. 6. In Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love*, with *Gal. 6. 15. In Christ Iesus neither Circumcision availes any thing, neither uncircumcision, but a new creature*: all that proceeds not from a new heart, and from faith which worketh by love, is nothing: this is the roote of all, when all our actions come from faith, which workes by love: else though they are

are never ſo ſpecious, they are but dead works. It is no matter whether ye pray or not, whether ye receive the Sacrament, keepe the Sabbaths or not, they helpe not a jot unleſſe they come from the principle of life, a new creature.

Secondly, conſider the manner of their working: they will bee done with quickneſſe and vivacity: Men doe them as living actions, with all propenſneſſe and readineſſe; with much connaturalneſſe, with much fervency and zeale; when they are done in a perfunctory manner, they are dead workes. 2

Thirdly, ye may know them by their end; looke ye to Chriſt? doe yee all in ſincerity to him or no, or to your ſelves? if yee doe, then they are gracious workes, and proceed from grace; they are living actions, and not dead: they iſſue from a right principle ayming at God, and not at your ſelves. *Hoſea*, 10. 1, *Iſrael is an empty vine, he bringeth forth fruite to himſelfe.* If ye bring forth fruites to your ſelves and not to God, ye are but empty Vines, God accepts you not. 3

Fourthly, this life is diſcovered by your behaviour to the meanes of life, when they are brought unto you: when there is no ſound, no voyce, there is no diſtinction twixt a deafe, and a hearing man: where there is no light, there is no difference twixt a ſeeing man, and a blind: but the light differs them. So when 4.

when as the ſound and light of the Goſpel
Act.17.30. comes, then men are tryed : *In times of ignorance, God regards not men ſo much*, but now in the time of the Goſpell, ſee if it be powerfull, and whether you ſet your ſelves about holy duties. *Matth.* 3. 10. *Now is the Axe laide to the roote of the tree :* that is, ſince *Iohns* comming there is a diſtinguiſhment twixt living and dead trees: A tree is not diſcovered to be dead, till it withers; no man will cut downe a tree in winter, becauſe hee knowes not then whether it be dead or no ; the Spring diſtinguiſheth the dead and living trees, in the winter they are all alike. The Spring is the powerfull preaching of the word; if men ſpring not then, if they come not in, they are dead. Thoſe whoſe education hath beene good ; thoſe who live under a powerfull Miniſtry, now is the Axe laide to the roote of the tree with them ; it is a ſigne they are dead, if they profit not by it.

5. Fiftly, yee may know whether yee have this life by the food it is fed with ; ſeverall lives are fed with ſeverall foode. Now the foode of this new life of grace is double; firſt,
1 the word; ſecondly, good workes. Firſt, the word, 1 *Pet.*2.2.5. *As new borne babes, deſire the ſincere milke of the word that yee may grow thereby, if ſo bee that you have taſted that the Lord is gracious* : that is, if ye are alive as you profeſſe

professe your selves to be, you shall know it by your behaviour to that which doth nourish your life. First, ye will long after the word, as the Child doth after the Teate. If the Child be hungry, neither apples, nor rattles, nor any thing else can quiet him but the Teate: So nothing can quiet these but the Word. Others may have excuses; they will have none; Either they will live where the word is, or they will bring the word home to them; they will bring themselves to it, or it to them. Secondly, *they desire the sincere milke of the word*; many things may be mingled with the word, that doe please the wit, yet those who live the life of grace, desire the sincere word, the pure word, without any mixture. Thirdly, they desire it, *that they may grow thereby:* many desire it to know it onely: if ye desire it as new borne babes, it will make you better and better; you will grow by it: Many heare, but as men having an Atrophy in their bodies, they grow not, no fruite comes thereby. Fourthly, they taste a sweeenesse in the word above others: the *second ground received the word with joy*; and *Herod heard Iohn Baptist with gladnesse*; but where there is true grace, they goe farther; they delight in the word, *it is sweeter to them than the hony*: few can say so in good earnest, that the pure word is sweeter to them than Hony or the Hony Combe. *Iob he esteemed the word more than his appointed food*, *Iob.* 23.12.

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Matth. 13. 20. Marke. 6. 20.

Psal. 19. 10.

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The second food of this life is good works. *Ioh.* 4.32,33.34, *is the place out of* which I collect this, where Christ being asked of his Disciples to eate: *said, that he had other meate that they knew not of; then said they, hath any man brought him ought to eate? Hee saith unto them, My meate is to doe the will of him that sent me, and to finish his worke.* Doe you good workes with such a desire as men eate and drinke? doe you hunger and thirst after them, desiring for to doe them? Then ye are alive. Hypocrites may doe much, but it is not their meate and drinke to doe it; examine therefore your selves by these signes, whether you are alive or dead. This is the preaching of the law, to shew you the narrow differences of life and death. The first step to life is to know, that ye are in a state of death: the Law must goe before the *Gospel, to prepare its way, as Iohn Baptist was before Christ*: ye must be brought to their case in the 2 *Act.* 37. *Who were pricked at the heart*; ye must be brought unto the *case of the Iaylor, and of Paule*: to the case *of the Prodigall*, that you may know your estate: then yee will come home and not before. Our end is to preach life and comfort to you, not damnation. *Rom.* 15.4. *All Scripture is written for our comfort*: now there are many things in the Scripture that tend to discomfort and terror, yet their end is comfort; as Physicke is sharpe for the time. yet the end is health. Wee desire not to exclude any, but to bring you in whilst

Math. 3.2.

Act. 16.
Luk. 15.16.
17.

whilst you have time: the market is then hard to make, when yee lye on your death beds, labour to know it in time: your death is a time of spending not of getting; it was too late for the *foolish Virgins to buy oyle, when they were to attend the Bride groome.* We desire not to affright you with false feares, but to admonish you, that you be not deceived. I finde this sentence, *Be not deceived*, prefixed before many places of Scripture, where Gods judgements are denounced, as 1 *Cor. 6. 9. Be not deceived; neither fornicators, Idolaters, Adulterers, &c. shall inherit the Kingdome of God*; and *Eph. 5. 6. Be not deceived with vaine words, for because of these things commeth the wrath of God upon the children of disobedience*; to shew, that men are apt to deceive themselves, in such cases as these, thinking themselves to be in better estate than they are. Consider your sinnes and apply them. Consider your particular sinnes, *actio est singularium.* Consider your particular sinnes, your particular actions, these will worke upon you. This course *Peter* tooke with the Iewes, *Act. 2. yee have crucified the Lord of life*; so Christ told *Paul, that he was a persecutor, Act. 9.* so *John. 4*, he *told the woman of Samaria her particular sinne*: he that *shee now lived with, was not her husband*; so God told *Adam, thou hast eaten of the forbidden fruite, Gen. 3.* If yee are guilty of any grosse sinnes, as drunkennesse, covetousnesse pride,

Math. 25.

pride, ambition, and the like, consider them. Consider your other sinnes, *minoris infamiæ*, not *minoris culpæ*; as neglecting of holy duties, misspending the time, inordinate gaming, overly performing of holy duties, unprofitable hearing, keeping of bad company, profaning of the Sabbath, and the like. Consider then the terrors of God and hell, know with what a God you have to deale, and what a burthen sin is; if God charge these on your consciences yee cannot beare them. I desire not by this to burthen you, but to unburthen you of your corruptions.

Motiues to stirre men up to desire and seeke this life.

Now seeing this life is so excellent, I will adde certaine motives to make you to desire it.

First, it is a happy life; and it must needes be so, because it is the life of God and Angels: it is that life which wee shall live hereafter; ye may live this natural life, and want happinesse. This life of grace and the life of glory differ onely in degrees, not in kinde; the competent judges of this are the Saints, who have tryed both. *Heb.* 11, 15. 16. *If they had beene mindfull of that countrey from which they came, they had liberty to have returned; but now they desire a better contrey, that is, an heavenly.* In a Heard of Swine, if some stray away from the rest, and returne not againe, it is a signe they have found a better pasture: so when men leave their companions, and returne no more, it is a signe, they

they have found ſome better things. Conceive not then of this life as many doe; to be onely a privation, or a melancholy thing, nothing but a meere mortification; this is a life, which hath its comforts, eating, recreations, and delights; yee looſe not your pleaſures if yee live it, but change them for advantage: he that leades this life, dies as the corne doth; from a ſeede it growes up into many ſtalkes, hee gaines by this bargaine. Chriſt doth make an hard bargaine with none, he that deales with him, *gaines a hundred fold.* If yee part with temporall wealth, yee have ſpirituall treaſures for it: if you part with your worldly pleaſures, ye have joy in the holy Ghoſt: have yee croſſes, yee are ſanctified in that which is better; looſe yee this life, yee have eternall life. Mark. 10. 30.

2 Secondly, this life of grace hath that which every man ſeekes, it hath much pleaſure. *Prov.* 3. 17. *All her wayes are wayes of pleaſure.* Thoſe who walke in the waies of God are full of pleaſure; this life brings a double pleaſure; firſt, the reward of it, ſecondly, the comfort in performing the actions of it. Every good worke as the *Hebrew proverbe is*, hath meate in its mouth; the living of this life, hath a reward ſufficient in its ſelfe, as appeares by this. All pleaſures follow ſome actions, and therefore men deſire life, becauſe it is a continuance of action: ſo men delight in new things

 becauſe

because as long as they are new, the intention remaines: The actions of this present life are full of change; and therefore of discomfort: but the actions of this spirituall life are constant and perfect; and those actions that are perfect, there is pleasure following them, as beauty followes a good constitution, or as flame the fire. The actions of this life are perfect actions, & the perfectest actions have the most perfect delight; the actions of this life are most perfect actions, therefore they have most perfect delight, because they are the actions of the best faculty, about the best object. All actions have the denomination of their perfection from their objects: these are actions of the soule, they are occupied about God, therefore they are the best and highest actions. He that lives about the best object, greatest content doth follow: hee that lives this life, lives about the best object; therefore he hath greatest content, all the waies of it, are waies of pleasure. There is more comfort and Assiduity of consolation in this life, than in any other. In other lives, every one according to his humour hath his delights, but yet they are not permanent, because hee delighteth in transitory things; but hee that lives the life of grace, delights in things that are truly delightfull at all times: other delights are but delights at some times, in some places, they are not alwaies so: but he that lives the life of grace, pitcheth on those that are alwayes

wayes so. *Prov.* 14. 15. *A good conscience is a continuall feast.* Other comforts may faile; a man may fall into affliction; riches and pleasures may be taken away, then the dayes are evill; but a good conscience is a continuall feast, that is, be a mans case what it will, his comfort is never interrupted. All other comforts are about sence, or things of this life, which are subiect to alteration; but this life and the comforts of it, admit no change. A man being sicke, hee cannot doe actions of health, they are restrained: so one in prison is not at liberty to doe what he would; but the actions of this life are assiduous, they cannot be interrupted: ye may *pray continually, rejoyce evermore,* yee may alwayes have communion with God. 1 Thes. 5. 16. 17.

Thirdly, this life is a life that is least indigent of all others: it needeth least. Take a man that leades any other life, hee needs many things. *Luk.* 10. 41. 41. this is shadowed in that of *Martha*, and *Mary*: *Martha busies her selfe about many things*, she wanted many; but *Mary had one thing that was profitable for all things*, that removes all evills, brings all happinesse; and that is *Godlinesse which is profitable for all things*, 1 *Tim.* 4. 8. 3.

Fourthly, the comforts of this life are pure comforts, *Psal.* 18. 26. *I walke purely with those that walke purely.* This is not onely to be understood of the consolations of grace, but also of 4.

common blessings, being the fruites of this life: there is no sorrow with them, there is a pure comfort without any mixture of sorrow. God giving these blessings in mercy, they are free from mixture of discomfort; but being not the fruites of this life of grace, being reached by sinne and sinfull meanes, or God giving them in his providence, not in his mercy, there is sorrow in them: yee may have riches, honours, friends, and all outward things, and yet they are not pure blessings, because Gods blessing is not mingled with them.

5. Lastly, it is a life most capacious of comforts: yee may give all the faculties of the soule comfort. Every creature according as his life is, feeles more or lesse comfort: Plants as they feele no hurt, so they feele no sweetnesse: beasts that have a sensible soule, feele more evill and good: a man that lives a naturall life, not knowing the life of grace, is sensible of more good and evill, than sensible beasts; hee apprehends Heaven and Hell: but a man that lives the life of grace, is more capacious of comfort; here you may suffer your facultyes to runne out to the utmost. If ye desire wealth or pleasures, your affections must not runne out, yee must hold them in; else they *drowne you into perdition, and pierce you thorow with many sorrowes.* If ye affect heavenly Treasures, if yee affect praise with God

1 Tim. 6. 10.

God, yee may be as covetous of them as you will.

Thirdly, let this move you to seeke this life of grace, because it is the most excellent thing of all other. All other things are subordinate to it; the utmost end is still most excellent: the end of warre is for peace, therefore peace is better than it; yee plow for harvest, therefore harvest is best: the end of all actions is for this life of grace. Why labour yee for foode, but to maintaine life? Why live ye but to serve your soules? Prudence is a steward to this holy life: as the steward provides for the family, that the master be not troubled with those meaner things; so prudence is a steward, that the soule may be occupied about things that are agreeable to it; *that it may have its conversation in heaven*, and with God. Pervert this order, it destroyes the creature. Beasts living the life of sence, it doth perfect them, for that is their utmost end: man having reason, living as a beast, destroyes himselfe, because that is not his end; he that perfects himselfe as a beast, destroyes himselfe as a man: *perfectio mentis est perfectio hominis*. Let this stirre us up, to live this life: it is the utmost end of all. To be Lawyers, Physitions, and other callings, helpe us in the living of this life, yet they are subordinate to it: drowne not your selves in subordinate things; if ye doe, it is your destruction: therefore pitch on the principall:

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Phil.3.20.

4. Fourthly, that which is best in the end, (I take end now in another sence) is to be chosen above all things else. That is well which ends well. In this life of grace, yee have this advantage which yee have no where else. *Eccles.* 7. 4. *The heart of the wise is in the house of mourning*, that is, this life disposeth us to thinke of death the end of all, which to doe is wisedome, *Deut.* 32. 29, *O that they were wise, then would they consider their latter end.* In other things the beginning is good, the end is bitter; but the actions of the life of grace are sweet, yee fare the better for them; the very remembrance of them is pleasant, and the reward of them comes not long after: All other *things are called perishing meates, Iohn 6.* 27. There is a parable in it: that is, they are as perishing meats, that are sweete in the palate, yet they passe away; but this endures unto eternall life, it continues. The worst thing in this life yee never repent of: as it is said of sorrow for sinnes; *that it is sorrow never to be repented of:* but the best things that yee doe in the other life, ye repent of. All other things that yee doe they may be sweet for the present; yet as it is said of drunkennesse, *Prov.* 23. 32. so may it be said of them, *that they bite like a Serpent, and sting like an Adder*, though they seeme sweet. The strange woman is sweet: yet *Prov.* 5. 4. *her end is bitter as wormewood, sharpe as a two-edged sword.* Goods evill

2 Cor. 7. 10.

evill gotten are ſweet for the preſent, yet *their mouthes ſhall be filled with gravell, that got them.* Prou.20.17.
But on the other ſide, the end of all the actions of this life is good: as it is ſaid of *Iob, that his latter end was more than his beginning*, Iob.42.12. So may it be ſaid of all thoſe who live this life: *Pſal.37.37. Marke the perfect man and behold the upright, for the end of that man is peace.* If a man being to die, and having ended his daies, ſhould put all his honours, wealth, and pleaſures into one ballance, and his good workes, all his faithfull prayers, all the actions of the life of grace into another, he would find them to be beſt. The bad man doth as the Silkeworme doth, winding up himſelfe into his ill workes, he periſheth; the other winding up himſelfe in his gracious actions, enters into ſalvation.

Fiftly, chooſe this life before all others, becauſe God is pleaſed with it, it being like himſelfe; as the creature is pleaſed with that which is like it. *God is a Spirit and will bee worſhipped in Spirit, and truth*; he is a living God, and doth delight in a living man: wee our ſelves delight not in dead men, no more doth God: therefore *Rom. 12. 1. We are exhorted to give up our ſoules and bodyes a living ſacrifise to God.* God regards not dead bodyes; bee yee living ſacrifices, which is the act of your will, acting the duties of this life. This is called *walking with God*; which

5. Ioh.4.24. Gen.5.22.

is to be in his presence, to goe his way, and to maintaine communion with him: this is when as men doe, *audire et reddere voces:* when there is naturall delight: when as they are in presence one with another; and therefore *walking with God*, and *pleasing of God*, are used promiscuously for one and the same thing: For, *Gen.5.22. it is said of Enoch, that he walked with God*, and *Heb.11.5. It is said, that he pleased God.*

Object. But you will say, what benefit is this?

Answ. I answer, that is it great. God disposeth of all things in the world; is it not wisedome then to have him your friend? *Gen.28.9. Iacob* being to take his journey, *Isaacke* said unto him, *God all-sufficient be with thee.* God is all-sufficient; if yee have him, yee have all: In the creatures there is no such thing, there is nothing but vanity in them, they are but as candles, or as Starres to the Sunne. God is all-sufficient: all the happinesse of the creature, makes not men happy: All men seeke happinesse, yet they never finde it, without having God: All happinesse is in Gods favour; In outward happinesse you must have other compounded things. Christ rebuked them that counted her happy in the creatures, saying; *Blessed is the wombe that bare thee, and the Paps that gave thee sucke*; No, saith Christ, these will not make a man happy; but *blessed are they which heare the word of God, and keepe it*; having

Luk.11.27.

having God ye have all things; God disposeth all things, and giveth the comfortable fruition of them. Ye may have all outward things, and yet want comfort; Gods curse makes all miserable, though yee have all that the creature affords; therefore give your selves no rest, till yee have got this life, without which God delights not in you.

Adam losing Gods Image was not happy, because God was gone from him; yet hee had all the creatures which he had before. This life of grace brings us to that state, that *Adam* was in at first; this restores us to it; seeke not then your happinesse where it is not to be found. We all doe as the *Prodigall did*, we get *our portion into our owne hands, and goe from our Fathers house, and seeke for our happinesse elsewhere*; but yee shall finde at last, that all else is but *huskes*: Thus the Saints have found it. This life of grace gives rest to the soule, all else in the creature is but *vanity and vexation of spirit*. Vanity is nothing else, but an insufficiency in the creature to give that content that wee looked for in it: as when we looke for water in an empty well, seeke for that in the creature that is not in it; wee see its vanity in the absence of the good wee looke for, and presence of the evill wee looked not for. In God yee finde rest and tranquility, such a tranquility as is in the Sea, when it is without waves; as is in the upper region of

Luk. 15. 13. to 20.

Eccles. 1. 14.

of the ayre, where no tempests are. Looke on the lives of men, who are taken up with trifles when they are young, when they come to a riper age, greater things move them; when men are wiser, they feele the apprehension of higher things; when ye lift up your soules and keepe them on the wing, yee are freed from troubles and cares. *Paul* had a greater measure of this life than other men, his Epistles which doe *transcribere animam*, transcribe as it were his soule, declare as much: and hence was it that in all his troubles and afflictions he was full of constancy and comfort: the more constantly we live this life, the greater gainers shall wee be.

6 Lastly, till yee live this life, yee have no assurance that yee are in the number of the elect. Repentance puts a new life into men; till yee finde this in you, yee know not whether God is yours, whether God will worke this life in you; This should make us tremble and feare, and never to leave till wee had got this life. This life is a fruite of election; wee know not whether wee are in *Iacobs* or *Esau* his case, till we know we have it: make haste therefore to get it. It lies not in your power; *The Spirit breatheth when and where it listeth*; ye may feare that God will not give it you, if you spend your life in vanity. Take one who neglects you all the time that hee is able to doe you service; if hee seekes unto you

Ioh.3,7.8

you in his extremity for his owne ends, what answere doe you give him, but this? Seeing he hath neglected you when he was able to doe you service, you may *justly* refuse him now, he is able to doe you none. So if ye neglect God whilst ye are able for to serve him, and seeke to him in your extremity, take heede that yee receive not that answer from him, as the *Israelites* did in their extremity, *Goe to your Idols, and let them helpe you*: nay, hee *forbids Ieremiah to pray for them*. Consider this, and make haste to live this life of grace; ye cannot get it of your selves, God must put it into you.

Iud.10.13. 14. Ier.7.16.c 11. 14.c.19.11.

Now if these motives move you to seeke this life, and after examination of your selves, ye finde it not to be in you, then use these meanes to get it.

The meanes to get this spirituall life.

The first meanes to get and mainetaine this life, which is all one, (for that which begets it doth likewise nourish it) is knowledge: abound in knowledge, get much light; this life consists in light, when a man judgeth aright. The understanding enlightened is the *primum vivens*, the first living part: and therefore ye shall finde, that life and light are put one for the other, *Ephes.*5.14. *Stand up from the dead, and Christ shall give you light*: and *Ioh.*1.4. *Christ was that light, and that light was the life of men*; this life stands in inlightning the mind: adde to this light, yee adde to life. The reason why men

1

men are dead, is, because there is a darkenesse in their soules, they see not the wayes of God: therefore they act not, they step not forwards, because they are in the darke: All shining is from light, as ye increase light, so ye increase life. *Ephe.*4.18, it is said of the Gentiles, *that they were strangers from the life of God, through the ignorance that is in them.* The knowledge of God, brings men nearer to the life of God. *Ephe.*4.24. *Holinesse is said to proceede from truth,* the words are; *put on the new man, which after God is created in righteousnesse and holines,* which proceeds from truth.

Object. But you will object, that there are many who abound in knowledge, who have life little enough: that ignorant men live this life most: that none live it lesse, than those that know most.

Answ. To this I answer, that there is a double knowledge: First, there is a meere inlightening and informing knowledge: Secondly, there is an operative knowledg: yee may have enough of the first, and be never the neere: but it is the last that helps and gets this life: and this knowledge is the gift of the sanctifying Spirit, this is the operation of God: we doe but informe and teach men, wee cannot make them doe any thing: wee cannot make them practise. Gods teaching makes this knowledge operative; perswades every way, works every way. Secondly, there is a knowledge

in the habit, and a knowledge in the act, which produceth actions: these are set downe obscurely. In the. 2 *Pet.* 1. 12. 13. the Apostle there saith, *that hee would not be negligent to put thē alwaies in remembrance of those things, though they knew them, and were established in the present truth: yea I think it meete as long as I am in this Tabernacle, to stirre you up by putting you in remembrance:* Peter did not write unto them that they might know those things habitually; for so they knew them before; but that they might know them actively, and might presently act them: for that end he wrote. The first knowledge is as sparkes raked up in ashes, the other as sparkes blowne up: the first is as the sap in the roote; the later like the sap that fills the branches with leaves and fruite: the first is a generall knowledge gotten by contemplation; the last is a practicall and actiue knowledge, a knowledge to practise. The Scripture exhorts to doe things that intend this knowledge. *Deut.* 4. 1. and *Deut. 6. the Israelites were exhorted to heare and know the statutes of the Lord, that they might doe them; to speake of Gods word and works, which actes their knowledge*, puts them in remembrance of Gods mercies, and stirres up their minds. *Iosh.* 1. 8. he is *commanded to reade the Law, and to meditate in it day and night*; he must reade it not to know it, for at that time, there was little written; but hee was to reade it, that he might doe it.

But

Object. But if we doe this so much, it will hinder and interrupt our businesses, so that we shall faile of our other enterprises.

Answ. To this I answer; that this will not hinder them, but they shall be done the better, as oyling of the wheeles makes them goe the better. *Psal:* 1. 2. hee is said to be *blessed, that doth meditate in the Law of God day and night.* Your knowledge being brought to action helpes you much; often hearing of the word, which puts you in remembrance, addes to your life, though it hinders you in other things. Those who have not the word to heare, live not under preaching Ministers, who will not be at the cost to get them, or live where they are not, are much to blame, and live not this life. *Act.* 8. 18. to 25. *Simon Magus sinned, in thinking that the holy Ghost might be bought with mony;* doe not they also sinne, who doe lesse than hee? that will not give mony for to have the Gospel brought unto them? There is the like fault, when as men may have the word, and come not to it. If they come to it, though it addeth not to their knowledge, yet it helpeth their acting and life. Those who neglect the constant reading of the word, who are not constant in private prayer, those who neglect the speaking and talking of good things, they neglect this life. That Arabian proverbe, Shut up the five windowes, that the house may bee full of light, will be of good use here: that is, the

the five ſenſes being ſhut up, the fuller of light ſhall wee be: the not ſtopping up of them, makes men ignorant, cares and buſineſſes poſſeſſing mens mindes, there is no roome left for better things. Let your minds be ſtill plodding on that which may further you in grace and truth. *It is ignorance that makes men ſtrangers from the life of God*, *Ephe.* 4. 18. and this is not an ignorance that proceedeth from want of knowledge, but from the badneſſe of your hearts; Hard hearts make men ignorant: why doe men heare and yet are ignorant, but *becauſe their hearts are hardened*: they regard not the word, and ſo they grow not in knowledge. Heb. 3.7.8.

The ſecond meanes to get this life is to bee much in doing: be much in doing, in acting the duties of new obedience; the more yee are occupied the more ye live; elſe deadneſſe will poſſeſſe you: be therefore ſtill praying and meditating, theſe will revive you: theſe are the coales that keepe the heart warme; this life like water is apt to grow cold, unleſſe it be acted and ſtirred up. 2

But I muſt be full of life ere I can doe actions. *Object.* 2.

I anſwer that one begets the other; action begets life, and life begets action; as health produceth exerciſes, and exerciſe procureth health. *Anſw.*

But I am indiſpoſed and unfit for ſuch actions. *Object.* 3.

I

Answ. I answer, that if ye are indisposed, the more need you have to be doing, else you are more unexcusable; the way to get heate is to bee acting: as motion doth bring life to a benummed member, so doth it to the soule: be awaked, be stirring, this will revive you againe, *Christians hearts are awaked when as they themselves sleepe*; if they stirre them up, there will be more life in them, *Rom.* 2. 13. when Christians begin to languish, their medicine is to rise up and bedoing, whence Saint *Paul* admonisheth the *Galatians*, *Gal.* 5. 16, *To walke in the Spirit*, those who have the Spirit stand not still, as one that cannot stirre, but they are still acting and walking: this acting helpes this spirituall life; first by inlarging and intending this life. Secondly, by preventing that which increaseth death: the more we walke in the wayes of life, the more we prevent the way that leades to the Chambers of death: Be doing therefore, if not one duty yet another. In the steppings out of your callings, be doing; be reading and praying; Conferring and talking of good things; the neglect of this is the cause why there are so many dwarfes in grace. Men content themselves with morning and evening duties, and it is well if they doe them; but doe you the actions of life more constantly and abundantly. It is the corruption of our nature that wee are not doing: life is maintained by the actions of life; habits are mainetained by actions that

Cant. 5. 2.

that are ſutable to them; We live in the commandements by well doing, as the creature doth by food: Good actions mainetaine life, it receives ſtrength from well-doing: Set therefore your ſelves to pray, to doe holy duties, be ſtill praying, doing more and more; the more ye doe, the more life increaſeth.

The third meanes to get this life is to get faith. 3.
Faith helps this life; it is a life of faith, and it makes us to live this life by three ſeveral waies.

Firſt, it gives a reality to the priviledges of 1
life, and makes you ſee they are priviledges indeed: therefore is it that yee act the duties of this life, becauſe ye beleeve that God is ſuch a God, that ye have ſuch priviledges, that yee are heirs of all things. If yee thinke that God is ſuch a one as he is, in wiſedome, power, and mercy; if ye intend, and minde the priviledges of this life, then will you live the life of grace: If ye doubt, and queſtion with Atheiſts, whether theſe things be but dreames, then ye intend them not and live not this life. He that beleeves ſaith, let me have God ſure: the other ſaith, let me have that I touch and feele; but the imaginary things conſiſting in faith and hope I care not for. The more ye beleeve theſe things, the more ye are occupied about them.

Secondly, faith drawes you on to action: 2
and this life is but the acting of the duties of new obedience. Faith and perſwaſion further other things: as if one be perſwaded that

ſuch a thing will hurt him, it produceth an action of the will, abſtinence: if a man be perſwaded that he ſhall dye without the Phyſition, he ſends for him. So in all other actions, perſwaſion is that which ſets a man on worke. So in ſpirituall actions, if we are perſwaded that ſuch a ſinne committed wil not make our bodies ſicke but our ſoules, we will not doe it; if we are perſwaded our ſoules ſhall fare the better if wee doe ſuch a thing, this make us to doe it: being perſwaded wee ſhall have a recompence of reward, it produceth action, and the more action the more life.

3. Thirdly, faith doth it by fitting us for Chriſt, from whom our life comes: 1 *Ioh.* 5. 12. *he that hath the Sonne hath life.* Firſt, the Sonne of God infuſeth life into him, to whom he is conjoyned; the conjunction betwixt Chriſt and us is but relative: as betweene the King and the ſubject; when the ſubjects reſolve to take ſuch an one for their king, they are conjoyned to him; ſo when a woman reſolves to take ſuch a man for her husband, ſhee is conjoyned to him. The action of taking Chriſt, is to take him as a Lord, to ſerve him, as a Saviour, to have all comfort by him: hee that hath the Sonne in the relative union, ſhall have him in the reall union: the Sonne will quicken you, as the ſoule doth the body. A Chriſtian hath the life of the Sonne of God. *Gal.* 2. 21. *I live, yet not I, but Chriſt lives in me*: all that

that I doe, Christ doth it in me: all that the body doth, the soule doth it: the body lives not, but the soule lives in it. After that manner Christ lives in us: not a good thought or affection, nor any resolution or motion of the soule, but comes from Christ: being united to Christ by faith he lives in us. *Ioh. 6.43. he that eates my flesh, and drinkes my blood, shall live.* As flesh gives life to the body, so the Sonne gives it to the soule; To eate the flesh of Christ, is to prize him, to desire and long after him, which is after the spirit of bondage; to eate him, is to take him, to come to him, to have him for your God: In these two things stands the eating of Christ, First in prising him exceedingly, so as to part with any thing for him; and to take up his Crosse with all losses. Secondly, in beleving him to be yours, and you his: this eating and drinking of the body and blood of Christ, expresseth our relative union with him, and then followes our reall union: the Spirit immediately gives this: he that doth the first, shall have the second.

But how shall we doe to beleeve this? *Object.*

I answer, yee see the old *Adam* communicated corruption to all his posterity, because they were borne of him; so those who are borne of the new *Adam*, that is, those who take him and beleeve in him, have grace communicated to them by him: this new birth makes you *as capable of Christ, as the other doth of the first* 1 Cor. 15. 45. to 50.

Adam: why then shall not the second *Adam* communicate grace as well as the other doth corruption? The phylosophers were all deceived in this poynt, from whence corruption shou'd come; but wee know that it came from *Adam*; and so *doth grace come from Christ.* To get this life, let us seeke it in him, let us beleeve more, let us be humbled more, repent more, and take Christ more: take him on any condition, prize him, set him at the highest rate; hold him fast. As in the actions of mariage, those who are to marry will not part upon any condition; they take one another for richer, for poorer, for better for worse: after this manner must wee take Christ, the more yee take Christ thus, the more yee have the Sonne, and so yee live more the life of grace. All grant that this life comes by the Spirit; and there is no way to get the Spirit but by the Sonne. Yee must first eate ere yee can bee nourished; yee must fixe your eyes on his passion, as the wife doth fixe her eyes or her husband: yee must seeke this life from the Spirit ultimately, but yee must first have the Sonne, and then yee have life: He must have the Sonne that will have this life; he must be ingrafted *into Christ as the branches are into the roote*: get Christ, and then this life shall abound in you.

Ioh.1.16.17.

Ioh.15.1.2.3.4.

4. The fourth meanes to get and increase this life, is the communion of Saints. *The mouth of the*

the righteous is a well ſpring of life, *Prov.* 10.20. they put life into thoſe that have it not, and increaſe it in thoſe in whom it is, *Ephe.*4. 24. *Their ſpeeches miniſter grace to the hearers; they edifie them*: hearing of the word of life, and talking of the fountaine of life, puts life into men. The life of the body doth not communicate it ſelfe to others; it is otherwiſe in the life of the ſoule; the life of it makes others to live more: as Iron ſharpens Iron, ſo one holy man doth another. See it by the contrary. In evill men who are dead there is an aptneſſe to dead others, their words are as continuall droppings to put out this life; *their tongues are ſet on fire of hell*, *Iames.*3.6. The tongue of good men is a cole fetched from the Altar, they have fire within them. When two lie together they keepe one another warme; there is action and redaction; which ingender heate: ſo it is in the communion of Saints; it is a powerfull meanes to get and increaſe this life. The tongue, the example and communion of the righteous is full of life, it is powerfull to make men live. *Gal.* 2.14. *Paul* ſpeaking to *Peter*, ſaith, *why compelleſt thou the Gentiles to live after the manner of the Iewes?* he uſed not outward compulſion, his example and life was a compulſion. The company which wee keepe, compells us to doe as they doe: Evill company are the Divels ſnares, they doe as brambles, keepe us in, and fetter us: the ſutableneſſe of evill companions

drawes out our secret corruption: He that resolves to live this life, must resolve to withdraw himselfe from evill company, who are a strong temptation unto evill, and betake himselfe to the communion of Saints.

There is a difference betweene leading our selves into temptation, and being led into it: when you leade your selves into temptation, (as you doe when as you rush into evill company) you are out of the pale of Gods protection: *If you touch pitch yee cannot but bee defiled with it*, wherefore make your company good: this is an effectuall and powerfull meanes to beget this life in you. *Saul being among the Prophets, changed his spirit, and became a Prophet*: one that goeth fast, makes those that goe with him to mend their pace. *Act.* 11:23. 24. it is said of *Barnabas, being a good man and full of the holy Ghost, and of faith, that he added much people unto the Lord.* Which manner of speaking shewes, that the speeches of those who are full of faith, helpes to breed faith: that if men be full of the Spirit, they quicken the Spirit. Evill company deads men: they are the trunkes through which the Divell speakes: and this deading is done in an insensible manner, and then most of all where it is least perceived. Evill company poysons men; a man turning his opiaion (which company can doe,) is most of all poysoned, when as he thinks that he hath least hurt.

1 Sam. 10. 10. 11. 12.

The

The last meanes to get and increase this life, is that which is mentioned in the text; and that is, *the hearing of the voyce of the Sonne of God:* this will beget and increase this life: that is, if when wee speake to your eares, hee speake to your hearts, then ye live. Ye have two teachers, the one is he that speakes to you, the other is Christ. *Heb.8.11. They shall no more teach one another, for they shall all be taught of God.* There are two sheapheards, the one is hee that feeds you, the *other is the great sheapheard of the sheepe:* Ther are two great voices, the one speaking outwardly to the eare, the other when as Christ speakes effectually to the heart. 5. Heb.13.20.

When Christ speakes inwardly to the heart, then men live and not before. This is such a speech as Christ spake to *Lazarus, Lazarus come forth*, and he came: his speaking puts life into us. Now what is this inward speaking of life to the heart? It is nothing else but to perswade fully, and every way to convince us, that it is best to take Christ, to set to an holy course, to leade a new life. There is a speaking that comes neare this life, and is not it: that is, when as men heare and understand the way, and apprehend the things of God, but practise them not. Here is a proximity to this life, yet it is not this life. Let a man come so neare as that he thinkes he acts it, yet he is dead if he act it not: when he acts it, then he is made a living man; and then hee thinkes and beleeves, Ioh.11.43.44.

that the wayes of ſinne are evill, and that they are evill to him. When God doth convince us that ſuch a thing is evill, and that it is evill to us, then we live and not before. A man having a buſineſſe to doe, if all be done but one thing, the not doing of this one thing croſſeth all the reſt; but that being done, his buſines is brought to paſſe: ſo in this life of grace; if a man have many offers of grace which doe not fully perſwade him, this is not enough, if Gods helpe be abſent: but when once he ſpeakes, he doth fully convince and perſwade us, and makes us to continew. As Sathan having leave, from God never gives over vexing man; ſo the Spirit of God doth never ceaſe to keepe us in good things; and where there is this life, there the Spirit dwels.

Queſt. But after what manner is this effectuall perſwaſion wrought?

Anſw. I anſwer, when as God gives an eare, and ſpeakes a voyce for it to heare: *He that hath an eare to heare*, ſaith Chriſt, *let him heare.* Wee then heare, when as there is a liſtning and yeelding diſpoſition wrought within us: When as wee preach, there are many that have hard hearts, and nothing for to ſoften them; therefore the word falls from them as raine from a ſtone: but if there be a man that God will chuſe, he fits his heart, and ſo he is perſwaded. This is called *the opening of the*

Matth. 11. 15.

the understanding, Luk. 24.45. *Hee opened their understanding, that they might understand the Scriptures.* When we speake to men, we sow as it were upon fallow ground which will beare no Corne unlesse God plow it. Those that saw the *miracles of the Loaves, esteemed them not,* because the ir hearts were hardned. *Ephe.*4.18. *They are alienated from the life of God, thorow the ignorance that is in them, because of the blindnesse of the ir hearts,* that is, they are not sensible of sinne, and death, the word or the threatnings: when God takes away this hardnesse, they are fit to harken; then comes light the beginning of life, which is the informing of the understanding, to judge righteous judgement. Those who have the life of Christ, if hee speakes, it quickens them. It is the inward voyce that quickens: seeke therefore to God earnestly; that Christ would speake to your hearts: yee heare and are not quickned, because he speakes not. And thus much for this second point: *that all in Christ are in a state of life.* Ioh.6.26.

Wee come now to the third point, that may be noted out of these words, and it is this.

That the voyce of the Sonne of God, is the onely meanes to translate men from death to life. Men before they heare the voyce of the Sonne of God are dead; Christ by his voyce makes them living men. This voyce is the onely meanes, to give life: *Doct.*3.

there

there is no voyce but this that is able for to doe it: that's the scope of this Text. This proposition may bee resolved into two parts. First, nothing else is able to translate men from death to life. Secondly, this is able for to doe it. As it is sayd of faith, that it justifies, and nothing else but it can justifie: so may it be said of this voyce, that nothing else can translate men from death to life, and this can doe it. To translate from death to life is nothing else but effectually to perswade and change the heart: now nothing else can thus perswade and alter the heart, but this voyce of the Sonne of God. God himselfe frames the heart; it is as a curious framed locke; none can picke it, but hee that knowes the turning of it. God onely fits the perswasions to the turnings: mens perswasions are as one that will unlocke a locke with a wrong key. *God onely can perswade Iapheth to dwell in the Tents of Shem*; Ministers cannot doe it. *Esay.57.19.* I saith God, *create the fruite of the lippes*; that is, I make them to bring comfort. *I create the fruite of the lippes for peace by my power.* That this is so you may see by divers reasons.

Gen.9.27.

Reasons of the point. I

First, that it is so, see it by this; we speaking to the quickest, often times they beleeve not, but then others doe: the same sometimes beleeve, sometimes not. If man were the sole cause, the word would have the same effect at all times.

Secondly,

Secondly, this is life, and God onely gives life: it is as the breathing of life into a clod of earth. It requires an almighty power to worke this in those that beleeve. *Ephe.* 1.19.20. *The same power that raised up Christ from the dead, raised us up*: it is an almighty action to give this life. 2

Thirdly, if it were not proper to Christ and his voyce to translate men from death to life, hee should loose his chiefest soveraignty: *hee quickens whom hee will: hee hath compassion on whom he will have compassion*: If men could translate men from death to life, then it would not be proper to God to doe it. 3. Ioh.5.21. Rom.9.15.

Lastly, as nothing else can doe it, so the voyce of the Sonne of God is able for to doe it. At the first creation all was made by the voyce of God; hee saith, *Let there be light, and there was light*: let him say to any man, follow mee, and he doth it. *Matth.9.9.* he saith *to the Publican sitting at the receipt of Custome, follow me; and hee left all, and rose up and followed him.* Christ speaking to his eare and heart, made him to follow him; his speech was like the speech of *Elias* to *Elisha*, *he followed him, and could not ehuse* but doe it; Christ speaking wee cannot but follow him. Gen.1.3. 1 King.19.19. 20.

But what is this voyce of the Sonne of God that translateth men from death to life? *Quest.*

I answer, it is nothing else but an inward worke of the Spirit, by which hee perswades men *Answ.*

men effectually to turne from darknesse to light, and from the power of Sathan to God. It must be understood of the effectuall working of the Spirit, because who ever doth heare it, lives: this voyce reneweth and changeth men, translating them from death to life. Now this effectuall speaking consists in two things. First, in propounding the object, the truth to the heart. Secondly, in the perswasion of the truth.

1 First, the Gospel must be laid open to the heart, all things necessary to salvation must be manifested to it: then there must be light in the heart to apprehend those reasons which are propounded. The Scripture propounds things by authority: and when as things are thus expounded, the holy Ghost doth kindle light, to apprehend them, which another doth not. Marke how *Moyses* beginning his booke, saith, *that in the beginning it was thus, and thus God did*; he doth not perswade them by arguments to beleeve it: so *Iohn* begins his Gospel without perswasions, *In the begining was the word, &c.* so the Apostles commission was, *Goe and preach that Christ is Come; he that beleeves shall be saved, he that beleeves not, shall be damned*: The word of it selfe is sufficient authority: when the Gospell it selfe is thus propounded, then the holy Ghost kindles light in men. And when as the Gospell is propounded, and light kindled, then this life is wrought. Now there are

Gen.1.1.

Ioh.1.1.

Mark.16.15. 16.

are three degrees of working this life by the Spirit.

First, there is a stirring up of men, to attend to the voyce of Christ: many there are that heare, yet attend not. *Act.16. 14. The holy Ghost opened the heart of Lydia, to attend unto Pauls preaching.* We sow on fallow ground till the Spirit opens the heart to attend to the things that are spoken. 1

The second worke of the Spirit is to convince and perswade effectually and fully. *Iob. 16. 8. The Spirit shall convince the world of sinne:* that is, it shall convince and perswade thorowly: none can doe this but the Spirit. It doth also farther perswade men, that it is good for them to be convinced, and this is when the knowledge is full; when as all the corners of the heart are answered, and the minde resolved to practise: Hypocrites and civill men are perswaded, yet not fully; therefore they never practise; if one objection of the heart bee unanswered, yee never come to practise. 2

The last worke of the Spirit is to keepe this voyce on the heart, that it vanish not. *Iames 1.21. The ingrafted word is that which is made able to save your soules,* and none else. Men may attend for a flash, but the Spirit must ingraft the Word into the heart; which as a sprig ingrafted, growes bigger and bigger, and hath fruit from the sap: other men having truthes 3

truthes not faſtned on them, they grow weaker and weaker.

To underſtand fully what this voyce of the Sonne of God is; ye muſt know that there is a double voyce. Firſt, an outward voyce of the word which all heare. Secondly, an inward voyce of the Spirit. This I collect out of *Eſa. 6.9. Goe to that people and tell them, heare ye indeed, but not underſtand; ſee yee indeed, but not perceive*, that is, they ſhall have an outward hearing, an outward knowledge, but not an inward. There is a common knowledge which all thoſe have, who live in the Church: and there is a knowledge that is onely proper to the Saints, which ſaves them. The differences twixt theſe two knowledges; that of hypocrites, and of them in ſixth of the *Hebrewes*; twixt common knowledge, and effectuall knowledge that is wrought in the hearts of the elect, are theſe.

1 Firſt, common knowledge is confuſed and generall; this is diſtinct, inward and particular: that is, the voyce of the Sonne of God, ſpeaking in the Miniſtry to all, may breed a knowledge of truthes in men; yet they apply them not to their hearts, and the turnings of them; *Heb.4.11. The Word is ſharper than a two edged Sword, diſcerning the thoughts and intentions of the heart, piercing even to the dividing aſunder the ſoule and ſpirit, and of joynts and marrow*: that is, that Word of God that is lively indeed;

indeed; that voyce of God that is effectuall to ſalvation, it is ſharpe, it ſtrikes not in generall, but enters the inward parts. A ſtaffe cannot enter the fleſh, it may bruiſe it; but the voyce of Chriſt enters like a two edged Sword, diſcerning twixt morrall vertues, and ſupernaturall things wrought by the Spirit; it diſtinguiſheth exactly twixt the rectitude and obliquity of mens hearts: this is proper onely to the ſaving knowledge of the Word: As *nothing is hid from God, but it is naked to his ſight*; ſo it is to his word: See if the word be diſtinct to you, elſe you know nothing. A man never knowes any thing, till he knowes the Elements, parts and grounds of it; the voyce of the Sonne of God onely makes you know things thus particularly. So in other things yee know not till you know particulars. *Ariſtotle* ſaith; a man is not a Phyſition, that knowes things in generall, in the groſſe, but he that knowes them in particular. This is not to be a Phyſition, to know that ſuch dry meates are good for a moyſt ſtomacke, unleſſe he alſo know dry meates and the Symptomes of a moyſt ſtomacke: ſo it is in the knowledge of the Word. To know what regeneration is, is not enough, except yee know the parts, the kinds and ſignes of it. To know that *none are tranſlated from death to life, that love not the brethren*, is not enough, except yee know the brethren and love them. To know, that *hee that*

1 Ioh. 3. 14.

Gal.5.24. *that is in Christ hath crucified the flesh, with the affections and lusts thereof*, is nothing, except yee know that yee your selves have crucified it. This particular knowledge is that which makes manifest to a man the secrets of his owne heart, 1 *Cor.* 14.25. that is, the voyce of the Sonne of God, discerneth the secrets of the heart, to know things particularly that are in it. Ioh.10. *The sheepe distinguish the voyce of the sheap-heard, from the voyce of a stranger*: when men come to heare, they heare the voyce and distinguish not the sound, because they want this particular knowledge.

Secondly, this hearing of the voyce of the Sonne of God workes a quicke sence, in the hearts of those that heare it, which the outward voyce doth not: and this followes the former. Let knowledge be particular, it workes quicke sence, *Heb.*4.11. the word is called *lively in operation*: now life consists in quicknesse, and motion; the voyce of Christ speaking effectually breeds quicknesse. *Sola individua agunt et sentiunt*, A knife in generall cuts nothing, the particular knife cuts. To know in generall you are sinners, have corrupt natures, offend in many things, workes nothing; it is the reflection on your particular sinnes that workes, this makes men tremble. *Act.*2.36.37. *Peter having told the Iewes that they had crucified Christ, that pricked them at the heart.* As it is of sinnes, so is it of comforts, particular comforts only worke.

If

If one can ſay, I am thus and thus, then comfort followes: ſo particular threatnings make men ſenſible. When God ſaid to *Adam*, *Haſt thou not eaten of the tree whereof I ſaid thou ſhouldeſt not eate?* this made him feare. The word doth breed a quicke ſence: they who have not this true voyce ſounding to them, (*Eſay.6.9.*) *In hearing they doe not heare, and ſeeing they doe not ſee; their hearts are fat, their eares heavy, and their eyes ſhut. Rom.11.8. God hath given them the ſpirit of ſlumber*; that is, when as men heare his voyce in a common manner, they are as a man in a ſlumber: it ſtirres them not: their hearts are fat; that is, they are ſenceleſſe: for fat is without ſence. The property of them that heare in an ineffectuall manner is this; they have a ſpirit of ſlumber, they are as one hearing a tale, when as his minde is otherwhere. If the things propounded were naturall, they would heare them well enough; but they are ſpirituall, therefore they are dull of hearing them. Gen.3.

Thirdly, which followeth the ſecond; thoſe that heare the voyce of the Sonne of God, have experimentall knowledge, the other is but ſpeculative. 1 *Cor.2.6.9. Wee preach wiſedome to thoſe that are perfect: ſuch wiſedome, as eye hath not ſeene, eare hath not heard, neither hath it entered into the heart of man; but God revealeth it to us by his Spirit.* that is, the cheefeſt in knowledge, have not ſeene with their eyes, 3.

or heard with their eares; but those that heare the voyce of the Sonne of God, have an experimentall knowledge which others have not. This experimentall and saving knowledge hath triall. 1.*Ioh.*2.13. *I write unto you fathers, because you have knowne him that was from the beginning*: expound this by the 33. of *Ezekiell*, 33. *When this commeth to passe, then shall yee know that a Prophet hath beene amongst you*: that is, when I shall doe this, they shall know experimentally that there was a Prophet amongst them. 1 *Ioh.* 5.19. *wee know that wee are of God*; that is, wee know it experimentally; they can say of this, as it is said in the 1 of *Ioh.*1.1. *That which we have heard, that which wee have seene with our eyes, that which wee have looked upon, and our hands have handled of the words of life, declare we unto you. David* takes it as peculiar to himselfe, *Psal.*9.10. *They that know thy name will trust in thee, for thou Lord hast not forsaken them that seeke thee*: that is, they that experimentally know thee will trust in thee: for thou never fayleſt them that trust in thee: they know it by experience. 1. *Pet.* 2.3. *Desire the sincere milke of the word that you may grow thereby: if yee have tasted that the Lord is gracious.* We find in the Saints a longing after God: they desire him, which others doe not: thus did *David*: Moreover they have assurance of salvation, which others have not; and this assurance comes from sence: *optima demonstratio est*

est a sensibus; the best demonstration is from sence; as he that feeles the fire hot knowes it best; tasting breeds longing; assurance from experience breeds certainty.

Fourthly, effectuall knowledge that is bred by the voyce of the Sonne of God, makes men approve and justifie the wayes of God, makes them to relish them: this followes the other; when men have tryed them they approve them, *Iob.6.63. The Spirit quickens, the flesh profiteth nothing; the words then that I speake, they are Spirit and life.* Christ having spoken, *that his body was meate indeed; many were offended at it*: then hee said, *The Spirit doth quicken*, that is, yee accept not my words, because yee have not the Spirit, yee have but flesh. that is, a common knowledge; my words are spirituall, and you are carnall, therefore they doe not relish you. These words are otherwise interpreted by some: that is, these materials profit nothing without the Spirit; but the other is undoubtedly the meaning, for so it is through the Scripture: the Spirit profits, that is, saving knowledge wrought by the Spirit: men not having it, doe not approve it. It cannot be otherwise; where the voyce of Christ doth sound effectually, there they justifie this: *Wisedome is justified of her children, Luk.7.35. Rom.10.15. How beautifull are the feete of them that preach the Gospel of peace?* that is, they see much beauty in the 4.

wayes of God, that they are beautifull to them, they are vile to others. The Scripture often toucheth this, that when as there is but a common knowledge, men relish not the word, *Rom.* 8. they taste not the word: the spirituall part of the word crossing them, is bitter to them. 2 *Cor.* 2. 15. *The word is compared to a sweet savour; to many it is not so, to some it is the savour of death to death*: it is a savour diffused through the house, many there are who abhorre it, and being guilty of death it leades them to death: In others it is the savour of life; that is, they smell a sweetnesse in it, it brings them to life, to heaven; the word being powerfully taught, there comes a savour: some smell sweetnesse in it, others doe not so. *Luk.* 2. 35. *When Christ shall come, the hearts of many shall be opened to approve or disapprove him: therefore he is said to be set for the fall and rising of many*: So when he came *some said he was a good man, others that he was a divel*: some said that *the Apostles were good, some that they were bad*: See how yee approve the word in its selfe, and as it is expressed in mens lives.

Ioh. 7. 12.

1 Cor. 4. and. 2 Cor. 6.

5 Fiftly, if it bee a right knowledge, it breeds holy affections; the other doth not: this followes the other. If men justifie the Word, then they affect it. Its a generall rule, that all full perswasions draw on affections: let it bee but a perswasion in habit, it stirres as the habit is. 1 *Thes.* 1. 6. *My word was to you not in*

in word but in power, becauſe it did worke in you ioy in the holy Ghoſt. Ier. 23.29. God comparing the word of true and falſe Prophets together, ſaith thus; *My word is as fire, and as the hammer that breaketh the ſtone*: it is the powerfull word if it ſtirres your affections. *Luke* the laſt, *Chriſt ſpeaking to the Diſciples that went with him to Emmaus, their hearts burned within them*: they were full of holy affections. Conſider if yee have theſe holy affections. Holy affections in the Scripture are aſcribed to this knowledge, every where, where men heare, or know a. right: *Pſal.*112.1. *Bleſſed is the man that feareth the Lord, that delighteth greatly in his Commandements. Pſal.*1.2. *Bleſſed are they that delight in the Law of the Lord*: See whether there be holy affections wrought in you by the word. *Felix did tremble at the Word*; ſo the ſecond *ground received the Word with joy, but not with holy joy.* Act 24. Math.13.

But how ſhall wee diſtinguiſh them? *Obiect.*

I anſwer, that if your joy be holy joy, afflictions will not put it out: if your ioy be carnall joy, perſecution puts it out: but ioy in the holy Ghoſt is not extinguiſhed by the contrary. *Anſw.*

Sixtly, that knowledge which is lively brings forth action; it is powerfull in mens actions, it is active and mighty in operation, *Heb.*4. It workes in mens hearts and lives mightily, to overcome all contraries. *Eſa.*6. 10. *Make the heart of this people fat, make their eares heavy, and ſhut their eyes, leaſt they ſee with* 6

their eyes, and heare with their eares, and understand with their hearts, and convert, and bee healed; that is, Let them have such a common knowledge as civill men and hypocrites have, and no more; least seeing aright, they understand with their hearts and be converted, and they bee healed. Seeing with their eyes, is meant seeing with this knowledge, which if they see with, their hearts will be wrought on: their hearts being wrought on, they are converted, and then they are healed. This followes on the other. Let the affections be stirred, and actions will forthwith follow, because they are the immediate principles of action; what one affects hee doth; these are tyed all on one string: flashy affections, flashy actions. *Ioh.* 6.45, Christ speakes thus of this knowledge; *They shall all bee taught of God; every man therefore that hath heard and learned of the Father, commeth to mee*: that is, every one that heareth this true voyce of the Sonne of God, comes to me, that is, they breede actions whereby they come to me. See if your knowledge bee operative. *Iam.* 1. 22. the Apostle distinguishing of hearers, saith thus, *Bee not hearers onely but doers* too; if yee finde not this operative working change, Christ hath not spoken to you.

Object. But even the Saints have many defects in their actions, therfore actions follow not hearing and knowledge.

To

To this I anſwer, that as their actions are weake and faint, ſo their knowledge is weake. *Heb.*12.5, *They often forget and muſt be put in mind.*2 *Pet.*1.13. *They muſt be ſtirred up by putting them in remembrance of thoſe things which they have forgotten.* Secondly, this faile is from ſome doubt, from ſome ſhaking within: when as you ſee a defect in actions, or affections, it is becauſe you want this convincing knowledge. The way to ſtirre up affection and action, is the Word, which increaſeth this operative knowledge. *Anſw.*

If then it be ſo, that the voyce of the Sonne of God is the onely meanes to tranſlate men from death to life, let us examine our ſelves, whether we have heard the voyce of the Sonne of God, or no? If we have not, then let us know our caſes, and be humbled: they that have not heard it are dead. Conſider it is your diſtinct knowledge, not a knowledge in groſſe or generall, that inlivens you. Know yee the paſſages and working of regeneration and repentance? finde yee the Word as fire, and as a hammer? the Word is ſuch in its owne nature, and will be found ſo of them that receive it aright. Have ye an experimentall knowledge? approve yee Gods Image, his wayes in the Word, or in the lives of the Saints? doe yee juſtifie wiſedome? are your hearts opened at the hearing of the Word? doe ye like it? At Chriſts comming many hearts were opened, *Vſe* I.

because then his Word came, and it opened many mens hearts, shewed them what they were. How doe yee affect the Word, and Image of God in the lives of the Saints? how do yee realish holy affections in them? blessednesse goeth alwayes with them. Affections are alwayes a signe of this life: have yee received the Word with them? have yee sorrowed for your sinnes? doe you delight in God? This wil beget holy affections which wil last; afflictions will not put them out; holy joy is not damped with afflictions, carnall joy is. What are your lives and actions? If yee seeing others holy, cannot doe as they doe, this voyce hath not spoken to you. All who heare Christs voyce will come and be doing. *Iam.* 1.22. If doing be joyned with hearing, if yee are doers as well as hearers, this voyce hath spoken to you; if your practise be not joyned, yee are deceived. If yee finde upon examination that yee have not heard this voyce of the Sonne of God, remember that Christs *sheepe heare his voyce*; yee may therefore feare yee bee lost sheepe if ye heare it not. He that hath an eare heares the Gospel; *If it be hidden, it is hidden to those that perish*; where men *live in ignorance and heare not, God regards not it so much*: thats not the time of tryall. So where they have the Word as wheate covered with chaffe, it tryeth not; but when the Word *commeth with authority*, *and not* as the Scribes; *when Christs voyce*

Ioh. 10.3,4.

2 Cor. 4.3,4.

Act. 17.30.

voyce sounds in the Word, see how yee are affected: if then yee heare not, yee are dead. *Cant.2.* Christs comming is *compared to a Spring time*, wherein the flowers appeare on the earth, and the birds begin to sing, and the trees put out their greene fruite: that is, when Christ makes himselfe knowne, it is Spring time: doe you spring when the Word comes, when the messages of salvation are made knowne unto you? If not, yee are dead. Our end in speaking this is not to trouble you, but to bring you to salvation. I will therefore shew you what keeps men off from hearing Christs voyce, that knowing the impediments yee may remove them. Now the impediments are seven.

The first, is selfe-wisedome; this is a great impediment from hearing the voyce of the Sonne of God: selfe conceitednesse hinders men much, because it breeds a despising of the wayes of God. 1 *Cor.2.14. The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse with him*: therefore, 1 *Cor.* 3. 18. *If any man seeme to be wise in the world, let him become a foole that he may be wise*: that is, let him lay aside that wisedome which begetteth pride in his heart. *Michals* disposition is in every one of us more or lesse, *shee despised David*: so men chalke out a way to themselves, in which they will goe, they will seeke their owne wayes, and will not be subject 1

ject to the Law of God. *Rom.8.7. The carnall mind is enmity with God, for it is not subiect to the Law of God, neyther indeed can it be.* 2 *Cor.*10. 5, the Apostle speaking of imaginations, saith, *that men with them build up themselves against God, and will not alter their courses.* The greatest opposition is in mens minds: take a man that hath a true opinion, it is easy to remove his lusts, but false iudgements are as bulwarkes against Gods wisedome. Men will doe thus and thus because they thinke their state is good. *The Scribes and Pharisees come not to Christ, Luk.* 15. 1. but Publicans and sinners came: so it is with men now, doe we lay open their sinnes unto them, yet they will not bee perswaded: men will bee righteous of themselves, and
1 Cor.1.30. will not bee perswaded that Christ must *bee made unto them righteousnesse, and redemption, and wisedome.* This opinion of our selves is a great impediment, this contemnes the Way of God, and fashions out our owne wayes; this contenting of our selves with our present estate makes us to erre: therefore *Psal.* 119. 21. *Cursed are the proud that are alwayes erring from thy Law*: Selfe conceit makes men erre.

2 The second impediment is custome: men have beene used to such wayes, and will not alter them. *Ioh.*4.12. *the woman of Samaria was much held off with this argument*: Christ comming to teach her the doctrine of salvation;

Art

Art thou greater, said shee, *than our father Iacob that gave us this Well?* This opinion that our fathers have gone this way, and it is transmitted to us, hinders men much; men cannot indure newnesse. *Lot* is taxed for this by the *Sodomites*, *Gen. 19. 9. This fellow cameth to sojorne here, and will he now bee a Iudge?* So *Act. 17. Paul preaching at Athens, the Athenians asked, What new doctrine is this that thou preachest?* Men being accustomed to a way, it winns their opinion; men having once judged, are loth to judge againe: custome winnes their affection. Change is troublesome: men having gone long in a course they will still plod on in the same tract. Custome of our fathers, or country, or place where wee are, our owne custome makes us loath to forsake it.

Thirdly, Similitude is a great hinderance. 3
Exod. 7. 22. Pharaohs heart was hardned because the Magicians did the same miracles that Moyses and Aaron did; So similitude hinders men from imbracing the wayes of Christ, and God. Men seeing Papists austerity like our mortification, their suffering like true martyrdome, they are perswaded of their wayes, as we are of ours; so for civility, when as men see it so like religion, as a sparke is like the fire, they imbrace it: All deceit is from similitude, false wares having the same dye that true have, deceive the buiers: so falling starres

are

are like other ſtarres. When wee ſee ſome men that profeſſe religion to be falſe hearted, we thinke all are ſo: wherefore *Phil.*1.10. The Apoſtle prayes, that *They might abound in all knowledge, and iudgement to diſcerne of things that differ*: This proximity makes us deceived.

4. Fourthly, falſe experiments hinder us much; ſome experiments of the workes of God, that ſhould draw us nearer to him, if wee make falſe uſe of them, ſeparate us farther from him; As if God afflict and reſtore againe, or keepe us from affliction, our hearts are hardened. *Exod.*8.15. *When as the Frogges were removed, Pharoah his heart was hardned*: reſt made him harden his heart: ſo many times it makes men ſlight the word, and afflictions which God layes on them. We may ſee this in Souldiers and Mariners; none more ready to contemne dangers than they, becauſe they have often eſcaped; they delude the workes of God that ſhould draw them to ſalvation. Rootes will make the weeds grow againe, not being taken heed of. *The long ſuffering of God ſhould draw us to repentance*, but it doth not ſo. *2 Pet.* 3.3. *In the laſt time ſhall come mockers, walking after their owne luſts*, and ſaying, *Where is the promiſe of his comming? for all things continue as they were from the beginning of the creation*; that is, men ſhall feele nothing, apprehend nothing that God doth; iudgements being beleeved

Rom. 2.4.5.

leeved they ſecond the Word; being eluded, they hinder us and it.

The fift impediment is ignorance; men know not the wayes of God, therefore they doe not imbrace them. *Ioh* 4. 10. *If thou hadſt knowne the gift of God, and who it is that ſpeaketh to thee, thou wouldeſt have asked of him.* There is enough in religion to make men love it, if they knew it: there is vertue in it, there is beauty and profit in it. *Eſa.* 57. *There is a peace in it; all the wayes of it are wayes of pleaſantneſſe* there is honour in it; *old age is honourable with righteouſneſſe.* But mens hearts are full of darkeneſſe; they ſee not, neyther doe they underſtand it. 2 *Pet.* 2. 12. *They ſpeake evill of the things they know not*; Its true, they know the things, τὸ φρόνημα, they know them not experimentally and really, and that deceives them. 1 *Cor.* 8. 2. *If any man thinke hee knoweth any thing, he knoweth nothing yet as he ought to know.* One may know all things, and yet know nothing, as he ſhould: Ignorance deceives many, it makes them to meaſure religion by a falſe rule, and common opinion. *Act.* 24. 14. it is called *hereſy*; when yee judge of it by externall ſhewes, all baſeneſſe is outwardly in religion, it is as like a coſtly thing covered with ſtraw: Chriſt was hid under a *Carpenters Sonne*; *preaching under the name of fooliſhneſſe*: ſo our ignorance in attributing things to falſe cauſes keepes us off. *If the Goſpel be hid, it is hidden*

5

Pro.3.17.
Pro.16.31.

Matth.13.55.
1 Cor.1.21.

2 Cor.4.3 4

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to those that perish; there is a double ignorance; privative, and positive; that is it, by which *the God of this world blinds men*, breeding a false perswasion of good, and a good perswasion of evill.

6 The sixt impediment is in-consideration: men doe not consider the things they might know: if men would deduce one thing from another, and doe that they know, they might be brought to God. *Deut. 29. 2. 3. Yee have seene*, saith *Moyses, all that the Lord did before your eyes, in the Land of Egypt, upon Pharoah and his servants: yee have seene those great signes and miracles which hee did, yet the Lord hath not given you an heart to perceive, and eyes to see, and eares to heare untill this day*: that is, yee have not profited because yee have not considered. We thinke if that we had lived then, wee had beleeved, yet wee see how few of them did beleeve: we beleeve the Scriptures, yet what inconsequence is there in mens lives, because wee doe not consider things. Consideration helpes to perfect mens actions; it is as a circular line; one part helpes the other. If wee looke backe and examine our actions, it helpes; want of it hinders. What is repentance, but consideration? *Ier. 8.6. No man repented him of his wickednesse, saying, What have I done? want of this keepes men from salvation. 2 Chron. 6.37. If they bethinke themselves in the Land whither they are carried away, and turne*

and

and pray unto me, in their captivity, saying, Wee have sinned, we have done amisse, and dealt wickedly; then I will heare. So *Ier.* 8.6. *God harkned whether any would say, What have I done?* men goe on and consider not. *Hosea.* 4.11. *Whoredome, and new wine, steale away their hearts*; that is, it makes them not to consider. *Mark.* 6.52. *They considered not the loaves*, therefore their hearts were hardened: they were feareful in the ship, because they considered not the miracle of the loaves.

The seventh impediment, is a certaine stiffnesse and obfirmation of minde, whereby a man is setled to continue in such a course that is pleasant to him, and all that crosse him in it are enemies to him. *Rom.* 8. *the flesh is not subject to the Spirit*, it crosseth it: one reckons not a man his enemy unlesse hee crosse him. It must be so; every creature as long as it hath a being, opposeth that which is contrary to it: so every man that delights himselfe in such or such a lust, will not be circumcised, cleansed and washed from it, *hee will not have Christ reigne over him*; he will have his elbow roome. Those men that are not translated from death to life, they count the wayes of God eyther vanity or folly, and will not submit unto them, nor yet heare Christs voyce.

7

Luk. 19.14.

Now the meanes, the helpes, and wayes to breake through the impediments, and to receive the Word with profit, are these.

The meanes how to heare profitably.

First,

First, to heare profitably, that the voyce of the Sonne of God bee not a common voyce, but peculiar, take that rule which is set downe, *Luk.* 8. 18. *Take heed how yee heare.* Christ gave that admonition to his hearers, and I give it to you: looke to your selves, take heed how yee come to heare the Word; doe it diligently: the reason of this is added in the same verse: *for unto him that hath shall be given, and from him that hath not, shall bee taken away even that which he seemed to have.* That is, if yee heare and get a little knowledge, yee shall have more: hee that yeeldeth some fruits, shall bring foorth more: hee that doth some things, shall doe more, God will blesse you. *But from him that hath not, shall bee taken even that which hee seemed to have*: that is, your hearts shall be hardened, and that common knowledge which you have shall bee taken away. *Ioh.* 15. 2. *Every branch that beareth not fruite God cuts downe.* God lookes into a Congregation to see who doth make conscience of hearing; those *that doe, he purgeth*; but those that profit not, hee curseth: he takes not away their lives, but their graces, makes them wither in the inward man, and so hee comes to death. *Luk.* 19. *He that had ten Talents*, he that had most, *had more given him*: To practise a little is the way to get more: *The Talent is taken from him, who did not use it, and given to him, that had most Talents.* There are two rewards for

Math. 25.

for him that uſeth the Talent well. Firſt, hee ſhall have more. Secondly, he *ſhall be ruler over ten Cities*; hee ſhall have comfort here, and hereafter: hee ſhall have more comfort and grace. See how he dealt with *Nathaniel*, *Ioh.*1.50. *Becauſe he confeſſed Chriſt to be the Sonne of God, and beleeved becauſe Chriſt ſaw him under the Fig-tree*, which was but a ſmall thing; *Chriſt tels him that hee ſhall ſee greater things than theſe. Ioh.*7.17. *If any man will doe his will, hee ſhall know of the doctrine whether it be of God*: that is, if yee practiſe according to your knowledge, you ſhall know more, it ſhall be confirmed to you. Let men know and not practiſe, then *Rom.* 1.21.22. *Becauſe when they knew God, they glorified him not as God, neyther are thankfull, therefore God gives them up to uncleanneſſe, thorow the luſts of their owne hearts, to diſhonour their owne bodyes betweene themſelves, and to worſhip Idols*; as he dealt with the Gentiles. So in the 2 *Theſſ.* 2.9. *Becauſe they received not the love of the truth*; becauſe they heard much, and did not imbrace it, *God gave them up to ſtrong deluſions to beleeve lyes.* See it by experience: when as men play with their knowledge, God gives them up to hereſies. *The Spirit of God will not ſtrive long with them.* God hath commanded us, *not to caſt Pearles before Swine*; and will hee himſelfe doe it? Gen.6.3. Matth.7.6. Conſider what yee doe in every doctrine of ſalvation, that is preached to you; yee eyther

relish it, or not; yee obey it, or disobey it; ye
2 Cor.2.16. taste it, or disrelish it: If *yee taste it not, it is a savour of death unto death*; that is, it brings death and leades to hell: if yee savour it aright, it brings to heaven. There is no true doctrine, but the not obeying of it bringeth something to your damnation. When the savour of Christs knowledge is made manifest, not receiving it, ye reject it, and it brings a curse. *Heb. 6. 7.8, The earth which drinketh in the raine which commeth oft upon it, and brings forth hearbes meete for him by whom it is dressed, receiveth a blessing of God; but that which bringeth forth thornes and briers is rejected, and is nigh unto cursing, whose end is to be burned*: that is, the word is as raine it makes, hearbs and weeds to grow: if hearbs grow, God doth prosper it more; if it fals upon rockes it withers more and more; God doth curse it. It is not in the knowledge of divinity as in other sciences: in them ye may neglect a yeare or two, and get it againe; but it is not so in this; yee will not be able to returne againe, yee are neare a curse, yee cannot redeeme it. See what followes in the neglecting of the Word. In the, 2 *Chron.*36.15.16. *God sent his messengers rising up early, &c. because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his Word, and misused his Prophets, untill the wrath of the Lord rose up against his people, till there was*

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no remedy. Grace may ſtand with infirmities before they are reveiled, but being reveiled the light diſcerneth them. If men refuſe, God indures it not. *Act*. 17.30. *The times of that ignorance God regarded not, but now take heed, the Goſpell being reveiled*; God will beare no longer. Before *Iohn Baptiſt* came, *the Axe was not laide to the roote of the tree*; but as ſoone as *he came, it was*; becauſe then the Goſpel was made knowne; hee revealed the truth. When the truth is once revealed, if men doe not then receive it, God indures it not. *Heb*. 3. 13. *To day if yee will heare my voyce, harden not your hearts*. God will not ſtay longer than *this day*. There is a day, (when it is wee cannot preſcribe) after which God will not offer grace: but commonly wee ſee that men being of the age of diſcretion, and having the way ſhewed, if they neglect it then, they commonly periſh. God hath a ſecret time. *The Iewes had their day*; but becauſe *they accounted themſelves unworthy of everlaſting life, Paul did turne from them to the Gentiles*, *Act*. 13.46. *Saule* had his day, hee had common gifts and profited not, therefore God forſooke him. So *Iſraell* had their day, but when they neglected it, God bids *Ieremiah not to pray for them*. Conſider what you have heard of the Sacrament, that yee may not abſent your ſelves from it, in the places wherein you are, without weighty affaires, which will excuſe you before God:

Math. 3. 10.

ſo for the Sabbath; you know it ſhould bee kept; becauſe it is holy; and if it be holy, I would aske you this queſtion; whether it bee holy in whole, or in part? If all of it be holy, it is not arbitrary, it muſt be ſequeſtred from common uſes. The veſſels of the Sanctuary are ſaid to bee holy, becauſe they were not uſed but about holy things: So the Temple is holy, becauſe it is a place ſet apart for Gods ſervice: ſo time is holy, when it is beſtowed on holy things, holy thoughts, holy duties; conſider that it is holy, and that every part thereof is holy; and then deny if you can, that it is not to be ſanctified. Some men ſpend their time which they ſhould redeeme in idleneſſe and gaming; moſt in drunkenneſſe and diſorder, and not as they ſhould. Yee have heard of mortification; yee have heard the doctrine of changing from death to life; apply them, and take heed how you heare; yee that heard it negligently ſhall grow worſe and worſe.

Eph. 5. 16.

2. The ſecond meanes to heare profitably, is that which is ſet downe in the 1 *Theſſ.* 2. 13. that is, *to receive the Word, not as the Word of man; but as the Word of God.* This makes the Word of Chriſt effectuall, to heare it as the Word of God: that is, conſider, whoſe word it is. Conſider the ground of it, that it proceeds from God who is preſent, God is there, and we ſpeake in his ſtead: *God ſpake to the Iſraelites in Mount Sinay*, and would have continued

Exod. 20.

tinued for any thing we know, *yet the people desired that Moses should speake unto them. Wee beseech you in the stead of Christ, to be reconciled unto God.* This is of much moment, to heare it as Gods Word: morrall truths may build you up in morrall vertues, and may be profitable to that purpose; but they will not breed spirituall life: that the Word onely doth, being received as the Word of God. *Iohn 6.65.* when as Christ demanded of the twelve, *whether they also would goe away? Peter made this answer; Lord, whither shall we goe? Thou hast the words of eternall life.* A man is not a living man, but by conjunction betwixt God and the soule: God is to the soule, as the soule is to the body, hee puts life into it, *and is conjoyned to it by his word when* it is thus received. The Word comming as from God, wee doe that which is commanded us, because God will have us doe it: we doe it simply and sincerely, so that God accepts it. When we receive the Word as the Word of God, with faith, and full Assurance, then it breeds life within us: and when it begets life then it comes from God, then it comes in power and in the holy Ghost, and makes us become followers of Christ, 1 *Thess.* 1. 5. When we receive the Word of God, as from God himselfe with full assurance, then it workes effectually, then it begetteth life in us. To live, is to have sence and motion, to be acting: the receiving of the word with ful assurance, makes us

2 Cor. 5. 20.

1 Thes. 2. 13.

active; the beleeving of it sets men on worke, 2 *Chron.* 25.5.6.10. *When as Amasiah beleeved that God would not be with him unlesse hee sent away the Israelites, then he sent them away and not before.* *Caleb* and *Iosuah* did beleeve, therefore *they followed God constantly.* *Abraham offered up his sonne Isaacke, because he beleeved God; that he could give him another sonne, or raise him out* of ashes againe. Let a man be perswaded that such a thing will hurt him, or that such a thing will doe him good, hee doth the one and leaves the other. Receive therefore the Word with full assurance, consider what is delivered, if it be the Word or no; consider that it which yee heare, is eyther the Word or not the Word, it belongs to me or not. Men take things overly, and are not rooted and grounded in faith, and that makes them heare unprofitably. See then if your particular actions agree with the Word, so yee shall be rooted in faith; this makes the Word a Word of life.

Num.14.24. Heb.11.17. 18.19.

3 The third rule and meanes to heare with profit, is that which is set downe of the *fourth ground*, in the parable of the seed, in the eight of *Luke*, the 15. verse, that is, *To receive the Word with honest and good hearts; having heard the Word to keepe it, and to bring forth fruite with patience.* Heare the word with honest hearts; this is done when as a man is resolved to practise whatsoever God will reveale; when he hath

hath no reservations or exceptions to himselfe; when hee is resolved to practise what he heares with an humble heart: being humbled we will doe this, and not before.

The fourth ground was humbled; men will not heare this because they are proud: now pride is an evill disposition in the creature, whereby it exalts its selfe above its measure: There is this fault in men, they will picke and chuse in the wayes of God. The last ground will onely part with all for Christ. *Act. 9.* When as *Paul* was humbled, hee then cryed out, *Lord what wilt thou have me to doe?* I will doe or suffer any thing for thee, and hee was as good as his word. So *Act.2.32.* the *Iewes* being humbled cried out, *Men and brethren what shall wee doe?* wee will doe any thing to be saved. So *Act,16.30. The jaylor being humbled demanded of Paul what hee should doe to be saved*; when as a man is thus disposed, God will teach him, *Psal. 25.9. God teacheth the humble his wayes*: man himselfe will doe so; if he see one willing to learne, he will teach him: *The secrets of the Lord are revealed to those that feare him*; to those that stand in awe of him, and dare doe nothing against him: hee reveales his peculiar truthes in a peculiar manner to men, those things that are effectuall to their salvation: Bring therefore humble hearts, ready to obey. Psal.25.14.

But you will say; wee doe obey and practise what we heare. *Object.*

Answ. I answer, that yee may be deceived as they, in the fift of *Deut.* They said they would obey, but *God* saw that there was another heart in them than what they saide: therefore God said; *O that there were such an heart in them, that they would feare me, and keepe my commandements alwayes, that it might goe well with them and their children for ever.* So *Iohanan* and the other Captaines, *Ier.*42.20. *desired Ieremia, to goe to God, to know his will, and they would doe whatsoever he should say, whether it were good or evill.* But *Ieremiah* tels them *that they did but dissemble in their hearts*; he knew they would not doe it. Looke to this in the acts and effects: what have you done when the Word crosseth you in your aymes, estates, names, friends? If you have disobeyed it, then *Eze.* 14.4. *the Word is made a stumbling blocke, & your iniquities are before your face, and the Lord will answere you according to the multitude of your Idols.* God will answer such men according to their comming, as they come with false hearts, they shall be dealt with all accordingly. Come then with hearts resolved to practise whatsoever is spoken, and desire God to make it effectuall to salvation.

Deut.5.29.

4 The fourth meanes to heare the Word, and the voyce of Christ profitably, is to lay up what you heare: let it abide and continew with you. This rule is prescribed by Christ himselfe. *Ioh.*15.7. *If ye abide in me, and my words abide*

abide in you, ye shall aske what yee will, and it shall be done unto you: When ye attend to the Word, if yee are affected with it but for the time, it is nothing; except it continue with you it will not profit you; you must *doe as Mary did; shee layed up all the sayings that shee heard of Christ, and pondered them in her heart*, *Luke* 2. 51. The Disciples often questioned of Christ: which proves, that they pondered his Words in their hearts: So the Nobles of *Berea, they searched the Scripture*: so *Iacob hee noted the saying of Ioseph and laid it up*. Yee doe not heare thus if you doe but lend your eares for the time, if yee worke it not upon your affections, ye profit not. The reason why there is so much preaching, and so little profit, is for want of this. There are two kinds of ill hearers: the first are such as heare as Swine, and trample all they heare under feete; the second, such as heare as Dogs, snarling at the doctrine: if yee offend in eyther of these, yee heare amisse. Of all the foure grounds that was worst which received not the Word. When men heare the Word there is more than a naturall forgetfulnesse in them, the Divell helpes it. *Iam.* 1. 23. 24. *He that heares the word, and recals* it not, or practiseth it not; *is like one that beholdeth his face in a glasse, for he beholdeth himselfe and goeth away, and straight way forgetteth what manner of man he was*: yee must recall it before yee can practise it, else yee will be like to

Act. 17. 11.
Gen. 37. 11.

to those that behold their face in a glasse, and wipe not away their spots.

Be not therefore forgetfull hearers: and for this, first recall and repeate what yee have heard when yee are gone: Secondly, practise it afterwards; there is a blessing promised to mindfull hearers, there is a curse denounced against those that are forgetfull, *Ioh.* 13.15. *If yee know these things, happy are ye if you doe them*, but there is a curse for you if you doe not profit; God will make you to heare, and will not give you his Spirit. Regard to prize the Word if ye will not be forgetfull. *Rom.* 1.28. *those that did not like to retaine God in their knowledge*, those that did heare the Word and not regard it, *God gave them up to a reprobate sence*, to an Injudiciousnesse *to doe those things that were not convenient*, not being able to profit by it. The ancient Fathers much pressed the repetition of Sermons, and one of them useth this similitude: A man that comes into a pleasant garden, will not content himselfe with the present sent only, but he wil carry some of the flowers home with him; So in a cold day, a man will not be content to heate himselfe at anothers man fire, but he will carry away some fire with him to keepe him hot at home. So doe yee when ye come to heare the Word; carry home some flowers of it with you, carry some fire home with you, to heate and warme your hearts. God regards not flashes and moodes, and such neg-

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ligence in performing of holy duties as will not warme your hearts. Men are like a Sive in the water: it is full whiles it is in the water, but being taken out of it, it hath nothing; it is not the hearing of the Word of God, or the doing of it negligently that will profit, if ye heare it only *pro forma*, and negligently, it doth you no good, but it brings Gods curse upon you. Gods curse is on many, they grow not in knowledge or grace for want of diligence; wherefore in the 2 *Pet.* 3, 17. the Apostle *bids us beware least being led away with the error of the wicked, we fall from our owne stedfastnesse*: to prevent this, grow in grace, and for this purpose grow in knowledge, for then ye grow in grace.

The fift meanes to heare profitably, is to prize the Word and the voyce of Christ speaking to the heart: pray earnestly for it that ye may seeke it earnestly at Gods hands, beseech him to speake to your hearts: your hearing is nothing without this: it is the *great sheapheard of the flocke* that must feede you. It is the Spirit that must teach you. Therefore when as you come to heare, pray earnestly to God to speake unto you by his Spirit. *It is the Spirit that quickneth. Ioh. 6.63.* the Word is spirituall, and wee are carnall; therefore wee must pray for the Spirit to helpe us for to heare: the Spirit is not bestowed without prayer. *Act.* 1. 14. 15. God promised to give his Spirit to his Apostles,

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1 Pet. 5. 5.

postles, yet they *continued long in prayers ere he gave it them. Luk.* 11.13. God gives *not his Spirit but to such as aske it*, to such as cõtinue praying, asking and knocking. *Dauid* prayes to God; *to open his eyes that he might see the wonders of his Law*: Men may heare the Word, yet God opens not their eyes without seeking to him. God speakes unto you by his Ministers. *Paule and Apollos are yours*; we are the Ministers of God, for your sakes, for your service. If God open the dore of utterance, it is not for our sakes but yours, that you might seeke the Word at our mouthes and beleeve. *Act.* 14.1. a great company of Iewes and Gentiles beleeved by hearing the Word preached, and receiving of it: *The world receives not the Spirit*, because they seeke it not, *Ioh.* 14 17. We in preaching, can doe nothing; it is the Spirit that must doe it. 2 *Cor.* 3.18. we can shew you the Image of God, but it is nothing to *you if ye be not transformed into the same image from glory to glory*: and it is *the Spirit that must thus transforme you.* Conclude therfore with God in prayer, let not him deny you; one Word from him is more than a thousand from us. God fastning his Word upon your hearts, it changeth you; without him we preach in vayne.

Psal. 119.

1 Cor 3. 21.

6 The fixt meanes to heare profitably, is to come with vacuity of minde, free from all things that hinder; *else wee sow but amongst thornes*, *Ier.* 4.4. we speake to men prepossessed: the

the ſeed falles on fallow ground; we ſpeake to men, whoſe hearts are full of luſts, they have a noyſe of buſineſſe within them; and ſo they heare us not, becauſe their hearts are foreposſeſſed. The arrowes head being in the wound, it is in vaine to lay plaiſters upon it: therefore, *Iam.* 1.24. when as wee come to heare the Word, wee are commanded, *to lay aſide all ſuperfluity of naughtineſſe, and to receive with meekeneſſe, the ingrafted Word, which is able to ſave our ſoules.* Doe in hearing the Word as men doe in grafting; cut off all ſuperfluous branches; come with empty minds; attend to the matters of grace. Men who have full ſtomacks God feeds not; *He feeds the hungry, others are ſent empty away*, they are alwayes hearing, but never profiting. I ſhould ſpeake now to Miniſters and people: to Miniſters, that they ſpeake in the voyce of Chriſt, that they ſpeake as he did; *not in wiſedome of words, but in the evidence of the Spirit*; To the people; that they muſt heare them by whom Chriſt ſpeakes: thoſe who have Livings to beſtow, ought to beſtow them on ſuch as ſpeake the Words of Chriſt; they that want his voyce ought to procure ſuch. Now if yee will not be at coſt for a good Miniſter, it is a ſigne you love your profit above Chriſt. Thoſe that dwell where Chriſts voyce is not, let them remove, *for they ſit in darkeneſſe and in the ſhaddow of death, Eſay* 9.2. If your dwelling be pleaſant

Luk.1.53.

1 Cor.2.14.

ſant, if you have bitter waters or no waters at all, you will remove: Have not your dwelling then where the water of life is not. If the voyce of Chriſt be the onely meanes to beget life, let men come to it. It is a great fault, men come not to this voyce: hee that came not to the Sacrament, muſt be cut off: What ſhall be done to him that comes not to the Word? Want of the Word preached is a great miſery; therefore David complaineth much of this caſe, *when he was not able to come to the Word. O that I am conſtrained to dwel in Meſhech, and to have my habitation amongſt the tents of Kedar.* The daily ſacrifice being taken away, it was the *greateſt deſolation that could be*; and can men live there with comfort where the Word is wanting? Is it a duty to come to heare the Word, or is it Arbitrary, to come or not to come? If it be arbitrary, then yee performe but a will worſhip, when yee heare it; if a duty, then yee muſt heare it conſtantly, and enquire where it is to be had.

Pſal.120.5.

Dan.9.27.

Obiect. But you have excuſes.

Anſw. To this I anſwer, ſee how yee can excuſe your ſelves to God: How angry was Chriſt with thoſe *that came not to the marriage*: that is principally meant of comming to heare the Goſpell. It is a deſpyſing of God and his ordinances not to come; it is a contempt which brings forth a curſe, which brings a judgement that

Math.22.

that is like the ſinne. *Thoſe that deſpiſe you, deſpiſe me*, ſaith Chriſt; *the word is the power of God to ſalvation:* there is no ſalvation without faith, and there is no faith but by hearing. *Faith comes by hearing: He that heares not you, heares not me*, ſaith Chriſt. Therefore if you heare not this voyce of the Sonne of God take heed leſt he heare not you at laſt.

Luk. 10. 16.
Rom. 1. 16.

Rom. 10. 11.

FINIS.

THE DOCTRINE OF SELFE-DENIALL.

Geare Bible Gen Book 17:28

LVK. 9.23.

And he said unto them all, If any man will come after mee, let him deny himselfe, and take up his crosse daily, and follow me.

WEe have formerly propounded three things unto you; the first was, to shew you what wee are out of CHRIST; and that is, wee are dead men: the second is, what wee gaine by CHRIST: and

that is, Life eternall, with all things belonging to it; and these two wee have finished. the third is, what wee must doe for CHRIST; And that is, *Wee must deny our selves, take vp Christs Crosse and follow him:* and for this end I have chosen this Text. *And hee saide unto them all, If any man will come after mee, let him deny himselfe, and take vp his Crosse daily, and follow mee.* As if hee should have said, all expecting any benefit from me now, I looke for this from them againe, to deny themselves, to take up my daily crosse, and follow me.

The occasion of these words, was this. CHRIST told them before, that the Sonne of man must suffer many things, goe through many troubles and drinke this Cup: now from this, he makes this consectary: Hee that will bee mine, must doe the same things that I doe, though not in the same measure; *He must deny himselfe, hee must take up his* daily crosse, as I doe dye on the Crosse, and follow mee. The maine Poinct intended is this: Who ever will have benefit by mee, must follow mee. Now there are two maine impediments that hinder men from following me; The first is Pleasures, or any thing that a man lusts after; therefore hee that comes to me must deny himselfe. The second is crosses; hee that followes mee meets with many troubles, crosses and afflictions from the Divell and the world; now hee must

must not bauke the way or decline them, when as he meeteth with them, but hee must goe thorough with them; and every day beare them; therefore hee addes, that *hee that will come after him*, must not onely deny himselfe, but *likewise take up his Crosse daily and follow him.*

The first point of Doctrine that ariseth from the words is this.

That whosoever lookes for any interest in Christ, must deny himselfe. Hee that comes after mee, that is, he that will bee saved by me, united to me, made one with me, must deny himselfe; that is, though there be no precedent condition required of those that come to Christ, (wee Preach, that if any man will come in, hee shall be saved, what ever hee hath beene; there is no antecedent condition required but to desire CHRIST, *Rev.* 22. 17. *Let him that is athirst come, let whosoever will come and taste of the waters of life freely.* That is, none will take him, none will come in but such as thirst: there is nothing required before-hand but to take him:) yet yee must know, that when yee have taken him, you must bee his; hee must bee your Lord, and you must bee conformable to him: this none can doe without denying himselfe. PAVL followed *Christ*, because hee denyed himselfe; but DEMAS did not deny himselfe. therefore 2 *Tim.* 4. 10. *Hee imbraced the present world, and forsooke Christ.* *Doct.* 1.

Numb. 14.24. *Iosh.* 14.8. CALEB *and* IOSHVA *followed God constantly*, they went through all and denied themselves; the other heads of the Tribes did not. Take ABRAHAM for example of *Selfe-deniall. Gen* 12.1. GOD *bids him goe out of his Country to an unknowne Land*, and hee doth it; Hee refused not to offer up his onely Sonne when hee was commanded to doe it; hee served God constantly. If our wills and *Christs* will were unisons & coincident, then there were no need to deny our selves; but because they are contrary one to the other, therefore we must deny our selves.

Quest. But what is it to deny our selves?

Answ. I answer, it is nothing else, but not to make our selves our aime and end; but to make God our end and aime, and to deny our selves as wee are contrary to him: To deny that dulnesse and aversnesse of Nature, that the Scripture calls, *the old man*, and *the flesh*; to give this the deniall is to deny a mans selfe; because this is reckoned a mans selfe. Flesh and corruption of nature, is called a mans selfe. 2 *Corinth.* 4. 5. *Wee preach not our selves, but Christ*: That is, wee preach not for our owne credit and ends, but for Christ and his glory. The corruption of Nature is reckoned a mans selfe. 2 *Corinth.* 12. 5. PAVL saith that *hee knew a man that was caught vp into Paradice, &c. Of such a one I will glory, yet of my selfe I will not glory*: That is, I will not

Col 3.9. Rom. 8.1.3. 5.8.9.

not rejoyce of my corruption, but of the regenerate part of my selfe. I am a lumpe, a body of sinne.

But why is this reckoned a mans selfe? *Quest.*

I answer, because it is spread over the Soule and all the faculties, as the forme is over the matter; for a man cherisheth it as himselfe; that which fights against it fights against himselfe. *Answ.*

But how can a man possiblie deny himselfe? For there must be a request before there can be a deniall, and this cannot be done but where there are two; one to request, another to deny; now man is but one, how then can this be? *Quest.*

I answer, there are two selfes, two men in every man; one requests, the other denyes. *Rom.7.20. It is no longer I that doe it; but sinne that dwels in mee*: that is, there are two in me, the flesh and the spirit; by the one I will the thing, by the other I resist it; In every Regenerate man, there are three things; 1. Common Nature, which is neyther morally good nor evill: this hath an entity in it, and so is good. Secondly, to this is added the flesh, the corruption of Nature, on the one side, byassing it the wrong way; on the other side of it there is the spirit, turning it the right way and rectifying it. This common nature as it is guided by the spirit, denyes it selfe in the things propounded, according to the flesh: the understanding and the will in this competiti- *Answ.*

tion deny the flesh: when as your wills and affections desire riches, pleasures, wealth, life, in an inordinate manner; deny your selves, the spirit reqvesting the contrary. Without this Selfe-denyall a man cannot be saved; there is a necessity of it, and there is much equity in it, (as there is in all Gods Commandements) if wee could but see it.

Reasons of Selfe denial

1

For first, if we looke into our selves, there is great reason to deny our selves, because if we doe it not, wee destroy our selves. The flesh is to the Soule, as a disease is to the body; If ye give one that is sicke of a Dropsie, drinke; or one sicke of a Feaver, Wine; you please the humour well, but ye kill the man; so it is here. *Galath. 6.8.* He *that soweth to the flesh, shall of the flesh reape Corruption*; that is, by satisfying of it wee reape Destruction: hee that soweth to the flesh reapes destruction; that is, destruction comes not presently, it is as seed that is sowne, it comes for the most part afterwards. And this answers an objection that might be made, that we see the contrary. *Ezek. 18.31. God* sayth, *why will yee dye O yee house of Israell?* That is, though you see not present death, yet your sins will bring death. As it is said of uncleannes, *Prov. 2.18. That it leads to the Chambers of death*: so may it be said of any other sin, it leades to death. But now to deny your selves, is life, because by so doing ye sow to the spirit. *And he that sowes to the spirit; shall of the spirit*

ſpirit reape life everlaſting. Gal.6.8.

Secondly, in regard of *God* there is good reaſon that we ſhould deny our ſelves. For what is it to have a *God*, without worſhipping him as *God*? If we doe not deny our ſelves, we ſet not *God* above our ſelves. Looke upon the nature of things, & you ſhall finde, that *God* hath none above himſelfe. *GOD* may doe all things for his owne ends; but looke to your ſelves, you are made for another end; keepe the order of nature, doe as the order of things requires, you muſt be ſubject to him, your deſires comming in competition with what GOD requires, you muſt deny your ſelves. 2.

But how is it poſſible for a man in his projects, and the thoughts of his heart, not to ſeeke himſelfe? *Queſt.*

To this I anſwer, firſt, that in every man there is a naturall ſelfe-love, therefore we doe not deſtroy it, but ſay, that a man may ſeeke himſelfe, becauſe God hath planted it in Nature; and the plants which hee hath planted we muſt not root out; we have Gardens in our hearts, and we muſt weed them: grace deſtroyes not nature but elevates it. Nature is the Worke of GOD: (*Opus Naturæ eſt opus Authoris.*) *Anſw.*

Secondly, GOD will not binde us to that which is ſimply impoſſible, therefore GOD will not have us not to ſeeke our ſelves; yea he hath commanded us not to kill our ſelves, 2

Math.19.19. and to *love our neighbours as our selves*; which shew that a man may love himselfe.

3 Math.3.2. Math.20.28. Thirdly, the motives used in Scripture, *Repent for the Kingdome of God is at hand*: and *Feare not him that can kill the body and doe no more, but feare him that is able to cast both soule and body into Hell*: shew that a man may love himselfe. Wherefore wee doe not take away this selfe-love but rectifie it; wee doe not dry up this streame, but turne it into it's right Channell: wee extirpate not this plant, but guide it into the right way; as Musicians breake not the strings, but rectifie and tune them. Wherefore wee affirme, that a man may and must seeke himselfe so farre as it is good for himselfe, and no farther: This religion doth, it rectifies our love, teacheth us to deny inordinate affections, and to serve God with a perfect heart. Before regeneration, a man seekes himselfe by doing things that are pleasant according to the flesh, he doth the thing he sees and handles. But a man that is sanctified, seeks his happinesse in God, though he looseth his goods, his life, and all that hee hath, his happinesse is in God, he is resolved to doe or suffer any thing for God.

Vse. 1. If none can have any interest in CHRIST without denying himselfe, then joyne not both together: make no conjunction whereas God hath made an absolute disiunction; deny all that is in you, the whole body of sinne, all

all it can desire; deny every request of the flesh, every desire of it without all exception: Christ saith not, deny your Covetousnesse, every such particular sinne, but *your selves*, every sinne, stocke and branch, both cannot bee joyned: if there be any pleasure, any thing that yee delight in, have yee any commodity in such a thing, yee cannot be saved without a Divorce from it, when it comes in competition with GOD. So if there be any Crosse that yee will not suffer for GOD, yee cannot be saved. Put case a man will not endure Obloquie; if he will endure this, yet he will not loose his estate: if this, yet he will not loose his liberty and life, such a man as this denyes not himselfe. Those who would follow CHRIST, must doe as the Apostles did, *Mark.* 10.28. *Forsake all and follow him*: GOD will try us all one time or other, whether we will forsake all and follow him. *Mark.* 6.22. Hee that will follow CHRIST, *must have a single Eye*: that is, if the eye be fixed onely on *God*, without joyning any thing with him, then it is single; it is said to be single, in regard of the object; when as that is single. When wee can be content with GOD though we have nothing else, then is our eye *single, and we are light*: but if our eye be wicked, that is, eyeing of our credit and estate and the like, all *the body is darke*; that is, we are Vnregenerate. *Iames*, 1.8. *A double minded man, GOD hates*: the mind

minde is double when it hath an eye to GOD and our selves too; such a man as this, *is unstable in all his wayes*, he will follow GOD but in some things. *Ieroboam* will follow GOD, but not in the matter of the Kingdome: without a single eye, we are unstable in our wayes. This joyning of both together, makes many thousands loose their Soules. Many that live in the Church will not abandon all, they will doe many things to satisfie naturall Considerations; this doth destroy many, having eyes to GOD and themselves too.

But consider.

1 First, that it is a folly to doe this, yee loose both: the world hates you for that good which is in you; and GOD hates you, because you have no more. *If BAAL be GOD, follow him altogether.*

1 King.18.21

2 Secondly, for what end doe ye doe it? Doe yee it for your credit and advantage? Ye are deceived in both if ye doe: if you follow GOD onely, you have pleasure and content; but if you mixe him with other things, yee loose the comfort of both.

3 Thirdly, for what end doe yee it? None can bee saved not serving GOD with a perfect heart. 2 *Chronic.* 25. 2. AMAZIAH *served GOD uprightly, but not with a perfect heart*; hee did much, but not with a perfect heart; therefore it was nothing worth.

Why

Why doe you heare and pray, and are just in many things, and not in all? Yee loose your labour while thus you halt betweene God and *Baal.*

Fourthly, it is needlesse to joyne other things with God, to seeke content in the Creature; there is enough in God alone, hee is all-sufficient, there is all in him. 4

Fiftly, if there were a possibility to joyne both together, yet the lesse you have heere, the more yee have with God; the more yee have of the world, the lesse yee have of Grace; the lesse praise yee have of men, the more yee have with God: Man must deny himselfe, have a single eye, forsake all things, else hee looseth all: many take much paines, yet because they deny not themselves, they loose all. 5

Secondly, if all that come to Christ must deny themselves, then learne to make account of this before hand, to deny your selves: Cast with your selves, if you will bee saved and follow Christ, not to provide for pleasures and estate: say not I will bee rich, I will have such content; you must deny your selves, withstand your selves: see what your thoughts and intentions are; doe you not thinke how to satisfie your selves in your earthly things? these be your thoughts, but suffer thē not to run out: *put yee on the Lord Iesus Christ, and make no provision for the flesh, to fulfill the Lusts* *Use 2.* Rom. 13. 14.

Lusts thereof. Every man till hee be another man, will seeke himselfe, but doe you renounce your selves. Consider what your morning thoughts are, consider that the flesh is lusting and running; thinke therefore every morning how to crosse it the day following, you must dayly deny your selves, you must goe up the Hill of holy duties, when as the flesh would goe down; be carefull in crossing the flesh when it would be busie: be painefull in your callings, when as the flesh would be lasie; feare not to have shame in the world for CHRIST and Righteousnesse sake, though the flesh brookes it not: nothing troubles men more than being crossed; wee having preconceived a thing, it vexeth us for to loose it; if wee will be Christians, wee must crosse our selves, not please our selves; please the spirit, let not the affections run out; part with all that is sweet, and taste those things that are bitter; and not onely thus much (my Brethren) but thinke you have a good bargaine too: hee that takes *Christ for his Lord, must deny himselfe, and hate Father and Mother for his sake, else hee is not worthy of him*, Matth. 14. 26. That is, except yee thinke mee worthy of all this, let me alone; yee will not be saved: *The Merchant gave all that hee had for the Pearle, and thought that he had a good Bargaine*: yee must not complaine, if yee doe, yee continue not: thinke what Heaven is worth: Is GOD the

Math. 13. 45. 46.

the governour of all? See what yee have by him: If yee deny your selves, *yee are Kings and Priests*; yee have all if yee take him: therefore see whether yee take him thus or no: yee must not thinke yee have a hard bargaine. Revl.1.6.

But you will say, this is a hard saying, who can beare it? *Object.*

To this I answer, that there is reason for it, there is enough in CHRIST if ye saw it; there is reason to perswade you to it. *Answ.*

First, consider that your Goodnesse is all in Christ, it is contained more in God, than in your selves. When ye deny your selves, (*Suppositio nihil ponit.*) yet suppose that a man could cast himselfe into hell for Gods sake, he would be a gainer by it. Our good is in our GOD more than in our selves, even as the beame is more in the Sunne, than in its selfe. The perfection of every thing is the end of it. Take all Creatures, mixt bodies and the rest, let them have their end, and they are perfect: God is the end of every man, we are made, redeemed, and live for this purpose, that wee might be his alone: We cannot then be miserable whiles we have our end. *Rom.9.3.* PAVL *could wish himselfe separated from God, for the love which hee had to his Countrimen the Iewes*, hee could bee content to bee accursed, that CHRIST might have glory by their Salvation. Lose yee riches, credit, or your lives for Christ his sake; yee are happy in it: ye have a Command to love God above 1

your

your selves; because your good is more in him than in your selves. If it were not so, GOD should contradict himselfe, in bidding us love him above our selves: Therefore our good and happinesse is more in GOD, than in our selves. Let a man therefore deny and lose himselfe, for Christ and the Gospel he gets by it.

2 Secondly, let the emptinesse in your selves, moove you to deny your selves. Why will you defend your selves? Out of GOD there is no fullnesse: If you would bee happy, I woulc aske you where you would finde your happinesse out of GOD? Either it must bee in your selves, or in the Creature. In your selves it cannot bee; for how many things doe yee want? Wee are so indigent in our selves, that wee are faine to step out to other Creatures. In the Creatures it cannot bee; because they are inferiour to us, and worse than our selves: They were not made for that end, for to make us happy, but to helpe us. Againe, the mutability of the Creature, shewes that wee have no happinesse in it: it is like brittle Glasses that are soone broken. Againe, if they did continue, there could bee no happinesse in them; for they are but Vanity. 1 *Sam.* 12. 21. *Turne not away from following the LORD, for then should you seeke after vaine things, which will not profit; for they are vaine.* Goe through all things: Men, women, riches, ho-

honours, any delights pleasing the fancy, there is nothing but vanity in them: that is, there is an inability in them, to give that satisfaction that is expected. From this wee say, a Well is empty, because wee looke for waters in it, and finde none. What needs there a change and vicissitude of things, if there were not an emptinesse in the Creature? What needed there such a multitude of them if they were not empty? Besides, consider that GOD can make you happy without them. If yee have the Sunne, no matter for the Starres: though yee have them without the Sunne, yet it is night. It were an easie thing to deny our selves, if we were perswaded of this. Were wee in SALOMONS case (who saw all that is under the Sunne, and had aboundance of outward things himselfe, yet in *Eccles.* 1. 2. 3. he saith, *They are all but vanity*:) it were an easie matter to perswade us to deny our selves. If a chast wife were perswaded, that there is no worth in him that solicites her to uncleannes, it were easie for her to deny him. Now adde this to the rest, that all we have said perswades not, but when God sendeth a light into the heart; and that is the reason that many speake of this, but few practise it.

Thirdly, there is much equity in it, that you should deny your selves; because *Christ* hath redeemed and bought you of your selves. Suppose a man sell himselfe to bee a Servant; it is injustice in him to bee any more 3

more for himselfe. 1 *Corinth.6.19.20. Ye are not your owne, yee are bought with a price*: Servants are not their owne but their Masters. *Rom.8.12. Yee are no longer debtors to the Flesh, to live after the Flesh; but to the Spirit, to live after the Spirit*: yee wrong God much, if the flesh knocke and yee answere it. Consider the price, and the greatnesse of it, that was payed for you. 1 *Pet.1.18. Yee are not redeemed with Corruptible things, as Silver and Gold, from your vaine Conversation, but with the precious Blood of* CHRIST, *as a Lambe without spot. Paul* considered that *Christ* gave himselfe for him, so that hee stood upon nothing, but denied himselfe in all things, that hee might live to him. 2 *Corinth.5.15. Wee thus judge, that one dyed for all, that they which live, should not henceforth live to themselves, but unto him, which dyed for them and rose againe.* Consider this yee that come to the Sacrament; ye must not doe all for your selves, but for CHRIST, and what advantage will this bring to Christ? Let men examine themselves and yee shall finde, that few live to Christ, most to themselves: Otherwise, why are not men more affected to Gods glory, and the Churches good? Consider CHRIST will have his end; yee must live in him, else yee shall have no interest in him.

4 Fourthly, consider what yee doe, when yee yeild to your selves; and when as you deny your

your ſelves; When as ye yeeld to your ſelves, ye ſtrengthen the fleſh: denying your ſelves, you ſtrengthen your ſelves, and the inward man: the more ye yeeld to the Spirit, the more beauty ye have; the more ye yeeld to the fleſh, the more deformity. *Gal.5.19. The fruits of the fleſh, are adultery, fornication, uncleannes, and the like,* which bring death: but *the fruits of the Spirit, are joy, peace, long-ſuffrings, gentleneſſe, goodneſſe, faith, meekneſſe, temperance; againſt which there is no law.* Looke to your ſelves; the fruits of the fleſh, are ſhame, miſery, corruption, death; the fruits of the Spirit, are life, grace, and glory: yeelding to the fleſh yee ſtrengthen the diſeaſe: the wiſeſt way is to ſtrengthen that which will ſticke by us. Yee muſt maintaine the Spirit, crucifie the fleſh, which is as the ſea; having gotten ground, it is hardly to be recovered: therefore ſnib not the Spirit, quench it not, leſt it ſpeake leſſe and leſſe, till it ſpeake not at all: yeeld to the whiſperings of the Spirit, and quench it not: deny nor any requeſt the Spirit makes.

Thirdly, If all that will have any intereſt in Chriſt, muſt deny themſelves, you ſee how prone our nature is to evill, elſe wee needed not this exhortation. Wee ſinke downe to ſin, as a ſtone doth to the Center, the fleſh is ſtill drawing and byaſſing us the wrong way; therefore let us not have too good an opinion of our ſelves; let us bee jealous with a holy jea- *Vſe.3.*

 louſie;

lousie; remember the Flesh is prone to evill continually.

Quest. But how shall wee know it?

Answ. I answere, that it is plaine in many things.

Quest. But how shall wee know whether the desire be from the Spirit, or from the Flesh?

Answ. A man desires a place, hee saith it is to doe good with it; hee desires honours for the good of others.

Quest. But how shall wee know if hee doth so?

Answ. I answere, that in these generals no exact signes can be given, yet we will guesse at some, whereby yee may know it.

1 First, consider if it bee a turbulent desire: desires of Grace, are as naturall desires, gentle and quiet: unnaturall heate and thirst, are turbulent and violent; such are the desires of the Flesh.

2 Secondly, the desires of the flesh are hasty, it runs without an errand, when as a wise man ponders his wayes. The desires of the Spirit doe not easily rise; wee must take paines with our hearts for good desires; fleshly desires are hasty.

3 Thirdly, know it by the satisfaction you give it: doth satisfaction of your desire, make you more heavenly minded; it is right: but doth it make you earthly minded, and indisposed to holy duties; then the desire is from the flesh.

Fourth-

Fourthly, know it by the contrary; If the duties of Prayer and the like doe weaken the desire, then it is Carnall; but if they streng. then it, so that you goe on with boldnesse and security, it comes from the Spirit. 4

Fifthly, know, if there be some selfe-respect that doth carry you, so farre yee goe and no farther: that respect being taken away, ye end. Doe you it in secret and constantly; even then when ye are sequestred from all other respects, and have nothing else but Gods glory to stirre you up to doe it? If the heart be iust, wee doe it when we have no other end in it. Are yee angry with your selves, when ye neglect Gods businesse? Are ye angry with a Sonne, because he neglects God, or is it because of his loosenesse and dissolutenesse; because hee takes ill courses, and would waste your estates? Many men are zealous for sinnes against themselves, for sinnes that preindice themselves: As Ministers are angry with such as rob the Church, and have Impropriations, and sometimes deservedly too; but when the Pulpit rings of nothing but this, it is a signe that it is onely out of Selfe-respect. So the people cry out of the Ministers Covetousnesse, but it is out of selfe-respect, because they are loath to give them that which is their due. *Iohn* was zealous for God; but it was with an eye and respect to the Kingdome. So *Hosea*, 7.14. *The people fasted and assembled themselves together, but it was but for* 5

Corne and Wine: take away our respects, wee are cold; these are desires that should be denied.

Vse.4. Fourthly, if all that have interest in Christ must deny themselves; then try whether you have interest in Christ or no: are ye willing to deny the flesh? Are ye willing to undergoe the crosse? To crucifie the flesh for Christ? Else ye are not in him. He must deny himselfe that is in Christ: all are ready to say, that they deny themselves, when as it is spoken in generall; but if yee will know whether you deny your selves or no, consider but these three things.

1 First, are ye willing to be informed? Will ye try and sift thing to the bran? Try ye if the thing be lawfull which yee desire? If yee stop your eyes and eares, and will not examine it, you doe not deny your selves; it is all one to stop the light, as to have it and not to follow it: Is there not a secret light within you, that tels you, this and this is a sinne? doth your conscience whisper within you? if it doth, ye deny not your selves, except yee desire to be informed. *Num.22.20. Balaam would not goe upon any tearmes to curse Israel, at the first and second request*; he had a secret light within him that told him that hee should not goe, though God bade him goe; but yet God who knowes the waies of the flesh and Spirit, saw that hee lingred after *Balacks* wages; and therefore he bids him goe, and

and he went: hee did not satisfie his conscience. So SAVL caried it fairely, when as he offered Sacrifice before SAMVEL came; so hee did when he spared AGAG and the best things; pretending a Sacrifice to be made with them: yet his conscience told him that it was a sinne, he did not satisfie it. Examine things to the full, else yee deny not your selves. Wee preach to you, that you must doe thus and thus; peradventure yee deceive your selves and reason against it, yet your Consciences are convinced. 2 *Corinth.* 4. 2. *Wee speake to your Consciences, and approve our selves to them*; we preach not to the wits and humours of men, but to their consciences, in the sight of GOD and men. You must love the light: *Ioh.* 3. 12. *Hee that doth truth commeth to the light, that his deeds may be made manifest, that they are wrought of GOD.* Doe yee choose the light, without seeking any distinctions, or evasions? If a man seeke evasions, it is a signe hee is not of the truth. Hee that loves the truth, is of the light: *approves things that are excellent*; he is willing to hold up his actions to the Sunne, as one doth a vessell, to see if there be ever a flaw in it. Yee may call sanctifying the Sabbath, Iudaisme; yee may call strictnesse of life, Hypocrisie and Precisenesse; Zeale, indiscretion; But what say your consciences of them? If that which we doe bee but hypocrisie, why doe you not it in reality?

Phil. 1. 10.

Object. Yea, but you are more ſtrict than the rule.

Anſw. Why, then try whether it bee ſo or no, take not the word upon truſt. 1 *Corinth.* 3. 5. *Wee are the Miniſters by whom yee beleeve, and not what yee beleeve* : If yee are not willing to ſearch what the good will of GOD is, yee deny not your ſelves. In thoſe things that are in queſtion, ſee that you ſatisfie your Conſciences and that light which is within. If there bee a queſtion about ſanctifying of the Sabbath, and gayning; doe as your Conſciences bid you, ſee if there be not a reluctancy within.

2 Secondly, conſider what yee doe in caſe of a ſtrong affection, in a ſtrong temptation, in a particular humour; it is not what a man doth in coole blood, but what doe you when as opportunity and ſtrong affections meete. Hee is a good Pilot, that ſhewes himſelfe ſo in a ſtorme; hee is a good Souldier, that ſhewes himſelfe ſo in a breach; ſee if you doe as ABRAHAM, hee denyed himſelfe in his Son: It is Selfe-deniall, when as a man renounceth himſelfe and his fleſh, when as they aske him violently and importunately. Will you omit no duty though it coſt you much; As DANIEL *would not leave off Praier, though it ſhould coſt him his life, Dan.* 6. 10: wil ye not commit any ſinne, though you gaine never ſo much by it; as BALAAM did, and as thoſe that have the perſons of men in admiration, becauſe of advantage,

doe?

doe? Try what yee doe in ſuch caſes as theſe. If ſome trouble follow ſuch a duty, what doe yee? *Mark*, 8. 38. *Hee that is aſhamed to profeſſe* CHRIST, *though it brings a Croſſe to him*, hee that will not profeſſe him in time of tryall; *of him will the Sonne of man alſo bee aſhamed, when hee commeth in the Glory of his Father.* Hath Chriſt need of the ſame thing, that you your ſelves have need of; will yee beſtow it on him? Suppoſe it be a boxe of oyntment, or tenne times more; the tryall is, how we doe deny our ſelves, when as we ſhall injure our ſelves.

Thirdly, yee ſhall know if yee deny your ſelves, by the humility and lowlineſſe of your minds: Are yee content to be tranſlated from one condition to another? An humble man is willing and content to bee tranſlated from one eſtate to another: hee wonders he hath ſo much; hee will be trampled on for GOD. If yee are proud, having great thoughts of heart, ye never will deny your ſelves: The proud reſiſt GOD, *and hee reſiſteth them*, 1. *Pet* 5.5. They are full of murmurings and diſquiet; The broken hearts make no account of themſelves, care not for any condition, are contented with the loweſt roome, as the *Prodigall was*; ſo they have grace it is enough; If ye have this diſpoſition, it ſhewes you are men denying your ſelves: Apply theſe rules, and try if yee deny your ſelves or not: if yee doe not, 3

know your condition, and labour to bring your hearts to it, to deny your selves: The wayes to doe it are these.

Meanes to deny our selves.

1 First, to deny your selves, have a right judgement of your selves: reckon the inward man your selfe; if yee reckon the Flesh your selfe; riches, honours, credit and wealth that perfect the flesh, your selfe; then yee will lose all for it, yee will not deny your selves: Such a one will leave Religion, wound his Conscience, rather than lose his estate: But if wee reckon the regenerate part our selves, it hath friends and a Kingdome; and reckoning it our selfe, wee will suffer any thing rather than hurt it: we will lose our life and liberty, and yet are well because this is safe. After a man is regenerate, he reckons another thing himselfe, than he did before; the Spirit is now predominant, he is himselfe: doing Spirituall things, the Spirit is Lord of the house; the flesh may come in as a theefe, but there is a great difference, when as it comes thus, and when as it comes as a Lord: When as the Spirit is a mans selfe, his hold is in heaven. Let us judge of our selves, and wee shall be able to deny our selves.

2 Secondly, have a right opinion of other things: know that by denying of your selves, you gaine; yeilding to the requests and desires of the Flesh, yee lose by it: *Matth.* 16.25. *Hee that will save his life, shall lose it*; he that will

will ſave his credit and pleaſure, ſhall loſe it; the more yee deny your ſelves, and part with theſe things, the more yee ſhall have, *Even an hundred for one in this life, and in the world to come life everlaſting*, *Mark*. 10.30. Yee ſhall bee gainers by it.

Yea, but we ſee the contrary, the Saints are impriſoned, and perſecuted, they have many croſſes and loſſes. *Obiect.*

It is true, and therefore the Text ſaith; That *they ſhall have a hundred fold with Perſecution*; that is, God will multiply comforts to them with Perſecution: One may have more comfort in a Priſon, than others have in a Palace. Comfort conſiſts not in the bulke of outward things. *David* was wiſe to take opportunity when as hee had any thing to doe for God: though it were coſtly, yet he did it: hee bought his Oxen *that he offered, he would not offer that to God, which coſt him nothing*: 2 *Sam*. 24.24. The water that coſt mens lives, that which hee thirſted ſo much for, hee powred out as an oblation to God, and would not drinke of it: for he knew that whatſoever it coſt him, hee ſhould be a gainer by it. *Act*. 5.41, *The Apoſtles being whipped, went away rejoycing*: None rejoyce but ſuch as thinke they are gainers by it. *Paul* accompted it a great favour, to ſuffer for Chriſt: So the Apoſtle, *Iam*. 1.2. *bids us count it exceeding much joy, when as wee fall into divers tribulations*: and *Iames*, 1 12. *Answ.*

Bleſſed

Blessed is the man that indureth temptation: for when bee is tryed he shall receive the Crowne of life. It is for your advantage, when as you lose an estate, or a friend, or suffer any thing for GOD; yee shall get by it. If yee can say with *Peter, Lord, we have forsaken all and followed thee; Mark.* 10. 28. yee shall have an hundered fold; that is, yee shall have GOD.

Object. But is it not best to have other things with GOD?

Answ. I answere, that God is best; trust him, leave the keeping of other things to him: if yee are to lose a friend to keepe a good Conscience, commit it to Gods keeping; so if yee are to lose an estate. Besides, if yee have not these things from his favour, what is it to you? Yee may have them by his Providence, and not out of his favour, and then they will bee a snare unto you, yee will set your mindes too much on them, and they will leade you to hell; or else they will bee a crosse unto you: What comfort can you have in them, if God bee absent? If God bid such a thing comfort us, wee have comfort: but if he bids it not to comfort us, though wee have it, yet we want comfort; Therefore reckon these things but *as drosse and dung*, as PAVL did, *Phil.* 3. 8. adde not to them, but to Gods favour; forsake them if they come in Competition with him, and his lawes.

Third-

Thirdly, learne to know CHRIST aright, that will make you deny your selves. Christ is worthy all love; this knowledge of Christ will make you deny your selves, not of necessity, but out of a love to him. A friend that adventures his life for us, is worthy of all wee can doe: Is not CHRIST then worthy of all you can doe and more? 1 *Corinth.* 1.13. *Paul* reasons thus with the *Corinthians*; *Is Christ divided? Was Paul Crucified for you?* Or, *were you Baptized in the name of Paul?* If Christ doth all for us, wee must deny our selves for him. Looke on all that he hath done for you, and what priviledges you have by him; learne to beleeve, it will make you to deny your selves. *Paul* went through many things, *because he trusted in the living God*, 1 *Tim.* 4. 10. *Moses cared not for the wrath or favour of Pharaoh, because hee beleeved, Hebrews*, 11. Beleeve and know, that there is a realitie in the things wee have by Christ: let them not bee as things onely in the fancy, but bee affected with them. We rejoyce in an estate which we possesse, and in honours we injoy; because wee have them. By Christ *wee are Kings, and Priests, and heires of all, Revel.* 1.5,6. If you beleeve this, then Faith begets Love in us, which makes us willing to part with all. *Philip.* 2. 21. *Paul* complaines, *That every man seekes his owne, and not the things of Iesus Christ*; that was for want of love

3

of love: 1 *Corinth.* 13. 5. *Love seekes not his owne*; you may see this in *Paul*, *Act.*20.24. *I count not* (saith hee) *my life deare unto my selfe, so that I may finish my course with Ioy, and the Ministry which I have received of the Lord Iesus*. Learne to beleeve in Christ, love him, then you will deny your selves for him: What ever men thought of *Paul*, though hee was taken to be *a mad-man*, *Act.*26.24. yet the *love of Christ did constraine him*, 2 *Corinth.*5.14. So as wee love Christ, it is no matter what wee suffer.

4 Fourthly, the last meanes to helpe us to deny our selves, is the manner how wee should deny our selves: Bee peremptory in denying the requests of the Flesh, barre up the doores, give the flesh no audience; nothing is better than a peremptory will, if it bee well set; nothing worse, if it bee ill. When *Ioab* would have perswaded *David* to slay *Abner*, *David* gives him a peremptory deniall; saying, *What have I to doe with you, yee sonnes of Servia?* So Christ gave *Peter* a peremptory deniall, when hee would disswade him from his Passion; hee saith to him, *Get thee behinde mee Sathan.* The flesh is of your old acquaintance, that hath bin borne and bred with you, and therefore is ready to deceive you; wherefore looke to it. *Act.*21. *Paul* saith *to them that would disswade him from going up to Ierusalem, What doe yee weeping and breaking my heart?*

Math.16.23.

Their

their expoſtulation with him weakned the ſinewes of his intention, and ſoftened his purpoſe. Bring theſe meanes to particulars, having occaſion, let them not remaine in general: You that heare me now, examine your ſelves; none that heare me this day but had need particularly to deny himſelfe: ſome humours hee hath that he muſt deny; give not over till thou haſt done it. This will ſcowre out the ſtaines out of your Soules, labour therefore for to doe it: Put caſe, that ſatisfying ſuch a deſire is pleaſant, yet denying of it will bring you more pleaſure and profit; there are none that gaine by ſinning, and none loſe by ſerving God: You are gainers while you loſe your credit for God, or your riches; he will either give you more, or elſe hee will give you more comfort in the little which you have. Are you reſtrained? God will give you longer and larger liberty from the yoake of Sinne: loſe you a momentany delight? God will give you a ſtronger delight. A luſt being removed, there is a blemiſh wiped away, every luſt is a ſpot on the ſoule; If yee ſuffer a luſt to continue, that yee are indulgent to, it defiles you, it makes you indigent: Luſts cauſe want. Beeing brought under the power of a luſt, yee are under a Tyrant. Againe, what ever your hearts are ſet on, and you will not deny your ſelves in it; if yee belong to God yee ſhall bee croſſed in it: your ſtrong affections will bee your

ſtrong

ſtrong afflictions. *David* was croſſed in his *Abſolon*; *Abſolon*, in his Kingdome; *Amnon* in his *Tamar*. Againe, if you will ſatisfie your luſts, there is no end of it, yee muſt be alwaies adding fuell to them, which increaſeth the fire. Conſider, that in this, our heart is deceitfull: wee being minded to continue in things, though it bee but for a time, wee will not eaſily be brought to judge aright of them afterwards, wee judge not then without a bribe: and our judgements being bribed, they are then eaſily corrupted. Take heed therefore of Cuſtome: this is hard to be reſiſted: the fleſh will expect the ſame entertainment from us at the laſt, as it had the ſecond or third time. Cuſtome doth prejudice us much; it intends the originall Corruption; it leads us captive with violence: being accuſtomed to any luſt, know that it is hard to renounce it, becauſe cuſtome addes unto its ſtrength. When we have judged already of a thing, we are loath to iudge againe. But now my Brethren, conſider, if yee erred once, that will not excuſe the ſecond errour: Cuſtome is, but *Vetuſtas erroris*, the antiquity of errour; Gods Spirit muſt bee the rule of our lives: Cuſtome is an ingagement to us, to continue in thoſe things wherein wee ſhould deny our ſelves: So the opinion of men, is a hinderance to Selfe-deniall; having uſed ſuch a courſe we will not alter it; if we doe, men wonder at

it; this keepes men off from selfe-deniall. Wherefore that your hearts deceive you not, remember this caution; Take heed of Custome.

Lastly, if no man hath any interest in Christ unlesse hee deny himselfe; then see the way of drawing neare to CHRIST: The more wee deny our selves, the lesse distance is betwixt him and us; the nearer our wills are brought together, the nearer we come to him; the more fully we empty us of our selves, the more perfectly wee deny our selves, and the nearer wee come to him. And thus much for the first Point; that who ever lookes for any interest in Christ, must deny himselfe. The second followes which is this. *Vse 5.*

That the wayes of God are full of Crosses; they have much difficulty in them: Christ tels men, *They must deny themselves, take up their daily Crosse*: they must goe through crosses, and looke for them: the wayes therefore of God are full of crosses. And this must needs be so, for three reasons. *Doct. 2.*

First, God will have it so, that wee may beare witnesse of the truth: Words are but a slender testimony; therefore God will have men suffer and be imprisoned too for the truth: This is that good confession of Christ, when as we confesse him, not in word but in deed. God therefore will have us beare Crosses for this end. 1

Second-

Secondly, God will have men tried; and that
2 they cannot bee without Crosses: Therefore 1 *Corinth.* 11. 19. *Heresies must needs come, that those who are faithfull may be tryed*; that the good may be distinguished from the counterfeit. Afflictions and crosses are the best touchstones; therefore they are called tryals, because they try and prove men.

3 Thirdly, this must needs be so, from the nature of thinges themselves. Men cannot run on in obedience to Christ without opposition. A faithfull Christian man must reprove others as *Iohn Baptist* did, and then it may cost him his life. It may cost us our lives and losse of favour, (as it did *Moses*, *Hebr.* 11. *Who endured Pharaohs wrath*,) for standing out in good causes. In many actions wee may and shall be censured; for wee must be just to men, and upright to GOD, and not be byassed a wrong way; and for this we may bee opposed. The Sabboths must bee kept though some losses may come by it; many other actions must be done, wee must speake for Christ, as *Paul* and *Daniel* did, which cost them Imprisonment, and so it may doe us.

4 Fourthly, looke on the world, and there is a necessity that wee should have crosses, if wee will follow Christ. For, *Iohn* 15. 19. *The world loves her owne, and hates them who are Christs*; they are resisted, and cannot resist

againe. The world puts crosses upon the Saints, and as if they were not forward inough of themselves, the Divell helpes them forwards: Hee sets their tongues on worke, *Iames*, 3. 6. *Their tongues are set on fire of Hell*; hee sets their hands on worke, *Revel.* 2. 10. *The Divell shall cast some of you into Prison*; that is, men by the Divels instigation shall doe it.

Fiftly, it must needs be so, in regard of mens conditions and themselves; they must have crosses to prevent sinne: Christ the good Shepheard sets Dogs on his sheepe sometimes to barke at them, and if that will not serve the turne, to bite them too: Parrly, for sinnes present which they contract. And partly to prevent future sinnes. Prosperity makes them rust sometimes; therefore God sets scullions to rub them over and makes them bright, though they make themselves blacke. God sends afflictions on the good to make them better; Threshing makes the corne though it were good before, to be much better: the fire though the gold be good before, yet it makes it much purer: health though it be good, yet exercise makes it better.

Now as the wayes of God are full of crosses, so they have much difficulty in them; and that for these reasons.

First, because of Selfe-denyall: This selfe- 1
deniall must needs bee, and it is hard and

difficult for a man to deny himselfe: it is a hard thing to deny a stranger being importunate; it is harder to deny a frenid, a wife, or a sonne: but it is hardest to deny a mans selfe, to deny a strong lust, a naturall inclination, which is ever begging and asking, that is like a continuall dropping, this is difficult.

2. Secondly, looke on the Law, and it is difficult, the Law *is spirituall, wee are carnall, sold under sinne*, and yet must bee squared by it.

Rom. 7. 14.

3 Thirdly, it is difficult in regard of our affections: these make the wayes of God difficult: wee are to goe on in the midde way, but our affections bias us another way; wee no sooner love things but wee over-love them: so we are ready to over-joy and grieve for things: these affections distemper the minde, and the minde being distempered, we are like a barrell stirred and turned up-side downe, nothing but mud comes from it.

4 Fourthly, looke on our natures, and it is difficult. What is in man, in common or corrupt nature? The wayes of God are above common nature, above our reach and up the hill; they are more difficult to corrupt natures: all Gods wayes are contrary to it, and it to them; there is a contention, a contrariety betweene them, and so a great difficulty.

Fifthly,

Fiftly, compare it with other things, and you will finde it difficult; to get an art or liberall ſcience, what paines and difficulty muſt be uſed? Now to have Gods Image renewed in us, muſt needs be harder: for to this we have a contrariety and reluctancy, to the other a naturall propenſnes: therefore it muſt be difficult. 5

Laſtly, looke to the variety and change wee muſt run thorow: *Phil.*4.21.*Wee muſt want and abound, beare good report, and bad report*; It is hard to beare proſperity; as hard as it is to drinke much wine, and not be giddy: It is hard to beare adverſity and not to ſtoope; hard to beare ſcorches without ſhrinking; ſome can beare want, but aboundance makes them leave God: many can beare good report, and cannot away with bad report: ſome can doe both, but yet they will not looſe their wealth: ſome can indure that, but not impriſonment: to goe through thicke and thin is hard and difficult. 6

But now you may aske mee two queſtions. If this bee ſo, how comes Chriſt to tell men; *Matthew* 11.30. *That his yoake is eaſie and his burthen light?* how is that true, *Prover.*3.17. *That all the waies of wiſedome are waies of pleaſure?* Why promiſe yee ſo much joy and peace in Religion, if there be ſo many croſſes following it? *Queſt.*1.

Answ. 1 To this I answere, First, that the wayes of God are pleasant to any man that is right, to one that is renewed. 1 *Corinth.* 2.6. *Wee preach wisedome to them that are perfect*; that is, to them that are upright. So the wayes of God are pleasant to those that are upright, and able to judge of them: yet they are not so to others. If I say that good meate and drinke are pleasant, it is true, and you will all agree to it: yet it is not so to a Sicke man: So the light is very comfortable, yet to sore eyes it is burthensome: So Gods wayes are pleasant, yet to men having sore Eyes, sicke Consciences, and distempered affections, they are difficult.

2 Secondly, Gods wayes are pleasant in themselves, whereas other wayes are bitter. Gods wayes bring pleasure and content, they are pleasant in themselves; therefore they are alwayes so: but things that are pleasant by occasion, are not alwayes so: As the pleasure of Sinne, *is but for a season*, *Hebr.* 11.25. and by occasion of satisfying the lust; but *a good Conscience is a continuall feast*; at all times Gods waies are a burthen and yoke to the flesh, but to the Spirit they are easie.

Prov. 15. 15.

Object. But you will object, If the wayes of God are difficult and full of crosses, it will discourage men to be religious; how shall wee runne the wayes of Gods Commandements with cheerefulnes, seeing they are so full of crosses?

I

I anſwer, that though the wayes of God are in themſelves difficult, yet they are eaſie to thoſe that come after Chriſt, and that in theſe regards.

Firſt; every one that comes to Chriſt hath another ſpirit and heart given him, that makes him with *Paul*, *Rom.7.22. To delight in the Law of God concerning the inward man.* I will ſay of this as Chriſt anſwered *Peter*, when as he asked him, who ſhould be ſaved if rich men were not: *this is impoſſible* (ſaith Chriſt) *with men, but it is poſſible with God*; *Matth.19.26.* That is, ſuch a man cannot change his owne heart, but God can, and then the wayes of God will bee pleaſant: God can give you another nature, and they will bee eaſy. 1

Secondly, though they bee difficult in the croſſe, yet take altogether, then there is pleaſure; take therefore the reward and gaine with the labour. The merchant indureth much, yet the hope of gaine ſweetens all: a covetous man indures much labour, hath a hard lodging, faſts much, but yet the gaine contervailes all. *Finis dat amabilitatem medijs*, The end ſweetens the meanes: the hope of harveſt makes the husbandmans labour pleaſant. So it is with Chriſt; he is pleaſant if you put all together; if you looke to the joy and reward as well as to the croſſe: looke on them as on weights in the ballance: if the weights be equall, they ſtirre not; but put more weight into one ſcale, then the other 2

though it seemed heavy before, yet now it is but light. So it is with these crosses; in themselves they are heavy, but compare them with the issue, the end and reward, they are but light; *Our afflictions, which are but for a moment, purchase us a far more exceeding weight of Glory*, 2 *Cor.* 4. 17.

3 Thirdly, to runne the wayes of Gods commandements with our owne strength, it is difficulty; but having another strength more than our owne, it is easie. It is hard for a Child to goe up the staires himselfe, but if a strong man takes him by the hand, it is easie: though these wayes be hard, what if the Holy Ghost helpe you, then they will be easie. A man that lookes on an artificiall thing, he wonders at it, and cannot tell how to turne his hand to doe it; but if he once get the art, it is easie; so it is with us; before we are in Christ, all is hard to us: but if we are once in him, all is easie. Looke to the Apostles, they are shie at the first of every thing, of suffering for Christ; but afterward they indured any thing, even whipping, and death for him.

4 Fourthly, it is hard to part with that which we prize and love much; but when as we are perswaded; that there is no such thing in it as we thinke there is, then it will be easie for to part with it. No man grieves much, that the flowers that he hath in his hand, wither: that he loseth counters or shadowes: such are the things that we see and have, *Psal.* 39. 6. *they are but*

but as flowers : our eyes being opened to ſee that theſe things are ſo, it is an eaſie thing to diſeſteeme them; to one that is humbled this is eaſie; he that hath felt the burthen of ſinne to bee heavy, will find Chriſts yoake to bee light; the Divels yoake is a hard and heavy yoake, he that hath felt the bitterneſſe of ſinne will thinke Gods wayes to be pleaſant.

Fiftly, conſider to whom we doe all that wee doe: *as David ſayd to Micol.* 2 *Sam.* 6. 21. *Wee doe it to the Lord*: this makes all eaſie: this made all eaſie to *Paul*, *Acts* 21. *When as Agabus told him, that he ſhould be bound at Ieruſalem*, he tels them, *that he is not onely ready to be bound*, *but likewiſe to dye at Ieruſalem, for the Name of the Lord Ieſus.* A ſouldier doth much more, when as he ſeeth his Generall looking upon him; a good ſervant wil worke out of his heart, when as his maſters eye is upon him, eſpecially if his maſter hath a good eye: conſider then that we doe all for Chriſt, and this will ſweeten all. 5

If this be ſo, that the wayes of God are full of croſſes and difficulty, then learne from hence, to account of ſo much beforehand, and prepare for it, before ye enter into thoſe waies of God: take heed of *Baruchs* fault, *Ierem.* 45. 5. *Looke not for great matters for your ſelves*: *in the world ye ſhall have affliction*; *Iohn* 16. 33. *but in Chriſt ye ſhall have peace*; looke therefore for all in heaven. Remember ye muſt not take *Vſe.* 1.

Christ onely as a Saviour, but you must take him as a Lord, as a husband; you must have a wedding garment, a conjugall affection, and be divorced from all other things, that so you may take him thus: yee must take him as your husband, for better, for worse, with losses, and crosses; your will must be subject to him in all things. If to be Christs Servant were onely to give him a cap and a knee, he would have many that would serve him; but you must obey him. *His servants you are to whom yee obey*, *Rom. 6. 16.* There are servants which you call Retainers; which doe their owne worke on the weeke dayes, peradventure on the Sabbath they come to their Master and serve him; thus most are Christs Servants; they will serve him on the Sabboth perchance, but at no time else; but as on the Sabboth, so at all times else you must deny your selves. In other marriages *error personæ*, doth nullifie the marriage; so doth it when wee take Christ: it is an error in our judgements, not to know what he is; and that is the reason why wee so quickly fall away from him: wherefore every one that lookes for any interest in Christ, must consider with himselfe before hand, and cast his eyes on all his comforts, on that which is pleasant to him, and resolve to part with it for him; yea, hee must looke on bitter things, on the sufferings of others, and make account of disgraces and persecutions if hee will follow Christ: If

better

better come, doe you *reputare in lucrum*, count it over-plus. *Cæsar*, when as hee was goeing to fight, would usually tell his Souldiers, that the enemies were as many more as they were, that so he might make them more resolute and audacious; If you meane to follow Christ, looke for a rainy day. It may bee it is a faire morning, but yet we know not what the evening will be: *Nescis quid serus vesper vehat*. Shall a man goe to sea, and not looke for stormes? Shall a Souldier goe into the warres, and not looke for enemies? Forecast this therefore, lest going with 2000. you are met with 20000. and overcome, your resolutions being too weake.

Secondly, if the wayes of God are full of crosses and difficulty, then it is not the way to heaven that most men goe; that common road of pleasure and jollity which most men treade in, is not the way: the true way is *per diverticula*, a by, a narrow way which few men follow. If we finde our waies full of jollity, wee have cause to suspect them, *Luk. 6. 21. Woe unto you that laugh now, for yee shall weepe hereafter; ye that are full here, shall hunger hereafter:* This loosenesse in following Christ is not the way. My brethren, if yee are going to any City, and yee are told before hand, that in the way to it, there are many narrow bridges, many brakes to goe thorough; that there are many vagrants to devoure you, many syrens 2

rens to allure you; if ye find no such thing, ye may well suspect that yee are out of the way; So if ye find no such opposition, no such crosses and difficulties, no such strong lusts in the way to heaven, it is a signe yee are out of the way: *Whoever will live godly in Christ Iesus, shall suffer persecution*: *Paul* tels *Timothy* here, that he *hath knowne his persecutions and afflictions*; and then he concludes, that *Whoever in this present time*, or in succeeding generations *will live a holy life, must suffer for it*: A man may suffer and do much for Christ; but *Paul* tels him, hee must goe further, and *suffer persecution*, for Christs sake and the Gospel.

2 Tim. 3. 12.

Object. But you will object, why should any man suffer for the Gospel, seeing that the Gospell brings glad tidings of peace?

Answ. I answere, that there are two parts of the Gospell: the first is, that if yee take Christ, ye shall be saved: the second is, that if ye take him not, ye are damned: it is not the first part, the offering of Christ, but the subsequent condition, that doth breed persecution. *Math.* 21. 33. *When as the maister of the vineyard sent his servants to the husbandmen, all his servants were abused, because they called for fruite*, which the husbandmen were unwilling to give. When holy men call for fruite and amendment of life, this stirs up men against them. If in the way ye goe, ye finde not these crosses, this opposition, it is the broad way, not the way that leadeth to life.

Thirdly

Thirdly, if the wayes of God are full of crosses, then bee not discouraged from doing good actions for the crosses that follow them; that is a necessary concomitant, and cannot be severed. Many would be willing to doe much, but it may cost them their estates: then they favour themselves, and will sleepe in a whole skin: But if a case comes, that yee must stand against Popery, and for justice against indirect courses, stand to it though persecution and imprisonment come; turne neither to the right hand, nor to the left hand: that is, there are many stops and lets in the way which God hath chalked out unto us; yet though there be Lyons in it, ye must not step out of it; ye must go on, yee must grapple with the crosse and not goe out of the way: if yee balke those crosses or if yee sit still and do nothing, yee provoke God against you, as much as for your evill deeds. *Rev.* 2. 19. *I know thy workes and suffrings*, (saith Christ.) Christ takes notice, if yee suffer for him, so he doth if ye decline the crosse: Cowardlinesse may lose your soules, as well as rebellion your bodies. If yee have good cards, yet if you play them ill you loose; so when you have a prize in your hands and not use it; you loose by it: so when as you have opportunity to doe good, and doe not stand out, God will call you to an account for it: yee shall receive judgement for sinfull silence, as well as for corrupt speach. *Iudges* 5. 23. *Meroz was*

Vse 3.

was curſed, becauſe they came not out, to helpe the people of God, as well as the enemies that fought againſt them. Luke 13.6. *The barren Trees that did beare no fruite, were cut up, as well as the briers.* ſo ſhall men that have places, in which others would have done good. *Revel.* 21.8. *the feareſull*, are put firſt in the catalogue, of thoſe, *which ſhall have their portion in the lake of Brimſtone, which burnes with fire for ever*: thoſe that are afraid to doe good ſhall have their portion there. Take heede therefore of miſſing opportunities through feare or cowardize: deny your ſelves, take up the croſſe and follow Chriſt, whiles you may. Many are much to blame, ſo that wee may take up *Ieremies* complaint againſt them. *Ierem.* 9. 3. *That there is no man that hath courage for the truth*: Wee may ſay of moſt men, as of Harts and Stagges, they have ſtrength and great hornes, yet they doe nothing with them, *quia deeſt animus*; becauſe they want courage. Some good Chriſtians have fire in them, but yet they want blowing. Now what arguments ſhall I uſe to make men follow the truth, notwithſtanding theſe croſſes and difficulties? Wee magnifie valor in any man, and the valor which wee doe ſo magnifie, it is but as the ſwelling of a wall, before the breach: it is nothing to this fortitude to ſuffer for Chriſt, and a good cauſe, being called thereunto; the doing of things without difficulties, is no tryall: excellent things are difficult

ficult: this obedience which you owe to Christ is not simple obedience, but passive obedience, and hath more difficulty and excellency. To what end is the Spirit and regeneration given you, if it stir you not up to doe more than others can or will doe? *Luther* was glad of his opposition, that brought advantage to him: so *Paul* saith, that his sufferings will further his reckoning. Souldiers out of vaine glory strive who shall be first to scale the wals, and to enter the breach; that which they doe for a shadow, let us do for true realities: let our affections run out in this. Consider, that in Gods cause if ye suffer not for wel doing, ye shal suffer for ill doing; else there were an inconsequence in that of *Peter*, 1 *Pet.* 3. 17. *It is better to suffer for well doing, than for evill doing*. If ye suffer not evill with men for well doing, yee shall suffer of God for evill doing. Consider all those Martyrs and Worthies of the Lord which have goe before us, who have acted their parts, and are now departed off the stage; they might have escaped if they would: *Iohn Baptist*, if hee would have beene silent; *Mordecay*, if he would have bowed the knee: *Those who wandred about in sheep skins, and goates skins, Heb.* 11. might have bin clad in silkes and velvets as well as others, if they would not have stood for the truth. *Moses* might have enjoyed the pleasures of *Egypt*, he might have bin accounted the son of *Pharaoh* his daughter, but hee would not.

Consi-

Consider, if one aske you this question, Will yee bee as a pibble or a pretious stone? would yee be worth 1000. others? then resolve to suffer for the truth: Consider what a person ye take upon you: and that ye must do nothing unbeseeming your selves? then you will say with *Nehemiah, shall such a man as I flee? and who is there that being a man as I am, will flee to the temple to save his life? Nehemiah 6. 11. Paul* considered himselfe, and therefore would not yeeld an inch to the false Apostles, *Gal.* 2. 5. Consider what God expects from you. A mud wall may bee made up of any thing, but the wall of a palace must bee made up with other materialls: if ye will be Temples of the holy Ghost yee must have other actions. Let those who are watchmen, both for Church and commonwealth, let others who are in greate place, consider this; if you turne false, yee betray both your selves and others: resolve therefore to deny your selves, having such a person and such a charge.

Object. But some will object, I would doe thus and thus, but I can do no good in it.

Answ. I answeare, that it is more than you know: but however, thou shalt bee sure to have thy reward if thou doe what thou maist: The Phisitian hath his praise, though his patient dies: The Lawyer hath his fee, though his clients cause miscarry: God often sends messengers, though they prevaile not, that men might

might beare witneſſe to the truth.

Yea, but the times are bad, and worſe than ever they were. *Object.*

To this I anſwere, that the worſer the times are, the better the Saints ſhould be: the ſtarres are moſt needed in the darkeſt night: *Mark.* 8. 38. *He that is aſhamed of me*, ſaith Chriſt, *even in an adulterous and ſinfull generation, of him will I be aſhamed when I ſit in my Glory.* *Anſw.*

Yea, but I am alone, and therefore can do nothing. *Object.*

But what if thou art alone? *Eliah* was alone for ought he knew; yet he withſtood all *Baals* prophets, and overcame them. *Luther* was alone, ſo that one ſaith of him; *Vnus homo ſolus, totius orbis impetum ſuſtinuit*, that one man withſtood the force of the whole world: And what if thou art alone, yet one cole may kindle another, and that another; and ſo mayſt thou. Men are incendiaries to make one another wicked: be thou ſo to make others good: however, though thou art alone, yet thou ſhalt take away that reproach from a nation, which God ſpeakes of *Exec.* 22. 30. that *he ſought for a man among them that ſhould make up the hedge, and ſtand in the gap before him, for the land, that he ſhould not deſtroy it, bue he found none*; There will be a man, that is, a man of authority to oppoſe the ſtreame. *Anſw.*

Fourthly, if the waies of God are full of difficulty, then wee ſhould learne from hence to pro- *Vſe.* 4.

proportion our labour to the worke: wee tell you of this not to deterre you from comming to Christ, but to excite men to take paines answearable to the worke. Christ told his Auditors, they *must deny themselves*, that they must take paines if they will follow him; and this we tell you in his name: wee would have yee know the worst before hand: many thousands lose their soules, because they thinke that lesse will serve the turne, that there needs no such strictnesse: no fallacy of Sathan deceives men more than this. If a man come to buy a Iewell that is worth 500 l. if he bids but 400 l. for it; he goes without it, as well as if he had bid nothing at all, because hee comes not to the full price of it: So he that will purchase heaven, he must bid the full price of it, else he goes without it: as good never a whit as never the better (as we say.) If a man be to lift a burthen which is as much as hee can doe with his whole strength, if he put but part of his strength to it, he cannot stir it, hee were as good never to touch it: so it is here. It were better for you to doe nothing, than not to doe enough; for if ye lived still in wickednesse, it might parhaps humble you; but when as men doe but a little, but yet not enough, they see not their misery: better not to do at all, than to do things thus by halves. Sathan deales with men, as men with children: they take away gold and silver from them, and stop their mouthes with rattles and coun-

counters, ſo Sathan, becauſe mens conſciences muſt have ſomething to ſatisfie them, ſuffers them to doe ſomething, but yet not ſo much, as they ſhould. Pitty it is to ſee ſo many loſe their labours: they come very neare, within a ſtep or two to heaven, and yet miſſe it: many there are which do much, like the young man: yet ſome thing is wanting, that alſo muſt be had, els there is no Salvation. Why is there ſo little change in men, but becauſe they thinke that leſſe will ſerve the turne? This cold, overly and cuſtomary performance of holy duties marres all; therefore conſider but this.

First, that it doth you no good at all: what good did the *Laodiceans luke-warmnes doe them:* they had as good bin cold: yea, *God wiſheth, that they were either hot or cold: Rev.* 3.15. What good did all that *Amaſiah* did to him; ſeeing that he did it not with a ſincere & perfect heart? Theſe dowbaked ſervices (as I may ſo ſtile them,) theſe carkaſes without life; theſe ſlight ſervices profit not: therefore there are conditions added to them in the Word: prayer prevailes, *If it be fervent: Iam.* 5.16. *If thou beleeveſt with all thine heart, Act.* 8. *Effectuall faith; diligent hope, and fruitfull love: 1 Theſſ.* 1.3. It is a good obſervation of Divines, that God loves *adverbs*, better than *verbes*; well doing, above doing: thoſe that *came to the wedding, not having wedding garments, were ſhut out, Math.* 22.11.12.13. as well as thoſe that came not: thoſe that offred ſtrange fire, as *Nadab* and *Abihu*, and their company, were conſumed,

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1 Theſſ. 1.3.

as well as they that did not offer at all.

2 Secondly, consider the nature of the thing, what it is to be religious. Is it an easie thing to turne nature? to worke a change? Is it easie to get ground of a raging lust? It is as hard as to get ground of the Sea. Consider the difference betwixt the Law and us; *That is spiritual, we are carnall: Rom. 7.* Consider the distemper of your affections and know your selves; all that we have in us is either common or corrupt nature. Gods graces are beyond the one, and contrary to the other: must we make these duties of religion to be onely in the by? Prayer, keeping of the Sabboths, are to most men but as things in the by, the streame of their affections runs in an other channell. There is another thing required of us than this; *we must love the Lord with all our hearts, and strength, Deut. 6.5.* This is it which all must do; they must love God with all their strength, else they are not worthy of him. There is a qualification required of all that are saved, he is not worthy of Grace or Heaven, that seekes them not with his utmost indevour. The difference twixt *Cains* & *Abels* sacrifice was this, *Gen.* 4.3,4.5. The one did it negligently: brought the worst of his fruits; the other brought the best he had. *Cursed is every one that doth the worke of the Lord negligently*; that is, contenting himselfe with the outward performance of it, doing it as a taske, and being glad when it is done and over: to doe it diligently, is to worke with an eye to that which it tends to, and to obtaine the end.

Ier. 48.10.

end. The end of prayer, is to quicken you to performe holy duties; when you obtaine this end, then is your prayer diligent. To do things onely for ſhew is nothing, the effect and end is all: you eſteeme not your ſervants works unleſſe they obtaine their end: there is nothing that you eſteeme, the end of it being not done: What is it to pray, the end being not done, men not being built up by it? *Iude* 20. *We muſt build up our ſelves in our moſt holy faith, praying in the holy Ghoſt.* A cold formall performance doth but hurt us, breeds more coldneſſe and deadneſſe in us. In habits, the more imperfect the acts are, the more they weaken the habits: the duties of religion coldly performed, weaken grace. Let a man accuſtome himſelfe to write careleſſy and crookedly, it marreth his hand. Let us therefore do all we do to God with diligence and fervency: conſider that thoſe whom you thinke leaſt needed for to do it, did ſo: their diligence ſhould ſtir you up. You know *that Iacob wreſtled with God all night*; *Gen.* 32.24. and ſo ſhould you wreſtle with him with ſtrong prayers: *Chriſt himſelfe ſpent many nights in prayer*: looke upon the prayers of *David*, the faſtings of *Daniel*; above all others, looke upon *Paul*, you may ſee him in *watching, in prayers and in faſtings often*; he had a continuall ſtrife with his heart, *to bring his body*, that is, the deeds of his body, into ſubjection, *I keepe under my body* (ſaith he) *and bring it into ſubjection*, 1 *Cor.* 9. 17. My body, that is, the ſinfull luſts of my body, muſt bee brought

Luk. 6. 12.

2 Cor. 11. 27.

downe; I must go thorow fighting till I have the victory, *else I shall be a cast-away*; I shall else have onely an outward shew, but yet bee nothing accounted of with God. Consider this, if a little diligence will not serve the turne, adde more; if prayer will not doe it, adde fasting to it. *As there are some divels that will not be cast out without fasting and prayer*; so also are there some sinnes. Make the plaister fit to the disease. Complaine not with the sluggard, who puts his hands in his bosome, and doth nothing at all; or doth not proportion his labour to the worke. Lesse labour would serve the turne, if our soules were as dry wood, but they are as greenwood; there must be much blowing ere they will bee kindled. It is hard to get our soules to good duties, hard to keepe them on the wing; we must *continue in prayer, and that instantly too.* Men are ready to give over, and to sit downe, but you must continue. *Eph.6. We must watch thereunto with perseverance*; there must every day be a new winding up of the soule; there is a spring of sin in us, so there must be a spring of holy duties, we must doe them constantly: you have daily new crosses, and impediments, therefore you must mend your pace in the way to heaven, and bee more diligent; you *must be fervent in spirit, serving the Lord, and not slothfull. Rom.* 12.11. Doe your owne worke, *up and be doing, and the Lord shall be with you*, 1 *Chr.* 22.16. God will deale with you as he did with the Eunuch, he

Matth.17.21.

Rom.12.12.

hee was *reading of the Scripture, and God sent Phillip to him for to teach him, Act.* 8. 26. *&c.* So *Cornelius*, hee was praying, *and God sent his Angell to him first, and afterward Peter, Act.*10. So the Apostles, when as they rowed *all night as Christ bade them, he at last joynes himselfe to them and helpes them, Matth.*14. 24. *&c.* The worst natures with his helpe can doe any thing, the best without him can doe nothing.

Vse 5.

Fiftly, if the wayes of God are so full of crosses and difficultyes, then learne from hence to justifie the wisedome of the Word of God, and the Religion in the Scriptures. It is an argument that it comes from heaven; because it is not a whit agreable with our natures. It is a pure and no leaden Lesbian rule; it is a straite rule opposite to us in all our obliquityes: It is not from the policy of men, for if it were, what end should they have in it? There is no content in it, a man must deny himselfe, mortifie every member, and hee must have crosses too. Againe, a man must not thinke to have many following him, not to bee Captaine of Companies; here is nothing that will draw men after him. If Christ had done as *Cyrus* did, who proclaimed, that if any man would follow him, if hee were a husbandman hee would make him a Gentleman; if a Gentleman, he would make him a Noble-man; then men would have flocked to him. This justifies Religion against the dunghill-gods of the hea-

then; against the Mahometane religion, that tels men, what women, and what pleasures and rewards they shall have if they follow it: this argument therefore is a marke of the holinesse and purity of our religion. Miracles they do but excite us, they do but as the Bels that call us to the Sermon, they cannot worke faith within us; *Rom.* 10.14.17: *That comes onely by hearing and reading this Word*; there is nothing in this that doth sute with our nature: these inherent markes are they by which we know it to be the Word of God. Wee propound onely the object, we doe not propound sillogismes: wee tell you onely what it is. *Moses* in the beginning of Genesis propounds only what God hath done, he propounds no arguments to make men beleeve it: so the Apostles come with a naked message; *He that beleeveth shall be saved, he that beleeveth not, shall be damned.* In other sciences, and so in all things else, there must be principles else wee should run into infinites. If one should aske you, how know you colour? You answer by the light: but how know you the light? You answeare by it selfe: and then you goe no further. So if one aske you, how know you whether such a weight bee true, you answeare, by the standard: but how know you the standard to be true? Onely by it selfe. But this is an argument that the Scripture comes from Heaven, because there is nothing in it, that pleaseth men. *Nihil hic humani*, there is

Mark 16, 16

is nothing that is tempered, and modificated to our dispositions.

Sixtly, if the wayes of God are full of difficulty, then labour for a full mortification of sinfull lustes: do it not by halves. Whence is it that religion is so hard? All difficulty is from some disproportion and disagreement; and this difficulty here, is from the disproportion betweene the Law and us: wee cannot bend the Law to us, but wee must winde up our minds to it. As we say of griefe, that it is a reluctancy of the will; so there is a reluctancy here, betweene the corruption of our nature, and the Law; and this breeds the difficulty: One of them must needs yeeld. If you put fire and water together, there is no quiet but a continuall strife, till one of them get the victory; then all is quiet: So it is in sicknesses; Let a man have a strong disease, and a strong body, hee shall never have any rest, as long as they both continue in their strength: But let one of them get the victory, then there is rest and ease: If nature get the victory, then we have our perfect health: If the disease get the victory, yet we are at quiet: and hence are those, *lucida intervalla*, before death. So it is here; if lustes get the victory, then there is peace indeede, such a peace as it is; men have rest and content in their forlorne estate: but if grace get the victory, then there is a perfect peace. To have quietnesse and sweetnesse in religion, is to

Use.4.

come to an agreement; and without this agreeing, there will be no facility: the way to make it easie, is to heale your natures. Religion is not difficult in its selfe; it is as light that is pleasant to good eyes, but yet to bad eyes nothing is more offensive; it is like good meate, that is pleasaut to a good stomacke, but yet to a bad, nothing is more odious. Heale your natures, and get perfect health, then these wayes of God will be easie to you.

Object. But you will say; Who is there that can come to perfect health?

Answ. I answere, that though you cannot attaine to perfect health, it is no matter, so as you can come to such a condition as to bee at rest: the body may be at rest and quiet, though there be distempers in some particular part of it. If you would have joy in the holy Ghost, peace of conscience which passeth understanding, labour to make an agreement: you cannot bend the Law, but you must cleanse your hearts, you must winde them up to the peg of holines, and get Evangelicall holinesse which is required and accepted.

Vse. 7. Lastly, if the wayes of God be so full of difficulty, then we had need to humble our selves: if the Law be so holy and so good, and we so averse from it, it must be rebellion, when as you see your selves so backward to do good, so contrary to it. Let this open a crevis of light, to see your corruption: this is very needful; men com-

complaine of the Law, they say that it is hard and written in blood, as *Draco* his Lawes were: they are but flesh and blood, and what can they do? Beloved, this we should not doe, but let us reflect on our selves, as *Paul* did, and say with him, *Rom.7.14. The Law is spirituall, but we are carnall, sold under sinne.* Let us bee humbled more for this badnesse of our nature, than for our actuall sinnes: the worser your natures are, the greater and more sinfull are your sinnes: for the more nature there is, the greater is the sin: the worser your natures are, the more hatred is there to the Law: therefore abhorre your natures, reflect upon your selves, justifie God, and give him glory, and his Law. *Psal.19.8. The Statutes of the Lord are right, and the commandements of the Lord are pure*: quarrell not then with the Law, hate it not, as all unregenerate men doe. And thus much for the second Doctrine. We come now to the last, which is this.

That all who looke for any interest in Christ, all that will receive benefit by him, must follow him. They must deny themselves, take up Christs crosse, & follow him: they must tread his steps, be obedient to him in all things; *Ro.8.24. Whom he did foreknow, them also he did predestinate, to be conformed to the Image of his Sonne, that hee might bee the first borne among many brethren*: that is, all that God hath chosen, hee will have them to bee like their elder Brother Christ

Doct.3.

Christ Iesus: we must goe all in one livery, we must be conformable to him in all things, bee ready to doe like him, as *Gideon* said to his soldiers; *Iudges* 7.17. *What you see me doe, that do ye.* So Christ who is our Captaine and Generall, saith to us, All ye that will be saved by me, must bee like me, ready at a watch word to turne which way I will have you. There are all the relations that may be, betweene Christ and us, which may cause us for to follow him: Hee is our King, our Father, and our Maister, therefore we must follow him. There are two sorts of men in the world; the first are straglers, such as straggle abroad like sheepe without a sheap-heard; lawlesse men, that follow their lusts; these men are priviledged men, and may goe whither they will: The second sort of men, are they that give themselves to serve Christ, looking for Salvation from him: these must resolve to follow Christ.

Object. But here may be some objections raised: you will say, that the Law is the rule of a mans life, how then is Christ the rule?

Answ. I answere, that Christ is the example of the rule: as in Grammar and Logicke; after the rule, you have an example put; and Christ by his example gives you more facility to performe it.

Object. Yea but this rule is too high for us, who is there that can reach it? Take away hope, you take away indevour.

I

I answere, that it is true, that none can reach it; yet wee must goe as nigh it as wee may. First, therefore consider that it is for our advantage to have such a rule: in other things, men labour for the best copies and samplers. It is absurd for a man to say, I cannot follow the straite rule: Therefore will I have a crooked one. I cannot hit the marke, therefore I will have a false one set vp. *Answ.*

Secondly, it is needfull to have the best rule, because we must alwayes grow forwards to perfection; *Phil.* 3.13. 14. *We must forget that which is behinde, and looke to that which is before.* 2.

Thirdly, we must have a perfect rule, to humble our selves by it: taking Christ for our rule, comparing our selves by him, we see our owne filthinesse; and with *Peter* say to him, *Luk.* 5.8. *Depart from us, we are sinfull men.* So *Iob* seeing *God, abhorres himselfe and repents in dust and ashes, Iob* 42.6. 3

But you will say; If Christ lived with us and we saw him; if he would (as it were) leade us by the hand, it were something; but hee is gone. *Object.*

I answere, that though hee be gone, yet hee hath left guides to leade us in his stead: he hath left the holy Ghost, and his Spirit with us; who, *Iohn* 16.13, *shall leade us into all truth*, necessary for Salvation; he hath left us his Spirit to tell you that this is the false way, this the true; *Answ.*

true; and this Spirit hee ſends into every regenerate mans heart. *Gal.4.6. As ſoone as you are ſonnes, he ſends his Sonnes Spirit into your hearts, whereby you cry, Abba Father.*

Object. But you will ſay, how ſhall wee know when the Spirit ſpeakes?

Anſw. I anſwere, by the Word; what the Word ſaith, the Spirit ſaith.

Object. But theſe are but remote guides.

Anſw. Therefore you have the Saints that went all in one path: First, the Saints that are dead and gone, and then thoſe that now live: You have the Spirit, the Word, and the Saints to teach you; onely remember this caution, that the Saints are a rule to you, yet not a perfect one; they goe in and out; eye them; but yet eye Chriſt beyond them, *who is the author and finiſher of our faith, Heb.12.2.* In all other things and artes, *Non eſt eiuſdem invenire & perficere*; one man begins, and an other finiſheth: but Chriſt, as hee is the *author, ſo hee is the finiſher of our faith*: hee hath begun the Doctrine, and the thing, and hee will finiſh it. For the better underſtanding of the point, I will ſhew you theſe two things.

1 First, the action; what it is to follow Chriſt.

2 Secondly, the object and patterne that wee muſt follow; and that is Chriſt.

1 For the firſt; what it is to follow Chriſt: I anſwere, That to follow Chriſt, is to reſolve to

to do or suffer with all our hearts, or willingly, what ever he commands, at all times, and all manner of wayes. There are foure things in this definition, which expresse what it is to follow Christ.

First, wee must resolve to doe or suffer any thing that he commands, we must except nothing; wee must resolve to obey and doe all righteousnesse, and to abstaine from all unrighteousnes: we must resolve to go through thicke and thin, rough and smooth; we must do as the Romans did, *Rom. 6. 17. Obey that forme of Doctrine that is delivered to us*; not one part onely, but every particular, from the very heart. The reason for which we *were deliuered by our Saviour from the hands of our enemies, was, that wee might serve him without feare, in holinesse and righteousnesse before him all the dayes of our lives*, *Luke* 1.75. Let the passage be what it wil, safe or dangerous, pleasant or difficult, by poverty or aboundance; let Christ leade us thorough good report & bad report, we must follow him. I put in the definition, to do or suffer; suffering is but an higher kinde of action, to do, though you suffer for it: Suffering of it selfe, (as the Philosopher well observeth) is not commendable; but to suffer in doing Gods will in simple obedience, is to obey without any difficulty.

1 What is it to follow Christ, and how we must follow him,

Secondly, you must doe this with all your hearts, and willingly: this is expressed in the Scripture in 3. tearmes, *Deut. 6. 5. to love, serve*

2.

or.

or follow God with all your minde, with all your soule, and with all your strength. I chose this Word, with all your hearts, the rather, because it comprehends all the rest.

1 First, to serve God with all your mind, is to search his will, to plant on it, and to know it: some there are that follow *Cephas*, others that follow *Paul*; addicting themselves to their opinions: there are diverse opinions of men; Some thinke this good, others that, without looking to Gods will: this is not to follow Christ with all our minde: When we submit our minds to his, and make his minde to be ours, then wee follow him.

2 Secondly, to follow God with all our hearts, is to affect that which he doth, and all that hee doth affect; when as all that he doth is comely to us; when as we see his Image in his word, and in his Saints, and follow it: men follow the actions in which they see a beauty and comelinesse.

3 Thirdly, to follow God with all our strength; (by which we must note the executive powers and faculties) is to do all that we do with all our might, and by Gods direction, nothing against his will or liking: he that serves God thus with all his heart, when any thing is suggested contrary to Gods will, hee saith; I know my masters will, I depend on him, I will follow his advice, and nothing else: this is to follow him with all our hearts.

I adde, to follow him willingly : it is not enough to doe the action commanded, but we must follow him, as the sheepe doth the bough, with readinesse and willingnesse. Being right, it comes from the regenerate part, every regenerate man findes a disposition to Christ, longing after him, inclining to him as the yron doth to the loadstone, or the stone to the Center : Many there are that follow Christ, and hold not out, because the Principle is not good.

But the Saints themselves finde reluctancy, the spirit is willing, but the flesh is weake. *Object.*

I answere, that oftentimes, the flesh followes *obtorto collo*, like the Beare going to the stake, yet the spirit brings it into subjection. I cannot better expresse it than by that of *Peter*; Christ tels him, that *when he was old he should be carried whither he would not*: *Iohn* 21. 18. True it is, that he went to the stake willingly, else his death wherby he glorified God had bin no Martyrdome; true it was, his flesh was unwilling for to do it, yet his spirit overcame it; remember this, that you must doe it cheerefully, *Answ.*

Thirdly, it must be at all times; many follow Christ, but at a brunt, and in an extremity they fly away, as souldiers from their colours, when as the battaile is nigh : or as servants leave their maisters in harvest, when as they neede them most. Christ would have men know what he expects: as the proclamation was made 3

to

to the Iewes, that *if any mans heart fainted, hee might goe backe, and returne to his owne house againe*; (*Deut.*20.8. *Iudg.*7.3.) So Christ deales with us; hee tels us the worst before hand; to see whether wee will goe backe or no. Christ deales with us, as *Naomi* did with *Ruth*; when shee had intreated and perswaded her to leave her, and goe backe to her owne Country againe, *Ruth* 1.28. When all would not doe, and when shee saw that shee was stedfastly minded to goe with her, then shee left speaking. Christ tels his followers what they must looke for: If they are willing to undergoe it, then hee takes them, else hee takes them not.

4 Fourthly, wee must follow him all manner of wayes; that is, inwardly and outwardly: In both these there is a difficulty.

There is a difficulty to serve him in the spirit; many an action commeth, that if it were to be done in the outward appearance onely, it might be well put off: but to doe it in secret, this is hard: when as the Conscience saith, such a thing must not be got; such a thing must be done, such a lust must bee subdued; such a duty must not be omitted, this is not enough; but you must professe Christ, weare his livery, and shew whose you are: In many things it is easier to doe the spirituall, than the outward Act: As *Mark.*8.38. *Whosoever is ashamed of me*, saith Christ, *even in this adulterous Gene-*

and sinfull generation, of him shall I be ashamed when I shall sit in my glory. To professe what a man is in such company, in such a place, is not much; but you must professe Christ at all times, in all places: In *the midst of an adulterous Generation.* You must thus follow Christ, else all is n thing. And thus much for the first thing; what it is to follow Christ.

Wee come now to the object and example which wee must follow, and that is Christ. And here; first, we must follow his Example. Secondly, wee must follow his precepts.

First, you must follow his example; doe as he did, set him up as a patterne of Imitation. It would be infinite to shew you all his graces: yet I will name some particulars wherein you must follow him, that so we may not be all in the generall.

First, he abounded in love, which he shewed in his readinesse both to give and forgive. Hee shewed his love in giving, in that hee loved men so, that hee gave himselfe for them. (*Act.* 20.35.) Hee saith, *It is more blessed to give than to receive.* For his love in forgiving, he forgave those that did him the greatest wrong, hee had compassion on the soules of men, and on their bodies too; For their soules, he groaned to *see them as Sheepe without a Shepheard:* (*Math.* 9.36.) So for their bodies hee fed many thousands of them often times. 1

R Second-

Secondly, *For the glory that was set before him, he endured the Crosse, and despised the shame.* (*Heb.* 12.2.) that is, hee saw God and his glory, and then the good and evill speeches of men were nothing to him: hee eyed the glory of God, and despised the glory and shame of men: as you may see, (*Luk.*23.8.11.) by comparing them both together. *When as Pilate sent him to Herod, Herod was exceeding glad when hee saw him, for hee was desirous to see him of a long time; because hee had heard many things of him, and hee hoped to have seene some Miracle done by him;* (*Luk.*23.7.to 12.) But Christ despised that glory which hee might have gotten, hee would neyther doe nor speake any thing before *Herod*; *Therefore Herod and his men mocked him:* Here hee despised the glory, and the shame too: when as much was expected from him, hee neglected all; and so must we.

3 Thridly, hee was exceeding humble and meeke; *Learne of mee, for I am meeke and lowly in heart*; This his humility appeares in this: First, that he excluded none, no not the meanest. Secondly, hee did *not render rebuke for rebuke*; 1 *Pet.*2.23. Hee endured all. Thirdly, in that hee was ready to part with his right and his life. Fourthly, in that he *washed his Disciples feet.*

Mat.11.29.

4 Fourthly, he was diligent in his calling publikely and privately; hee went abroad, preaching

ching upon all publike and private occasions, ready to take all opportunities to doe good: hee takes occasion to comfort the woman of *Samaria at the Well*; (*Iohn.* 4.) so when as hee saw them striving for the *upper place at the Table, hee takes occasion to discourse of humility*: (*Luk.*14.) He did consider the end, wherefore hee came. This was the end of all his comming to doe good. It was his delight to doe Gods will: all hee did, it was Gods Worke, hee did it to glorifie him: and for the good of men, which was an other end wherefore he did it:

Fifthly, hee was ready to suffer any thing, to be despised, to undergoe any thing at his Fathers pleasure: he subjugated his desires to his Fathers, and hee did rejoyce in it. (*Mat.* 11.25.) *I thanke thee O Father, Lord of heaven and Earth, because thou hast hid these thinges from the wise and prudent, and hast revealed them to Babes and Sucklings, even so Father; for so it seemeth good in thy sight*. It had beene more for *Christs* honour, to have had wise and great men to follow him, but hee rejoyceth in this; that *God had hid him from those, and revealed him vnto Babes, for that was his Fathers will*. So we must rest contented with any thing, if it bee Gods will. 5

Sixthly, Christ likewise *fulfilled all Righteousnesse*; (*Math.*3.15.) he was full of zeale for his Fathers glory; follow therefore his exam- 6

ple in all these. And not onely his example, but his precepts too. First, beleeve in him; this is *the great Worke of God, this is the worke hee accepts*, (*Ioh. 6. 29.*) *To beleeve on him whom the Father hath sent*. This is the first precept. The second precept is, *Repent for the Kingdome of God is at hand*: (*Math. 3. 2.*) The third is, to *abound in love unto one another*: Follow Christ then in these his precepts, and in his examples.

Vse. 1. If then all that looke for any interest in Christ, must follow him; then in the first place, learne from hence not to bee auricular but reall Disciples; doe not make a profession, get not knowledge in the braine onely but act it too. This is the difference 'twixt Christs and other mens Disciples; if a man follow *Aristotle* or any others, it is enough to know and hold his tenets: but he that will follow *Christ*, must follow and doe his precepts, must imitate him. The difference betweene Divinity and other Sciences, is this: in other Sciences if you understand them it is enough; but in this it is not enough to know it, you must doe it. This is like lessons of Musicke, it is not enough to know them, but you must practise them: it is like a Copy of writing; you must not onely reade it, but you must act it, and learne to write after it. Wee must not onely know what temperance, patience, and love are, and the like; but you must act and practise

ctiſe them: wee muſt beleeve and undergoe the Croſſe, if wee will belong to Chriſt: *Iohn 6.45. Every man that hath heard and hath learned of the Father, commeth to me.* God makes us fit to follow Chriſt, hee declares the truth, and bowes the will: he teacheth the Creatures, the Bee, and the Storke to do thus and thus; he puts a ſecret inſtinct into them, which makes them doe that they doe; and ſo hee doth with his Children: hee makes them of Wolves, to become Lambes; hee makes a thorow change in them: It is doing, that makes you Chriſts Diſciples; if it were but to know, it was nothing. Conſider what yee practiſe, and how farre yee doe *Gods* will: we looke not onely for the knowledge, the remembrance, and repetition of what wee preach, (though it be good to repeat what wee heare, and it is ill to omit it;) but wee looke you ſhould practiſe what you heare; we would ſee the Milke, and the Fleece, not the Hay againe: we would ſee your defects and weakeneſſes amended, and thoſe duties performed that you neglect.

Yea but you will ſay, you doe practiſe what you heare? *Obiect.*

But I ſay unto you, as *Samuel* did to *Saul*, when he told him he had kept the Commandements of the Lord; *What then*, ſayth he, *meane theſe Bleatings of the Sheepe in mine eares?* (1. *Sam.* 15.14.) If you are Chriſtians, if you practiſe what you heare, what meane thoſe oathes *Anſw.*

we heare; what meanes this Drunkenneſſe, this Idleneſſe, this vanity and pride in apparell, this greedy ſeeking of profit, this prophaning of the Sabbath which wee ſee? What meane all theſe if you keepe the commandements? Thoſe that follow *Chriſt* do acknowledge him, they practiſe what they heare, and no more.

Vſe.2. Secondly, if all that looke for any intereſt in *Chriſt* muſt follow him, this excludes all thoſe, who *ſay they are Iewes and are not*, (*Rev.* 2.9.) Such as profeſſe themſelves to be *Chriſts* and are not: they weare his livery and badge, but yet are falſe hearted. Wee follow *Chriſt*, you ſay, but if you doe, let me put you to ſome Interrogatories.

1 Firſt, are you contented to bee divorced from all elſe, and to make *Chriſt* your ſelfe? To deny your pleaſures and your profits, like *Iames* and *Iohn*, *Matthew* 4, *Who left Fathers, Nets, and Ships*; and like the Apoſtles, *Who forſooke all and followed him?* Will you part with every thing, with every ſinne and vanity for *Chriſt*? The young *Man muſt ſell all, if he will follow Chriſt*, and this *hee was loath to doe.*

Mat.19.

2 Secondly, are you contented to beare all that he boare; I meane not in the ſame meaſure, but are *you able to be baptized with his Baptiſme, and to drinke of his Cup*? Are you content to be deſpiſed and hated as he was? You muſt doe it in your meaſure, though not in that degree that

Math.20.22.

that he did. 2. *Tim.* 3. 12. *Thou knowest* (saith *Paul* to *Timothy*) *what persecutions I endured: yea, and not I onely, but all that will live godly in* Christ Iesus, *shall suffer Persecution*; It is this living godly that brings persecution; the beeing downeright and bawking nothing; because the Divell is then our enemy, and will stirre up men against us; he will nibble at our heele: If wee live not godly, wee are not then his enemies, he will let us goe. If there be warre betwixt two Nations, suppose Dutch and Spanish, either of them medling with English, or French that are but indifferent, they let them alone; because they are indifferent men and not their Enemies; So doth the Divell, he lets men alone who are but indifferent; but the Saints who are enemies, they are sure to smart for it if he meet with them.

Thirdly, if you follow *Christ*, is the same 3
mind in you as was in Christ, (*Phil.* 2. 5.) Are you affected as hee was? *Dauid was a man after Gods owne heart*, *Act.* 13. 22. So every Christian must be affected as Christ was. Doe you hate those things that he hateth? Doe you not onely abstaine from them, but also hate them? Are you zealous for Gods Glory? Are your Soules vexed for the uncleane conversation of others? Then it is a signe that you follow *Christ*.

4 Fourthly, what doe you doe? Doe your actions second your desires? Are you like *David? Acts* 13.22. *Are you men after Gods owne heart, which will fulfill all his will*; or are you of your *father the Divell, and fulfill his lusts? Iohn* 8.49. Christ useth this argument, to proove that the Iewes were of their father the Divell, because his lineaments were in them, as the fathers are in the childs; you are *murtherers and Lyars as he was, Iohn* 8.49. Therefore you are his. So I would have you consider what you doe; see whether you are holy in your conversation: if you are not, Christ will discard such servants, and all the world shall know it, that you are none of his, if you are not ready to doe any thing for him. His life must bee in all those that are his, his Image must shine in them, they must have his graces.

5 Fiftly, how doe you doe, that you doe? Doe you it with a perfect heart or no? 2 *Chro.* 25.2. *Amaziah did much, but yet he did it not with a perfect heart.* Some follow Christ in the faire, but forsake him in the rugged wayes, as the 2. grownd did: Some follow him for themselves out of a selfe-love: Some for a Kingdome, as *Iehu.* Some follow him, but yet at a pinch they will *start aside like a broaken Bowe, as the Israelites did, Psal.*78.57. Some follow him and afterwards fall away, as *Ieroboam and Reoboam*; 2 *Chron.*10.11.12. But now how shall we distinguish these? Doe these interruptions hinder us from

from Christ? What shall we say? All sheepe are not of the same strength; Some are *Lambes* and can goe but softly; and Christ is a mercifull Shepheard that casts off none; now how shall we distinguish? The Saints goe off and on, and so do wicked men, what is the difference betweene them? This is necessary to be knowne, because men are apt to deceive themselves: they say there is a similitude betweene Saints vertues and sinnes, and theirs; looke on the outside, and there is little difference. *David* and *Peter*, they sinned foulely; their sinnes in outward appearance were like to other mens: So for their vertues; stupidity doth oft times act the part of true vertue. Take one that is ignorant, he dies patiently; because he knowes no danger, as well as a godly man that is sure of Heaven: both may be abstemious and patient in shew, but now we will distinguish them.

Differences betweene the falles of the Saints and other mens.

First, though the Saints fall, yet there is *never any way of wickednesse found in them*: there may be infirmities in them, but there is never any constant continuance in any sinnes of omission or commission: A holy man may forget himselfe, but yet ye cannot say, that he is a covetous man, or a wicked man; holy men sinne, but it is out of an incogitance, do but put him in mind, they mend all; put another man in mind never so often; tell him of his swearing and drinking, yet he doth it againe.

1 Psal. 139. 24.

The sinnes of holy men proceed from passions,

ſions, and paſſions laſt not long but quickly vaniſh. *David* was tranſported with Paſſion, and *Peter* with feare; The Saints ſinne not out of deliberation, they recover quickely againe, there is no courſe of ſinne found in them; if their ſinnes proceed from either of theſe two, incogitancy or paſſion, they are quickly at an end. I ſpeake not now of ſinnes that are not revealed, for in ſuch they may continue all their lives, as the Patriachs did in their poligamy: but as for other ſins that are revealed, the Godly *never ſtand in the way of ſinners*: They may perhaps croſſe the waies of ſin, as theeves do the high way, yet they walke not in the wayes of ſin, *They ſit not downe in the ſeate of the ſcorners.*

Pſal. 139. 24.

Pſal. 1. 1. 2

Secondly, the Saints, as well as others may be ſubject to ſinfull luſts, that may prevaile and carry them away: but the matter is not ſo much, what affections we have, but how we ſtand affected to thoſe affections. A holy man may have a moneths mind to an old ſinne, hee may delight in it, and incline to it, becauſe there is fleſh in him: but yet hee diſlikes that liking, and diſaffects that affection, and diſapproveth of this approving: and this hee doth not from checkes of conſcience, but hee doth grieve for that love; and ſorrow for that delight, as being contrary to the will of God.

3 Thirdly, an evill man and one that is not ſound hearted, acts himſelfe in ſinning, but a Godly man doth not ſo. To underſtand this, you

you must know, that after regeneration there is another selfe. *Rom. 7. 17. It is no more I that doth it, but sinne that dwelleth in me.* I am another man now I am regenerate; sinne is but an inmate. In a wicked man, good is but an inmate, hee may say it is not I, but the good that is in me doth this. Wicked men they have no thorough change wrought in them, therefore they doe good onely by fits; a godly man being every way himselfe, not being transported with Passion, let him stand on equall tearmes with sinne, let not sin get the hill and the winde, let him remember himselfe; being freed from violent passions, hee sinnes not: Regenerate men sinne, yet the Peace is not broken betweene God and them, because their minds never yeeld to sinne. As it is betwixt Princes that are at Peace, though Pirates of eyther nation rob the others subjects, yet it breakes not the peace; it being done without the will of the King: So it is with sinne in Gods Children, it breakes not the peace betwixt God and them, because it is but a rebell, and they agree not to it. There is a difference betweene the entertaining of sinnes as theeves and robbers, and as guests; Wicked men entertaine sinne as a guest; the godly man himselfe never sinnes, and he entertaines sinne but as a robber.

Fourthly, those that follow Christ but in shew, and onely weare his Livery, they often fall

fall off, they can doe nothing: many uncleane persons and Drundards often resolve to leave their courses; but because their hearts are not changed, it is but a purpose, they fall backe againe. Because purposes arising from the flesh are mutable, they are as the flowers of grasse, they quickly perish: so are all the thoughts of civill men; they are flowers indeed, and the best flowers that the flesh can affoord; yet they quickly perish, because they are from the flesh, because they are farre from grace, and come not from an inward change: but the purposes of Gods children, they come from a change within, which makes them able to performe them. If you finde your selves unconstant that you cannot command your selves, you are not right. Christ finds this fault in you, and so doth *Iames*, *Iam.* 1. 8. *You are double minded men and unstable in all your wayes*; that is, you partly looke on God, partly on sinne, and know not which way to goe: you are in an *æquilibrio*, nothing preponderates you one way or other; you are in the wayes of God, and in the wayes of sin, and this makes you unstable. Opposite to this, is a single minded man, who lookes onely to God; other things being put in, yet he still lookes to God: such may be subject to ebbings and flowings in and out; yet this is the difference, though they are shaken, yet they are like to Trees that have a good roote, that holds them up that they doe not fall:

fall: they are like a ship that is tyed to an Anchor, they wagge up and downe, but yet they remoove not: other men, and wicked men are *blowen away like chaffe*, they continue not, they are driven with the winde like waves, because they have no roote. Psal.1.4.

Thirdly, if every one that will have any interest in Christ must follow him, then learne from hence not to stand at a stay, set no limits to your holinesse: *Looke to Christ*, he *is our patterne*; *Heb.*12.2, grow up to full holinesse, be still mending, aud mending according to the Coppy: there is no man that doth follow Christ rightly, but doth this. Let men set limits to themselves, to have as much as will bring them to Heaven, there is onely a selfe-love and a selfe-seeking in them: but if you doe it for God, you wilendeavour the utmost. When men find fault with holines and exactnes, and secretly limit themselves, and say with him, *Deum colo ut par est*, wee will doe that which shall be fitting and no more, it is a signe they doe not follow Christ, that it cometh not from God: if it came from God and love to him, you could not but endeavour perfection. I would but aske this question of you; doe you make God your utmost end or no? If you doe, then *appetitus finis est infinitus*, you would never stint your selves: if you do not make him your utmost end, then you will limit your selves. If a man desires money for such an end, when he hath *Vse.3.*

hath the end the desire ceaseth: so if a man desire Physicke for health, hee desires onely so much as shall gaine his health: but if a man make money his utmost end, hee sets no limits to it. Thus it is with every holy man that desires grace, and makes it his utmost end; hee sets himselfe no limits: you must not set your selves any bounds in grace. When you finde this disposition in you, that you are not ready to complaine for want of Grace, but to justifie your selves; when as you do not see your lamenesse, and that corruption which is in you, you have not the Spirit; for that *convinceth men of sinne, and of righteousnesse, and of judgement*: *Iohn* 16.8. You would be then complaining of your selves: if you had the Spirit: if you follow Christ, you *must cleanse your selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of God*, 2 *Cor.* 7.1. Let that minde then *be in you that was in Christ*, *Phil.* 2, 5. follow him to the very utmost.

4 Fourthly, if all that looke for any intrest in Christ must follow him, then learne frō hence not to go before him: we must follow Christ, go not then before him in any thing: in your opinions yeeld to his will, let no desire runne out, but know first whether it bee Christs will or no; you must resigne your selves to him in every thing, in all conditions you must follow him, doe not therefore chuse your conditions: hee saith to one, sit here; to another, sit there; in

in high or low places; he is the great Sympo-ſiarch, hee placeth you were hee pleaſeth: and you muſt reſt contented: So for your workes and calling, he gives you your worke to doe; Chriſt is the Maſter, and good reaſon is there that hee ſhould appoint the worke: So for ſuffering, if he who is the Generall commands it, yee muſt doe it. So for Phyſicke and corrections we would rather have other than that hee appoints us; yet we muſt reſigne all to him: we are ſubject to preconceptions. *Iames* complaines of this, (*Iam.* 4. 13.) *Goe to now yee that ſay, to morrow wee will goe to ſuch a Citty and continue there a yeare, and buy and ſell and get gaine; whereas you ought to ſay, if the Lord will*: you goe before and doe not depend on Chriſt by reſigning your ſelves to his providence. Remember then that you are but Creatures, and muſt follow Chriſt in every thing as ſervants to him; A ſervant doth not ſay, I will goe to ſuch and ſuch a place to morrow, becauſe hee ſaith, that hee knoweth not his Maſters will: ſo a child that is under Tutors, cannot goe whither hee will: ſay not then to morrow wee will doe thus and thus, boaſt not of it, preconceive not of ſuch an eſtate; if you doe, it is ſinfull; for then you are your owne guides, and follow your owne wayes and not *Chriſt*.

Laſtly, learne from hence to doe what you doe from an inward principle: we muſt not be drawne

drawne after *Christ* as beasts, but wee must goe on our owne legs. Many do follow *Christ*, but other respects doe carry them : some mens company carries them ; and these are but carried in the streame. Some are set on with other respects, some other wheeles set them on worke, as the spring doth the clocke : such as these doe not follow *Christ*.

Now the meanes to follow Christ are these.

1 First, seeke to Christ ; *None can come to mee, except the Father draw him, Iohn 6.44.*

2. Secondly, love him ; If you did but love him, you will like the Spouse in the *Canticles, follow him in all places, Cant.* 3.

3 Thirdly, feele the burthen of sinne, Sathans yoake, and then you will come unto Christ, whose *yoake will then be easie ; Math.* 11. *vlt.*

4 Fourthly, beleeve in him : *Hee that comes to God must beleeve that he is, and that he is a Rewarder of all such as seeke him. Heb.* 11.6. There are promises that *you shall have a hundred for one even in this life* : if you follow Christ ; beeleeve them therefore, and then you will follow him.

5 Fiftly, have patience, *possesse your Soules with it*, without this you continue not, as the fourth *ground did which brought forth fruit through patience*. And thus much for this Text.

FINIS.

THREE SERMONS VPON THE SACRAMENT OF THE LORDS SVPPER.

1 Iohn 5. 14.

And this is the assurance which wee have in him, that if wee aske any thing according to his will, he heareth us.

THe scope of the holy Apostle in this Chapter, is to set forth some of those principall priviledges we have by Iesus Christ. One maine and principall (which is the greatest of all the rest) is, that through him we have eternall life; And therefore (saith hee) know this, that when you have the Sonne once, you have life. in the 12. verse, *He that hath the Son hath life, and he that hath not the Sonne, hath not life.* Therefore (saith he) have I written this Epistle to you for this purpose, that you might consider well what gaine you have by Christ

Iesus. *These things have I written*, (saith he) in the verses before this that I have now read unto you, *to you that beleeve in the Name of the Son of God, that you may know that you have eternall life*. After this he names another great priviledge, that wee have by Christ; mentioned in this verse, that I have now read unto you. *This* (saith he) *is the assurance we have in him, that whatsoever wee aske according to his will, hee heareth us*. This is the second great priviledge we have by Christ, we shall be heard in all our requests: it is no more but aske and have, put up what petition you will, if you bee in Christ once, you have this assurance, that hee heareth you: but he delivers it with this condition, you must first bee in him: *We have this assurance in him* (saith he) *that if wee aske any thing, according to his will, he heareth us*. So that you see, here are two plaine poynts lying evidently before us.

Doct. 1. 1 That except a man be in Christ, he must not, hee ought not to apply to himselfe any of these spirituall priviledges, that we have by him: if we be in Christ, this and all other are ours; if you be in Christ, (saith he) then you have this assurance, for we have that assurance in him. The second point that the verse affords us, is,

Doct. 2. 2 That whosoever is in Christ, whatsoever he askes he shall have it. Now my full intention was, onely to have handled that which is mainely aimed at in the verse (for the other you

see

ſee is but touched by the way) which is this great priviledge that belongs to all Chriſtians, that whatſoever they aske in prayer according to the will of God, they ſhall be heard in it: But becauſe I underſtand you had a *Sacrament* appointed for this day, I have altered a little that courſe; the hearing of that hath ſomewhat diverted me, & cauſed me at this time to pitch upon the other point which I named to you; *That except a man be in Chriſt, he ought not to apply any priviledge to himſelfe; if hee be, I ſay, all belongs to him.*

When you come to receive the *Sacrament* it is a very great priviledge to meddle with thoſe holy myſteries, to have thoſe ſimboles given to you of the love and favour of God in Chriſt; but yet you muſt remember this that except you be in Chriſt, you have nothing to doe with him, and therfore it is a fit & neceſſary point for this ſeaſon. For when the Apoſtle would give directions to the *Corinth.* what they ſhould do, to prepare themſelves to the Sacrament, that they may be worthy receivers; he gives it in this ſhort precept: *Let every man* (ſaith he) *examine himſelfe, & ſo let him eate this bread and drinke this cup.* Now what is a man to examine himſelfe of? Surely every one that comes to the Lords Table, is to examine himſelfe concerning theſe two things. 1 Cor. 11. 28.

1 Whether he be in Chriſt, and ſo whether he hath any right at all to come neere to him in that holy ordinance. 1

2 Though he be in Christ, yet hee must examine himselfe, whether he be particularly prepared, quickned, and fitted; whether his heart be put into such a trance of grace, or fashioned so as it ought to be, when he comes to the immediate performance of such a duty as that is. Now because I handle this point, but onely for this particular occasion, I will not enter into such a manner of handling of it, as I was wont to do at other times, but onely take up so much of it as may serve for the present occasion; Therfore because I say this to you: That except a man bee in Christ, he ought not to take any priviledge to himselfe: we will, First exhort every man to consider whether hee be in Christ: for this is the present question which any mans heart would aske, when he heares this propounded; Why, if all the priviledges be suspended upon my being in Christ, my maine businesse is to examine whether I be in Christ or no. Now because a man may bee in Christ and yet be suspended by some interveniall sinne, by some indisposition of minde and heart, that may grow on him, from the actuall injoying of the present fruit and benefit of that priviledge which belongs to him: therefore we will first give you rules to examine your selves whether you be in Christ or no. It is very useful to all that now are to receive, or at any other time; its usefull you know too, not onely upon such an occasion as this, but upon all occasions; and therfore a point, (though

(though peculiarly belonging to this time being taken up for preparation for the Sacrament) which we may the more boldly venture upon, and you ought to attend it more diligently. I wil give you but these two maine notes or rules by which you shall try it.

Whosoever is in Christ, there must passe a double act: one on our part, another on Christs part, *My beloved is mine, and I am his*; wee take Christ and Christ takes us; wheresoever you finde these two acts, such a man is in Christ: There must be an act of our part, something the heart and minde of a man must doe to take Christ. Secondly, the Lord sends and puts forth some thing of his, he doth put forth an act of the Holy *Spirit*, wherby he comprehends and takes us. Now if thou finde in thy selfe these two things; First, that thy heart hath exercised that act of taking the Lord Iesus; Secondly, that he hath sent forth a vertue, and put forth an act of his to take and to comprehend thee; then certainely thou art in Christ; and if it be so, all the priviledges belong to thee; if not, thou hast nothing to do with this holy Sacrament. Now for the cleare discerning of that act which is on our part, you must consider these things. Cant.2.16.

1 Whether you make Christ your chiefest *Excellency*.

2 Whether you make him your chiefest *Treasure*.

3 Whether you make him your chiefest *Ioy* and Delight.

4 Whether hee bee your chiefest *Refuge*, to whom your hearts retire on all occasions.

5 Whether you set him up in your hearts for
5 the chiefest *Commander*.

My Beloved, if you find all this done by you, then out of doubt, Christ belongs to you; They are all severall, but they meet in one center, and serve together to make up one rule of triall, to know whether you have tooke Christ to you or no; and I will handle them all distinctly as I have named them to you.

1 Therefore consider whether Christ be thy chiefest *Excellency*; for it is naturall to every man to seeke some excellency or other. Indeed beasts, so they may have that which is necessary for the life and service of nature, it is enough for them; and it may be it is enough for all brutish men, whose soules are buried in their bodies that are but sepulchers of men, in whom that spectacle of excellency which is rationall, belonging to a man, is quenched in sensuality. These men, it may be, seeke no excellency at al, but so they may live in pleasures, so they may have that which belongs to their bodies, and to this present life, it is enough for them. But a man who hath any thing of a man in him, as he is a man, considered in these higher parts of his soule, his *mind* and his *will*; he seekes another excellency sutable to these parts: hee serves a higher, a more spirituall immateriall substance, such as the soule is; & according as mens minds are

are of divers fashions, so they are in a way of seeking several excellencies for themselves, yet according to their different ages. Children delight in childish things, and so do men likewise, from whom this childishnesse is worne; yet according to their severall fashion and understanding, so they seeke a severall excellency. Some seeke learning, knowledge & excellency in their profession; this is the excellency they would have. Some seeke great places of authority and cõmand, and if they had their wish, that is the excellency they would have; Some seeke the favour of the Prince: Some to have a greate estate, that men may say, he is worth so much, he hath such Lordships, such faire houses, and lands belonging to him; if he had the excellency he desires, these he would have. Every man in his owne kinde, according as mens understandings are stronger or weaker; according to their different education, as it hath been more noble, & ingenious, according to the severall cõpanies they keepe, where they find such & such things magnified; according to the several ages they live in: (As wee say something is in request in one age, in one company, something in another) I say according to these several occasions, so every man seekes a severall excellency to himselfe. Now consider what excellency thy heart desires, above all thing else, whether it bee Iesus Christ to be in him; to excell in grace; to have a new draught of Gods Image in thy soule; or whether

ſome ſuch thing as I have named: Conſider what is the proper vertue thou wouldeſt have thy ſoule to excell in, for there are ſeverall vertues; every thing hath ſome vertue or other which is proper to it; as the vertue of a knife is to cut well; the vertue of a horſe to goe well; the vertue of a ſouldier to fight well; and the vertue of a Chriſtian to be a holy man; to bee holy, gracious, and unblameable in his conver ſation. Now what is the proper excellency thy heart aymes at: what is that thou eſteemeſt thy vertue, that if thou wert put to thy choyſe that thou mighteſt have a wiſh granted thee, thou wouldſt moſt deſire? Whether wouldeſt thou deſire this; to excell in grace and holineſſe, to have thy ſinfull luſts mortifyed, to have thy heart put into a holy frame of grace? or whether, (if thou wouldeſt deale impartially with thy ſelfe) is it not ſome other excellency that thy heart runnes upon? that thy thoughts and affections are moſt ſet upon? Conſider when thou lookeſt upon others, what ſeemes moſt gracious in thy ſight, by what thou doeſt moſt value the excellency of another man; for it is likely thou ſo eſteemeſt thy ſelfe alſo: Conſider therefore I ſay what thou meaſureſt thy ſelfe and others by; A man that is in Chriſt, ſets ſo much by himſelfe, and by every man as he is in Gods Booke: as you ſee, men are rated, and their wealth eſteemed according as they are in the Kings bookes. See what thy heart ſaith to

this

this, whether thou fettest so much by thy selfe and by every man else, as he is in Gods favour, as he hath the eminency of grace and holinesse above others; or whether it bee something else by which thou rateſt thy selfe and others: Consider what is that outward Badge, that Livery, that Cognizance thou desirest to weare, which thou wouldest boast of among men: you shall see it in *Paul*, (saith he) When I come amongst you, I doe *not regard the excellency of naturall wisedome*; I care not to come with that; The time was when I prized it, as you prize it now; but now (saith hee) it is another excellency which I seeke, which I desire to weare (as it were:) When I come amongst you, to preach the Gospell, (saith he) I care for nothing else, I care not to be thought to know any else, than *Christ crucified*: Consider with thy selfe now what thou wouldst have most eminent in thee, in the eyes and eares of men, that which thou wouldest weare in the view of all the world; whether it be the Livery of Christ; to professe the feare of God, to excell in grace and holynes, though the world disgrace, despise and hate thee for it: Is this that thy heart desires? If so, its a signe thou seekest Christ for thy excellency. Consider likewise what it is that thou esteemest thy chiefest wisedome; for it is the disposition of men before they bee in Christ, before they have experience of the wayes of God, before they be regenerate, when they looke upō those

1 Cor. 2. 1. 2.

those wayes in others, they reckon them folly,
1 Cor. 2. 14. *they are foolishnesse to every naturall man.* but when they are once in Christ, then they are wisdome unto them, that is, they reckon him the wisest man that excells most in these foolish courses, as before they deemed them. It is the
Deut. 4. 6. Lords expression, *Deut. 4. 6. This shall bee your wisedome before all people, to keepe my Lawes and Commandements.* Consider now what is that thou reckonest thy chiefest wisedome, before all people; whether that which before thou thinkedst folly and weaknesse, and hadd'st a disposition in thy heart to contemne and scorne? whether now settest thou it at a higher price, and dost in truth thinke it thy wisedome, and art willing that all the world should know that thou thinkest so? By this you shall finde whether you make Christ your excellency by considering whether your hearts goe this way or no, to seeke a vertue in the excellencyes of Iesus Christ, and so shew them forth to others; by examining whether this be thy chiefest wish, that thou mayst bee a Christian; that thou mayest be found in Christ; that thou mayest be able to say as *Paul* said, *I reckon all other things*
Phil. 3. 7. 8. *as drosse, as base and vile things; onely to be found in Christ, to be cloathed in his righteousnesse,* to excell in the grace of his Spirit; this onely I prize as most excellent, and most worthy: And this is the first.

2 Secondly, consider what is thy chiefest *Treasure,*

Treasure, for you see *He that had gotten the field hee gave all that he had for it, and went away rejoycing*, for hee reckoned it his greatest treasure, and worth all the rest. It is certaine, whosoever hath taken Christ, doth so esteeme of him, hee reckons him to bee his chiefe treasure. Math. 13.44.

You will say, How shall I know it? *Object.*

Why, consider what men doe with their treasure, for it is certaine (as I said before, of excellency, so) every man hath some treasure or other; The poorest man that is, hath a treasure, some thing that hee esteemes of, which hee makes account of. I aske not what thou art possest of, but what thou most esteemest? for treasures are as they are most esteemed of. As wee say of jewels, the worth of them is according to mens fancies, according as they are esteemed, so it is with every mans treasure; One makes this thing his treasure, another that. Now (I say) consider what thou makest thy treasure, and you shall know what your treasure is, by these markes. *Answ.*

1 A man layes up his treasure in the safest place. Then if Christ be thy treasure, thou wilt lay him up in the innermost parts of thy heart, he shall not dwell in thy tongue, he shall be laid up in the closet of thy heart; he shall not dwell in thy outward man, in thy understanding only, but he shall bee laid up in thy inward part; (that is) he shall bee pitched upon the very bottome

tome of thy heart, and there he shall rest, there thou wilt entertaine him.

2 Againe what a mans treasure is that hee keepes with the greatest care, with the greatest warinesse and solicitude. So wilt thou the Lord Iesus, when once thou layst him up in thy heart thou wilt not be carefull for any thing, so much as to keepe him safe; that is, to keepe the assurance of his favour safe, to keepe him neere thee, and thy selfe neere unto him: thy minde will bee more carefull of this, more than of all things else: Thou wilt then take heede of all things that may cause a distance betweene thee and him; thou wilt then take heede of whatsoever may loose him, of whatsoever may make a separation betweene the Lord and thee; thou wilt be more carefull for this, than any man is to keepe his health, or to keepe whatsoever it is that he makes his Treasure.

3 Againe whatsoever is thy treasure that thou wilt most esteeme, thou wilt set it at the highest rate above all things else. Before a man is in Christ there are many other things, which in truth, (howsoever hee pretend something else) hee prizeth at a higher rate than Christ; Worldly vanities before hee is in Christ, seeme great things in him; but when he is in him once, he lookes upon them with another eye. My beloved, you know there was a time when, *God looked upon the creatures, and they were exceeding good*, even all that are in the world; those things that

Gen. 1. 31.

that men magnifie ſo much, I ſay, there was a time when they were exceeding good: but ſinne hath blowed upon them, it hath blaſted the beauty and vigour of them, ſo that now when the Lord looks upon them, this is the ſentence that is pronounced of them, you know, in *Eccl.* 1. 14. *They are all vanity and vexation of ſpirit.* Conſider if thou be able to looke on al theſe things (even the beſt things the world hath) as things being but meere vanity; things wherein the Lord ſowed not mens happineſſe, and therefore thou canſt not think to reape it there. If you marke but the expreſſion the wiſe man uſeth in 1 *Eccleſ.* ſaith he; *All things under the Sun are but vanity*: now there is a reaſon conteined in theſe words why they are but vanity; for waters you know, they aſcend not higher than the fountaine, and they carry not any thing higher than their owne aſcent; ſo all the creatures that bee in the world, they *be but under the Sunne*, therefore they cannot aſcend to that happineſſe which is above the Sun, nor carry you to that condition which is above, for happineſſe is above the Sunne, laide up in Heaven. Therefore ſaith hee, all things under the Sunne if they bee conſidered to make a man happy, they are but vanity: Now conſider whether thy judgement be ſo of them or no, whether it bee conformable to the holy *Ghoſt*, whether thou haſt this conceit of all other things, but the quite contrary conceit of Ieſus Chriſt; whether thou canſt thinke

thinke of him, as of one that is most excellent and thy chiefest treasure, as one that is farre beyond all these, as one upon whom thy heart is pitched, as one in whom thy happinesse is conteined.

4 Againe, a mans treasure is that which hee will bee at any cost to get, hee will bee at any paines to attaine it. It is that, on which his heart is bestowed, and affections are occupied about. Is it so with thee when thou commest to Christ Iesus? art thou willing to bee at more cost and paines to get him, than any thing besides? Is thy heart and affections more bestowed upon him? *For where a mans treasure is, there his heart is.* I doe not aske whether thou bestowest more time upon the matters of grace, than the duties of thy calling; but, whether thou dost them with more intention, whether thou bestowest thy time and paines upon them, as upon that which thou reckonest thy treasure, farre exceeding all other?

Math. 6. 21.

5 Fiftly, consider whether thou art willing to part with any thing rather than with Christ Iesus. for whatsoever is a mans treasure, you know a man wil part with any thing rather than it. Is it so with thee? hadst thou rather part with any thing than with Christ? than to part with a good conscience; with the graces of the Spirit, or with any thing that tends to holinesse to build thee up further in the worke of Gods grace? I say, consider whether thy heart bee willing

willing to part with any thing rather than with Christ; for thou shalt finde this, that Sathan and the world will cheapen Christ, and when they come to bidding, they will bid well. Consider whether thy heart can give a peremptory answer to the world, and say thus; I will not sell Christ, I will not sell a good conscience for any thing; yea when Sathan and the world bid highest, and tell thee as hee did Christ, *that he will give thee all the riches, and all the glory in the world, if thou wilt part with Christ*; Consider whether thy heart be ready to deny whatsoever he offers to thee, (as he will be sure to offer that which will bee most sutable to thy disposition) whether thy heart hath taken this resolution to it selfe; Christ is my chiefest treasure, I will part with all therefore, I will part with liberty, with life, with goods, with credit, with pleasures with profits, with whatsoever is neere and deare unto me, rather than I will part with the Lord Iesus. If this be thy hearts resolution and minde, then Christ is thy chiefe treasure; that's the second thing. Math. 4. 8, 9.

3 Thirdly, consider what is thy cheife *joy* and delight, what is thy life; (I put them together, for that which is a mans chiefe joy indeed, is his life.) For wee know life is nothing else but that joy which the heart hath, wherby it is nourished and fed as it were; for life is not to have body and soule joyned together, to be a living man, in that sense we usually take life; for if that were

were life, then those in hell should not bee said to dye the death; for you know in hell there is a conjunction of soule and body, and yet men are not said to live there; for it is death which is the punishment of sinne: and indeed you shall finde that there is something a mans heart cleaves unto, wherein hee rejoyceth, which is the same with his life. Therefore looke as the Soule enlivens the body, so the conjunction of the present things which hee reckons his joy, that is, his life, enliven his soule, he cannot live without them. Now if Christ be thy chiefe joy, thou wilt finde this, that thou canst not live without him, as men are wont to say of their delights; Such a man cannot live without such a thing; so it is true of every man that hath taken Christ, he is not able to live without him. This life is no life, and therefore if there be but a separation betweene thee and Christ, if a mans conscience bee as it were clouded for a time, hee findes no rest, he doth as the Spouse in the *Canticles*; *She seekes from one place to another, and gives her selfe no rest, till she finde him*; and why? because it was *he whom her soule loved.* So you shall finde, Beloved, whatsoever it is that your soules love, whatsoever you make your chiefe joy, you will take no rest, but as farre as you love and enjoy it. Therefore for the finding of this, whether Christ be thy life and thy chiefe joy, consider what it is that thy thoughts feede upon; every wicked man, every man that is out of Christ, here

Cant. 5.6.

there is ſomething that his thoughts feed upon, ſome things there are, in contemplation of which the ſoule ſolaceth it ſelfe; ſome pleaſures that are paſt, preſent, or to come; the very thinking of theſe are the greateſt joy of his heart, he roules them under his tongue; even as a Servant that hath got ſome dainty bit out of his Maſters preſence, and eates it in a corner, ſo the ſoule of a man hath out of Chriſt ſome ſecret, ſome ſtolen, ſome unlawfull delights, that it feeds upon and delights in: Conſider therefore well with thy ſelfe, what breakfaſt thy morning thoughts have (that I may ſo ſay) what breakefaſt they have every morning, what is that *Pabulum*, that food of thy ſoule, wherewith thy thoughts and affections are nourihed and refreſhed from day to day; whether it be ſome carnall pleaſure, ſome reflecting on thy ſtate, upon thy wealth, upon thy friends, or whether it be on Chriſt. See (as *David* exerciſed it) whether be they *thy ſongs in the night time*? All carnall men have ſomething paſt whereby they comfort themſelves, ſomething preſent where by they cheare up their hearts, ſomething to come, ſomething in hope. So every man that is in Chriſt, he hath the comforts of the Spirit, the meditation of the priviledges that he hath in Chriſt, the hope of Gods favour; Theſe are his appointed food, theſe are the things that his ſoule feedes on in ſecret; yea the very workes that he doth, that ſeemes to be the hardeſt part

Pſal. 42. 8.

of a Christians life, the very workes that hee doth in serving the Lord from day to day, even that is his meate and his drinke; that is, it is as sweet and acceptable to his soule, as meate and drinke is to the hunger and thirst of his body. Now consider with thy selfe whether it be so with thee; whether that which is thy continuall feast, without which thou canst not live, bee Christ; or the assurance thou hast, that he is thine and thou art his; whether it bee the priviledges thou hast in him; and the things that belong to the kingdome of God; See whether these be thy life, the things without which thou couldst not live; or whether it bee some thing else, some stollen delights, some unlawful pleasures, some thing else that thy soule and affections are set upon. This is the next thing by which thou maiest try thy selfe whether thou belong to Christ or no, to consider whether he bee thy chiefe joy, whether thy soule bee most filled and satisfyed with him. And this is the third thing.

4 The fourth is; to know whether he be thy chiefe *Refuge*; If thou bee one that hath tooke him and received him, I say, he is thy chiefe refuge. For every man hath some refuge, some castle or other to which his soule retires in all difficult and doubtfull cases, by reason of that indigency, that insufficiency to which the nature of man is subject, There is something that hee must have to leane unto, (marke it) for mankind

is

is like that generation which the Wiſeman ſpeakes of: You know it is ſayd of the Connyes, *They are a generation not ſtrong*; and what then, and *therefore they have their burrowes to hide themſelves in.* I ſay ſuch is the generation of mankinde, he is a weake creature, a generation not ſtrong, therefore there is ſomething that he muſt leane to, ſomething out of himſelfe, ſome ſufficiency beſides himſelfe, ſome ſtrong hold, ſome refuge every man hath; I ſay every man hath ſome refuge or other, whither he thinkes his ſoule may goe, and there hee may have ſuccour in caſes daungerous and in troubles. Now conſider what is thy refuge, whither thy heart runnes in all ſuch caſes, to what wing, to what ſtrong hold: In daungerous caſes, you ſee every creature hath ſome refuge or other: The Child runnes to his Mother. The Chickens runne to the henne. The Fox to his earth, the Connyes to their burrowes; ſo every creature to their ſeverall corners and receptacles proper to them: I ſay ſo it is with every man, ſo hath every one of you to whom I ſpeake, there is ſomewhat that is a ſecret refuge to which your hearts fly. Now conſider whether that be Chriſt or ſomewhat elſe. A covetous man (or rather a man of this world) he hath wealth for his ſtrong hold, in which his heart comforts it ſelfe; well, ſaith he, what change of time ſo ever come, yet I have an eſtate to hold me up; and when he is ill ſpoken of abroad, yet

Prov. 30. 26.

hee applaudes himselfe with that hee hath at home; The Courtiers, they have the Princes favour, that is their refuge wherein they comfort themselves; Those that are given to Company they have good fellowes, such as they, that are their companions, and so long as they speake well of them, they care not who speake ill of them; Some have a refuge of this kind, some of another, every man hath his refuge. If you will looke into the Scriptures, you shall see *Davids* refuge, in any distresse, upon any occasion; At *Ziglag he comforteth himselfe in the Lord*, his hart did fly to him, as the chickens fly to the henne, there he comforted himselfe, there he shrowded himselfe, there he encouraged himselfe in the Lord. When he fled from his son *Absolon*, was not the Lord his refuge? *Yet* (saith he) *hee is my buckler and my strong hold*, Psalme.3, which was made upon that occasion. What was *Iacobs* refuge when he fled from his brother *Esau*? Did not he goe to the Lord, and seeke to him by Prayer? *Lord thou hast said thou wilt doe me good*, now I fly unto thee, I beseech thee performe thy promise, thou art my refuge. Consider others now, what was their refuge: *Iudas*, when he had betrayed his Master Christ, and his conscience was upon him for it; he goes to the high priests and brings the silver to them, why, saith he, you set me aworke, you are the authors of it, and I hope to find some comfort from you; you see he found little cōfort in his minde, yet that was his re-

1 Sam.30.6.

Gen.38.12.

refuge. The Kings of *Israel* and *Iuda* when they were distressed, they fled to *Egypt* and to *Ashur*, to this or that helpe, which (the Lord said) were broken reeds to them, but yet that was their refuge. This is the maner of every man being out of Christ, of every unregenerate man, that is in his naturall estate, some refuge he hath; friends, or wealth, or credit, or the favour of the Prince, something or other it is: and if hee be destitute and have no refuge (as sometimes it so fals out) then his heart is shaken as the leaves of the forrest, Their *hearts were shaken even for feare of the king* of *Aram*, *as the leaves are shaken in the forrest*; and why? Because they knew not how to defend themselves: they had no refuge to fly to. So you see it was with *Belshazars* heart; so *Achitophel*; and so *Saul*; when he sees that hee must die the next day, and that there was no refuge for him: then I say their hearts sanke and dyed within them. And now consider how it is with thee, what is the refuge to which thy heart flyeth, and which thy heart makes most account of (for every man thinkes with himselfe, change of time may come, & what shal be my comfort what shal be my strong hold at that time.) Dost thou fly to Iesus Christ? is he thy succour when thy heart is dejected at any time & faints within thee? from which fountaine dost thou fetch thy comfort? Dost thou fly to Christ, to comfort thy selfe in him, when thou art in a doubtfull case, that concernes thee as much as thy

Isai ah 7.2.

life? whither doſt thou goe for counſell and direction? is it to Chriſt, to beſeech him to guide thee, to direct thee, when thou art preſſed hard? whither doth thy heart goe for ſuccour and for helpe to keepe thy ſelfe ſafe? Is it to Chriſt, or to ſomewhat elſe? My beloved, I aſſure you this, that a carnall man that is not in Chriſt, in theſe times of diſtreſſe knowes not whither to goe; hee dares not goe to Chriſt, for he feares that it ſhall be asked him, upon what acquaintance? for he hath been a ſtranger to the Lord, he was never acquainted with him: but a carnall man that is out of Chriſt, hee goes to his muſes, he goes to his farmes, hee goes to his buſhes, as the hunted hare was wont to doe, to goe to the places that ſhee uſed when ſhee lived quiet, thither ſhee flyes when ſhee knowes not how to eſcape: ſo in that faſhōi it is with men, looke what things they were wont, to which their hearts had recourſe in time of proſperity, and what their haunts have beene; to thoſe buſhes they fly: But alas! they are but buſhes, ſuch as will not defend them. But now the Chriſtian on the other ſide, the muſe, the farme as it were (it is but to expreſſe it to you) that his ſoule is acquainted with, the ſtrong hold that hee was wont to fly unto, upon every ſeverall evill, upon every ordinary doubt, upon every dejection, diſcouragement and fainting of heart; hee was wont to fly to Chriſt, and there he was wont to finde comfort, and thither hee goes in time of greateſt

greateſt difficulty in the day of death, and there hee finds comfort. Conſider if hee bee thy chiefe refuge, for if thy heart hath taken him as he is thy chiefe excellency, thy chiefe joy, thy chiefe treaſure; ſo he wil be thy chiefeſt refuge, yea when all things elſe are taken away, yet that cover remaines ſafe: Suppoſe thou be in priſon, ſuppoſe thy credit bee taken away, (I meane) thy worldly credit (for the other credit cannot be taken away from any man that hath Chriſt:) ſuppoſe thy life be taken away, ſuppoſe thou bee ſtript of all that thou haſt; yet thou haſt Chriſt for thy chiefe refuge, and thou thinkeſt ſo, and thy heart is ſatisfyed with it. As *Paul* ſaith, when hee was a priſoner, when he was naked, when hee was deſtitute, when he was ſtript of all, yet (ſaith he) *I know whom I have truſted*; As if he ſhould ſay, yet I have him ſafe, yet my cover is over my head, yet I am ſafe in my caſtle, I have choſen him, I have him in death, yea then Chriſt he is advantage, he is a cover, a caſtle, and a refuge. 2 Tim. 2. 12.

5 Laſt of all: conſider whom thou ſetteſt up for thy chiefeſt *Commander*, who it is to whom thou giveſt the chiefe command in thine heart. You will ſay how ſhall I know that? Why (my beloved) he whom a man feareth moſt, and loveth moſt, that is he whoſe friendſhip above all others hee would leaſt looſe, and whoſe diſlike and ſeparation he doth moſt feare, certainely he will bee moſt obedient to him, he will be moſt *Queſt.* *Anſw.*

obſervant of him. Art thou ſo to Chriſt? take all the things in the world, if thou ſet up him, as him whom thou moſt feareſt and loveſt, thou wilt moſt obey him: So againe, he whom thou thinkeſt can doe thee the greateſt good, and the greateſt hurt, him thou wilt moſt obey; if thou thinkeſt in good earneſt that Chriſt is able to do it, certainely then thou wilt moſt obey him. As for example, if thou looke to any man in the world, a man that is out of Chriſt, he thinkes that the favour or the wealth of the King, can doe him more good and more hurt, than the favour, or the loſſe of the favour of Chriſt; He thinkes that wealth, or credit, or ſomething elſe, (many thinges there are that hee thinkes) can doe him more good and more hurt; therefore hee more reſpects their command, than the command of Chriſt; but a man that ſets up him for his chiefe *Commander*, hee regards nothing elſe when it comes to croſſe it, when it comes to thwart any command of Chriſt, becauſe hee ſaith thus to himſelfe in his heart in ſecret: It is the Lord that can doe the greateſt good, and the greateſt hurt, therefore I care for no more. So *Naboth* hee cared not for *Ahabs* wrath. So *Mordecay* cared not for *Hamans* diſpleaſure: ſo did the Apoſtles, they cared not for the High Prieſts, nor what they could doe, *Act.* 4. So did the 3 children (as you call them) *they cared not for the fiery furnace* of *Nabucadnezar*, nor for all that hee was able to doe; and why? be-

Heſt. 3. 2.

Dan. 3. 16. 17. 18.

becauſe they thought that Chriſt, that God was able to doe them more hurt, and more good. Now take any Commander in the world, when you regard not the puniſhment, nor the reward that he is able to inflict or to give you, his authority is gone; Now when you ſet up Chriſt, and thinke ſo of Chriſt, you are ready to obey him, and obey him rather than any other. Therefore conſider with thy ſelfe this, and conſider ſeriouſly: aske thy heart the queſtion, what is that thou ſetteſt up to bee thy chieſeſt Commander? For there are three great Cõmanders in the world, that divide all mankind betweene them almoſt: And that is wealth, and eſtate; worldly credit and honour, to live in eſteeme; pleaſures, and delight. Now thinke with thy ſelfe when any of theſe three great Commanders come with any command, contrary to that which Chriſt commands, thinke with thy ſelfe what thou wilt doe in ſuch a caſe, what waſt thou wont to doe, looke to paſt experience; looke backe to thy former wayes, ſee what thou waſt wont to doe; thinke with thy ſelfe when ſuch a Command comes, what thy heart reaſons upon; if concupiſcence, if a ſtrong luſt, if a ſtrong impetuous deſire come, and bid thee to doe ſomething, which is contrary to that which Chriſt would have thee to do, what art thou ready to doe in ſuch a caſe? If thy profit, the mainetenance of thy eſtate, thy liberty, thy wealth, thy convenience in this world come

and

and command thee to doe one thing, and thy conſcience(which is Chriſts vicegerent) come in his ſtead, and command thee another thing, what art thou ready to doe in that caſe? So when thy credit, thy honour, and reputation, thy vaine glory ſhall come and bid thee do one thing, and Chriſt ſhall bid thee doe another, what is thy reſolution, what art thou wont to doe? By this thou ſhalt know whether thou ſetteſt up Chriſt, as the chiefe Commander in thy heart or no, whether thou giveſt him thy chiefe throne, whether thou exalteſt him for God in thy heart; you know when you exalt him for God, every thing then yeelds, if in truth he be ſet up for God in thy heart: Therefore conſider what it is that thy heart ſets higheſt, whether thou exalteſt him moſt, whether (when any of theſe threatning, crying commands come) thou canſt give them an abſolute denyall, and ſay with thy ſelfe, I will not obey you; and if they threaten impriſonment, or diſgrace, and loſſe of life, and if I doe not obey ſuch a luſt, I ſhall be wrung and pincht for it, I ſhall loſe ſuch delights: well, I am reſolved to beare all this. On the other ſide, when they ſhall come with fa ire proffers, you ſhall have this honour, and this advancement, and this convenience: If thy heart can ſay now, I will have none of you, for I ſee it is a command contrary to his that is above, whom I have ſet up for my chiefe Commander, whom I reſolve to obey, whom I

take

take to be greater than all the friendſhip in the world, than all the profits, pleaſures, and credits in the world; I ſay thus examine thy ſelfe what thy heart is toward Chriſt, what it is to his command; and (let mee touch that by the way) thou muſt alſo ſhew thy obedience to Chriſt, in thy obedience to others. My beloved there are indifferent things, that are in themſelves not of moment one way or other, whether we doe them or not doe them; and though the omiſſion of them in themſelves be nothing, yet when it ſhall bee of contempt, and neglect of thoſe that are ſet in ſuperiour place over you, in ſuch a caſe you ought not to doe it: this is a rule, and a true rule in divinity, that indifferent things may be omitted except in two caſes, in caſe of ſcandall, and in caſe of neglect, and contempt of authority: therefore when there is neglect, when men ſhew contempt, for that cauſe it is to be done, though for the other it is not to be done. This I touch but by the way, that you may conſider it in your particular occaſion.

Now my beloved, you ſee theſe five things, by which you may know if you have tooke Chriſt, or no: yee know when a man comes to examine himſelfe whether he be a fit man, a man that hath any right to come to the Lords table, hee muſt conſider whether hee bee in Chriſt, otherwiſe hee hath nothing to doe either with this priviledge, or with any other. Now to bee in

in Christ, there must (as I said) goe a double act, there must be one on thy owne side, there must be one act on thy part to take him; and there must be an act on his part, there goes out a strength and a vertue from him by which hee takes thee and comprehends thee. The time is past,& I cannot proceed further; onely remember this that hath beene said to you, and examine your selves by it, whether you bee in the truth, whether you make Christ your chiefe *Excellency*, your chiefe *Treasure*, your chiefe *Ioy*, your chiefe *Refuge*, your chiefe *Commander*; if thou finde that thou hast done this, if thou finde thy heart wrought to such an act as this, to take Christ in such a manner, then thou hast Christ, thou art in him, then thou hast a right in him, and maist come with comfort: but if thou have it not, then I must charge every one of you in the name of Christ Iesus (in whose authority we come) that you meddle not with such holy mysteries. My Beloved you know what I have often told you, there is a necessity laid on men to come to the Sacrament: you know hee that neglected the *Passeover was to be cut off from the people*. It was a very great sinne: so it is to omit the Sacrament: you have diverse Sacraments every Tearme, and if your businesse hinder you from one, you may come to another; yea there is a necessity lyes upon you to come, but yet we must give you a double charge, one that you omit it not; and another that you come not

Levit.23.29.

not hither unlesse you be in Christ; What hast thou to doe that art a profane person, thou hast nothing to doe with Christ, thou that art yet a stranger to him, that thou shouldest thrust in to the Lords table? thou ought'st not to doe it, if thou dost, *thou eatest and drinkest thine owne damnation*, in stead of thy salvation. 1 Cor. 11. 29.

The Second Sermon.

AND so now wee come to the Vse, and that is, that there is an Act of Christ to make an union betwixt us, that we may be his, and he ours: there is an act of his, that is, there is a certaine power or vertue comes from him, even as there doth from the Load-stone to the iron, that drawes thee to him; there goes out a vertue and power from him as to the woman that touched the hemme of his garment, that healed her bloody issue; such a power goes out from Christ to every man, that is in him. And as you must examine it by your owne act, so in the second place you are to examine it by this; consider whether there hath gone out any such power from Christ to take and comprehend thee: For you must know this, that when once we are in Christ, then there goes forth an effectuall almighty power from him, which doth not make a little light alteration on the superficies *Vse.*

cies of the heart, but it alters the very frame of it, it turnes the very rudder of the heart, so that a mans course is to a quite contrary point of the compasse; it is such an alteration as doth breed in us, not some good conception onely of purposes and desires which many have, which when they come to the birth, there is no strength to bring them forth: but hee gives to us a power and strength to performe them: That is, hee doth not put upon us a washy colour of profession, but hee dyeth us in graine with grace and holinesse. And therefore consider whether thou hast found any experience of such a power going out from Christ to thy heart; This my beloved, differs from common graces, from the common forme of godlinesse which is in the world, as much as the life differs from the picture, or the substance from the shadow; as a through performance differs from a proffer, or an offer: or as that which hath sinewes and vigour, differs from that which is weake and powerles. Therfore this power of Christ which hee puts forth and diffuseth into the heart of every man that is in him, is called the *Kingdome*. And the *Kingdome of* Christ *is not in word, but in power:* That is, when once he rules but as a King, hee exerciseth a Kingdome there, and hee saith not onely to us; I will have such a thing done, they are not weake and powerlesse commands that he gives to the heart of a man that he dwels in; but saith he, *The Kingdome of God is not in word*

1 Cor. 4. 20.

but

but in power; that is, there goes an efficacy with those commands, there goes a great strength with them, that brings every thought, and every rebellious affection into subjection to it; and therefore consider I say, if thou wouldest have these vertues, whether thou be in Christ, whether any such power hath gone out from Christ to thy heart.

Quest. But you will say, what is this power and vertue, and in what manner is it infused into the heart of man, for this seemes to be a narration of a thing a farre off?

Answ. My beloved, we will explaine it as well as we can to you; even as you see an Artificer working with his instrument, there goes a certaine vertue out from that art which is in his minde, and guides the instrument to make this or that, the which without it could not be done, when hee makes any artificiall thing, as a knife, or a sword; or when the Potter fashions the potte, his hand is set on worke, and there is a certaine invisible passage, a certaine secret influence of the art that goes along with his hand, that brings forth such an artificiall thing; or even as you see the members move; a man moving his arme, or his hand, or any part of his body, there goes a certaine vertue from his will, a certaine secret power, efficacy, and command that stirres them this way or that way; the thing wee see not, yet we see it in the effect; or as you see it in the creature, you see the creatures that God hath made, they have

have all the several instincts, by which they are instigated to doe this or that; you see the birds are instigated to make their nests in such a fashion, at such a season; so every creature according to his severall kinde. There goes out from God who is the authour of nature to these workes of nature, a certaine vertue that puts them on, and instigates them to this or that: and as you see an arrow that is shot by the Archer: there goes a vertue together with it, that directs it just to such a marke, so farre, and no further. So after this manner there comes a power from Christ to his members; as soone as a man is in him, there comes such a secret divine, unexpressable efficacy that workes vpon the heart of him in whom he dwels. And therefore the conjunction betweene him and us, is compared to that which is betweene the soule and the body, that acts and stirres us to and fro, according to its will and pleasure: such an efficacy shalt thou finde, if thou belong unto him, and therefore consider if there bee such a thing in thee or no.

Quest. But you will say, to what purpose is this efficacy, and what doth it in my heart when it comes there?

Answ. Why, I will tell thee what it doth; it is expressed in plaine termes 2 *Cor.* 5.17. *Whosoever is in Christ is made a new creature*; That is the worke it effects; it is such a power and efficacy as makes thee a new creature; That is, it breakes in

in peeces the old building, it quite takes away the first print; As when a man comes to make a new stampe, the first must bee removed. So that this efficacy that goes out from Christ, it hath a double vertue in thy soule, to weare out the old stampe, to breed a death of the old nature, of the old man, to ruine and breake downe the old building, and to set up a new one; and that the Scripture calls a new creature: and therefore consider with thy selfe, whether thou find such a vertue as hath put thy heart into such a new frame, as hath moulded it all together, and hath put it into another fashion than it was, considered whether all in thee be new.

Quest. You will say, this is strange, must all be new?

Answ. My beloved, you know the words they are cleare; *Old things are passed away, all things are become new.* (In the same place which I quoted before) that as the command was in the offering of the Passeover, not a jot of old leaven, but we must part with it; Now this is the nature of leaven, it is alwayes purging out, and it will be purging out while we are here, only the efficacy and strength thereof remaines not. Then thinke with thy selfe, is all new in me? looke what natural disposition I have had: looke what natural lusts and desires I have had, see what acts I was wont to doe, what old haunts and customes I have had, looke what old company I kept, what old courses I tooke, what my tract hath beene; is all this altered and every thing become new?

2 Cor. 5. 17.

Cor.5. 17. (for, saith he, it must *be a new creature*, a new nature:) That is, it is not enough for a man to have a new course for a fit, to have new purposes and a new change that comes like flashes, I say, that is not enough; you may have many new thinges in you, that may be in old hearts, *like peeces of new cloath in old garments*, that will do thee no good at al; the Lord regards not that: *like new wine in old vessells*, so it is where there are some new things, that are good things in the mselves; in a carnall and old heart, they are not fit for the heart, and therefore they never stay long there: So saith the text, *Put a new peece into an old garment, and it makes the rent greater*.

Math.9.16. 17.

Therefore all must be new; I say there must be a new nature, that these new things may bee there: even as the severall creatures are in their severall elements, as the elements are in their owne place, as the plants are in their proper soyle, as the branches are upon their own roote. For then they florish, then they hold out, then they continue; Therefore see whether this vigor, this efficacy, this vertue hath gone out from Christ into thy heart; whether it hath not only renewed al in thee, but also hath given thee a new nature; That is, whether it hath wrought such a change in thee, that all the wayes of godlines and new obedience, become in a measure naturall to thee, so that thou canst doe them cheerefully, even as wee heare, and see, and do naturall actions, and that thou dost them without

out wearineſſe: for you know, things that are naturall wee are not weary of them; And ſo thou wilt doe them conſtantly, for what is naturall, ſtayes and abides by us, that it out-growes and out-wearies what ever is in us beſide; Now hath there a vertue gone out from Chriſt, that hath wrought all this in you, that hath made all new, hath not onely done ſo, but hath made it naturall to thee? But you will ſay, muſt it needs be ſo, cannot Chriſt take and comprehend me, but there muſt be this wonderfull change wrought, who can be ſaved then? I have then but little hope, when I am upon my death-bed, and then ſhall looke upon my old nature, and finde no ſuch worke as this wrought upon me. Beloved, I beſeech you conſider this, that there is a neceſſity of it: It is ſo, and it muſt be ſo, and except you have it, you cannot be ſaved; you ſee the words in the Scriptures are moſt cleare, *Whoſoever is in Chriſt is a new creature*: Doe but conſider whether it be ſo or no; there muſt bee *a new heaven, and a new earth*; You ſee that was the great promiſe that was to bee fulfilled in our times of the *Goſpell*. Is there not a new prieſthood; is there not a new covenant, and hath not the Lord ſaid, there muſt be *a new heaven and a new earth*? That is, new graces from heaven, and a new company of men wrought on, and changed by thoſe graces? Shall thoſe that are borne of old *Adam*, receive a power from him, to make them like to him, to carry

Queſt.

Anſw.

2 Cor. 5.

2 Pet. 3. 13.

his Image, to be corrupt, carnall, and sinfull as he is: And do you not thinke that the New *Adam*, the Second *Adam*, shall have as much efficacy in him to make those new creatures, that are in him, that come to him? Certainely there is as much power, life, and vigor in the new *Adam*, to change every man that is in him, that comes to him, to make them new creatures, as in the old *Adam*, to make them like to him: Besides, hath not Christ said plainely, I came not into the world to save soules only, that is not my busines alone (though that was a great part of the businesse and errand for which hee came into the world:) but (saith he) *I came to purifie a people to my selfe, zealous of good workes:* in the 2 *Tit.* Now if that were the end of Christs comming, dost thou thinke that hee will loose his end? Wherefore its impossible, that any man should bee saved, or have part in Christ, that hee should bee in Christ and Christ in him, except his heart bee purified so, as to be zealous of good workes. If Christ dwell in thy heart, thou mayest easily know it; for dost thou thinke, that Christ will dwell in a foule and uncleane place? hath hee not *pure eyes*? And therefore it is certaine wheresoever hee dwells, that place must bee *a fit Temple for him to dwell in*; Wherefore of necessity hee must cleanse thy heart, hee must fashion it, and keepe it pure, cleane, and sweet, so as it may bee a fit Temple for him and his Spirit to dwell and

Tit. 2. 14.

Hab. 1. 13.

and delight in. Besides, doth hee not looke to his glory in all those that belong to him? he hath many eyes to looke upon them as it were, there are *many spectators men and Angells*, to see what they are, and how they behave themselves: If he should have a company of men to belong unto him that are carnall, perverse, and worldly minded, that have crooked wayes like other men, would this be for his honour? would it not be said, Like men, like Master? would it not reflect upon him? Certainely it would; and therefore the Lord so orders it, that those whom he hath redeemed, *shall be holy in all manner of conversation*: Saith he, you *must be as I am*, else it will bee for my dishonour, *As I am holy, so every one of you must be holy, in all manner of conversation.* Therefore let no man deceive himselfe, to thinke hee can goe away and yet bee in Christ, and bee saved through Christ and the mercies of God in Christ, when there goes out no such vertue and power from Christ to change him, to worke on him, to alter him, to make him another creature. And therefore I beseech you in the examining of this, (for its a matter of great moment) to consider with your selves, if this be wrought in you or no; whether you finde any experiment and effect of this mighty power, efficacy, and vertue: and let me bring you a little to particulars, Hath there gone out a vertue from him to enable thee to beleeve? There is a faith required

1 Cor. 4. 9.

1 Pet. 1. 15. 16.

in the *Deity*, there is a faith required in the *promises* of God, and there is a faith required in the *providence* of God, to thinke that every particular thing is ordered by it; There is also a faith in all the *threatnings* of God: Now for the manner of propounding; when the Scripture comes to propound any thing, it propounds it thus, and no more: as you see in *Moyses*, he writes nothing but, *In the beginning God made heaven and earth, &c.* And so the Apostles write; Such a thing was done, *Iesus Christ was borne of the Virgin Mary: Thus and thus he did.* Now when the naked object is propounded, other writers wht they deliver or write is rationall; They use Reasons and arguments to convince men of those things whichthy deliver; but when the Scripture sets downe any propositions of faith, it doth but barely propound them, for there is the Majesty and authority of God in them, to confirme them.

Gen.1.1

Math.1. Luk.1.2.

Quest. But now here you will demand, (the proposition being but nakedly laid downe in the Scriptures) what will enable a man to beleeve it?

Answ. I answere: that certainely there is a mighty power that goes out from God and Christ, that enables thee to beleeve with efficacy; so that when the object is set before thee, there goes out a power from Christ to worke faith in thy heart, whereby thou truly beleevest it, and so it appeares in thy life: We think we beleeve those things, but our lives do manifest the contrary;

trary; namely, That there is not a powerfull faith wrought in us; for all the errours of our lives (though we obſerve them not) ariſe from hence, that theſe Principles are not throughly beleeved: if they were, it could not bee, that there ſhould be ſuch inconſequences in the lives of men. Therefore conſider if this faith bee wrought in thee, whether ſuch a power hath gone out, to worke ſuch a faith, that hath changed thy whole courſe, as it will doe, if it bee once wrought in thee, by the power of Chriſt: So alſo conſider, whether there hath a vertue gone out from him to worke love in thy heart to the Lord; for otherwiſe it is certaine that there is no man in the world that is able to love God, or to come neere him, for all love riſeth from *Similitude*, there muſt bee an agreement and ſimilitude betweene thoſe two that love. Now every man by nature is as contrary to Gods pure nature, as fire is to water, & without an almighty power to change his nature, and to worke a particular affection of love in him, he can never be able to love God: therefore its the baptiſme of the holy Ghoſt; which workes this, *He will baptize you with the holy Ghoſt and with fire*, that is, with the holy Ghoſt which is fire: *I will multiply thy ſorrowes and thy conceptions*, That is, the ſorrowes of thy conceptions. Now love is as fire in the heart, and one fire muſt beget another; And therefore you have it in the common proverbe, *Love is a thing that cannot be bought with*

Math. 3. 11.

Gen. 3. 6. 1

mountaines of gold and silver; yet if thou bee in Christ, there goes out a vertue from him, that stampes upon thy heart this holy affection, that breedes in thee this holy fire of love, so that thy heart cleaves to him, thou loveſt him with as true, with as genuine, as naturall, and as ſenſible love, as thou loveſt any friend; as thou loveſt any creature in the world. Conſider if this be wrought in thee or no. And ſo for thy knowledge; there is alſo a power in it, conſider whether any ſuch vertue hath gone out from Chriſt to make the knowledge which thou haſt, powerfull.

Queſt. You will ſay, what is that?

Anſw. That is, to bring on theſe truthes which thy heart aſſents unto, to bring them with that evidence, and fulneſſe of demonſtration, that thou ſhalt yeeld unto them, and practiſe them according to thy knowledge. Beloued, there is much knowledge among us, but who practiſeth according to his knowledge? *We know God, but wee glorifie him not as God*; and the reaſon is, becauſe there hath not gone a power with that knowledge, to make it lively and effectuall, to paſſe through all the faculties of the ſoule, and to overrule them; for if there were ſuch knowledge, it would alwayes draw affection and practiſe with it. So likewiſe conſider, whether there hath gone a power from him to mortifie thy luſts, (*Whoſoever is in Chriſt hath crucified the fleſh with the affections and luſts*;) not to lay them a-

Rom. 1. 21.

Gal 5. 24.

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ſleepe onely, but to mortifie and ſubdue them. See likewiſe whether there hath a power gone out from Chriſt, to helpe thee to overcome the world, *The luſts of thine eyes, the luſts of the fleſh, and the pride of life*; for whoſoever is in Chriſt *overcomes the world*, and all that is in the world. 1 Ioh. 2.16.
The world hath many things to worke upon us, and to reſiſt and oppoſe us: It hath perſecutions, it hath diſgraces, it hath ſlanders and reproches, which it caſts upon holy men, & upon the holy wayes of God. And the men that are actours in this, are the divels factours, though they thinke not ſo, as the Apoſtle *Iames* expreſſes it; *Their tongues are ſet on fire of hell*, to deviſe ſlanders and falſe reports, and to faſten them upon holy men, eſpecially upon the Miniſters of the Goſpell, and ſo upon all the wayes of God: I ſay they are the divels factours, though they thinke not ſo: and thoſe that beleeve them are the divels receivers; the one hath the divell in his tongue, the other in his eare. But the Lord hath appointed this. This is one thing whereby the world fights againſt the wayes of God, to diſcourage men and to hinder them, that they might be ſtumbling blockes to them. So it was with Chriſt; hee *was the falling of many in Iſrael* by reaſon of this; ſo was *Paul*, as a *deceiver, and yet true, &c.* Conſider if thou haſt this efficacy put into thy heart, that thou art able to overcome this, that thou art able to overcome all the offences, and perſecutions, all the ſlaunders and

Iam.3.6.

Luk.2.34.

and reproaches that are caſt upon the wayes of God; and notwithſtanding that, to thinke well of them, and to walke in them, and practiſe thē. Likewiſe, as it hath theſe things on the one hand ſo it hath pleaſures, preferments, glory, riches credit, and all things of that nature on the other art thou able to overcome all theſe? So to ſhut up this point & proſecute it no further, thus you ſhall know whether you be in Chriſt: for that is the point; *Wee have aſſurance in him; that if we aske any thing, we ſhall be heard*, but firſt we muſt be in him; now to know whether we be in him (as you have heard) there muſt be an act of ours, and ſecondly an act of his, which is this power that goes out from him, to change, to take and comprehend us. So much for the firſt thing.

Now for the ſecond; if a man will apply or take to himſelfe the priviledges wee have by Chriſt, as this particular priviledge of being heard in our prayers, of comming to the Sacrament, or any other; know this, that it is not enough to be in Chriſt only, but there muſt be a certaine qualification, a certaine immediate faſhioning, and preparation of the heart, or elſe though thou have a right to the priviledges, though they belong to thee: yet thou art ſuſpended from the uſe, benefit, and comfort of them. And this is conſidered in theſe Five things. (I will but name them very briefely.) Firſt, when a man comes to receive the Sacrament, it's not enough for him to be in Chriſt, no nor when he

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is come to do ſome other duties, but moreover there muſt be this alſo; thoſe grace thou haſt, this change, this new creature that is wrought in thee, which is but a heape of particular graces theſe muſt be *acted and ſtirred up* upon ſuch an occaſion: It is true, no man ought to come except he have the graces of Gods Spirit wrought in his heart, that they may lye there in the habits, that they may be in the heart as fire raked in the aſhes. But if a man will come to receive the Sacrament, and ſuffer theſe habits, theſe graces he hath to lie ſtill there, he comes not as a worthy receiver; (there are indeed degrees of unworthineſſe) he comes not as a worthy receiver except hee ſtirres them up, except they be acted at that very time: as for example; when we come to receive the Sacrament, wee ought then to have an eſpeciall humiliation and ſorrow for our ſinnes; we ought then to have an eſpeciall love to Ieſus Chriſt; we ought then to have a ſpecial rejoycing in him, and in all the Priviledges wee have by him; we ought then to have a ſpeciall love to our brethren, the men with whom wee converſe, and among whom wee live: now if a man come and receive, and do not ſtirre up and act theſe graces, he receivs unworthyly, and my ground for it, is this; You ſee in the feaſt of *Reconciliation*, the Tenth day of the Seventh moneth, the Lord tels them there, *you ſhall come, and you ſhall keepe it, & you ſhall not do worke, &c.* But is this enough? no, *He that doth not actually af-*

Levit 23. 27, 28.29.30.

afflict his soule (saith he) *that day, he shall be cut off from his people, Levit.* 23.27. This is, though they had a habitual disposition, and their hearts were prepared to sorrow for their sinnes, and to take them to heart and bewaile them, this is not enough, (saith hee) at this time you must afflict your soules, that is, there must be a stirring up of that sorrow. So likewise you finde this in the feasts, in more places than one, that when they come to keepe the feasts, at that time they shall eate and drinke, and refresh themselves, but in any case rejoyce, *Deut.* 12, and *Deut.* 16. I will not stand to repeate the places: That is, it's not enough for you to have thankfull hearts, to have hearts prepared for these things in the habit, but you must then rejoyce, for it is the season of it, (for every *thing is good in it's season*) and the Lord requires it at such a time. Therefore thus thinke with thy selfe whensoever thou comest to receive the Sacrament, this is the time that the graces I have, the habituall graces, must be new pointed as it were, they must bee new whetted, new scowred, that they may be bright and shining upon such an occasion, when the Lord cals for it, you must then quicken and stir them up, that they may bee all acted in your hearts.

Eccles. 3. 11.

And this is one thing, that it's not enough for a man to bee in Christ, to take the priviledges that belong to him, but there is a certaine qualification required that must be done at that time

time, when the Covenant is renewed: And this is one, to have the graces thus acted.

Secondly, there must be a new *Reconciliation.* For the Saints, those that are within the covenant, those that are regenerate men, (you must marke it well, for it's a point of much use) when they commit sinnes against God, the guilt of their sinnes is retained: though they are within the covenant, and are not cut off from Christ, but are in him; yet (I say) when they have sinned, the guilt of that sinne continues, and is continued till they be reconciled and renewed by faith and repentance; as you see it was with *David*: *Nathan* would not have said when hee came to him, *Thy sinnes are forgiven thee*, if there had not beene a new thing, if there had not beene a thing done at that time; and therefore it intimates so much, that before his sin was not forgiven: that is, the Lord was angry with him. You must know therefore this, that when a regenerate man sinnes, there is only a particular guilt; the universall guilt of sinnes returnes not, (for that would cut him quite off, that would put him absolutely into the state of damnation,) but it's a particular guilt, for every particular sinne; that is, even as a father is pleased well with his son, and knowes him to be his sonne, hee is affected to him as to his sonne, yet hee hath done such a particular action that hath offended him, and for that particular offence, hee withdrawes himselfe from him, hee carries not himselfe to him

2 Sam. 12. 13.

him as he was wont to do, being offended with him for such a fault; now till the sonne hath reconciled and humbled himselfe for that particular action, though the father hath an hundred gifts to bestow on him, yet hee shall have none of them, till hee hath reconciled himselfe; So thinke with thy selfe (if any sinne lye in the way) when thou commest to partake of this priviledge to receive the Sacrament, or when thou commest to call on God for any particular mercy, or to have any request granted; thinke then with thy selfe, such a sinne I committed, I must humble my selfe for it, I must labour to make reconciliation, labour to have this taken away, that my Father may bee reconciled to mee; then come and take the priviledge, for now it belongs unto me; therefore there is a necessity of renewing our repentance and reconciliation most exactly, and to take a very particular examination of our wayes when we come to receive the Sacrament, or when wee draw neere to God upon such speciall occasions, least our Father, (though he be a Father to us) have some particular quarrell against us; for even he whom we call Father, 1 *Pet.* 1.17, *iudgeth every man,* (even his owne sonnes) *without respect of persons*, that is, he did not beare any ill in them: thus you see did he with *Moyses*, with *David*, and others, and the like he doth with all the Saints. This is the second qualification that is required before you can have any part in any of the priviledges, be-

before you can attaine unto this assurance, to aske and have; therefore it is not without use, and that not in the Sacrament onely, but also in that which we have to deliver.

Thirdly, suppose there be no particular sinne, suppose the grace you have, be acted, when you come to receive the Sacrament; yet there is a third thing required, a third qualification that must be found in the heart of him that will be a worthy receiver, and that is, to observe well *what distance is growne* betweene the Lord and him ever since the time, that he hath in a more particulat manner beene reconciled to him. This is another thing than what wee named before, to consider what rust hath growne upon his soule, what soyle his heart hath contracted, by conversing in the world, and by medling with worldly and earthly things; for the soule gathers soyle with medling with them, even as the hands doe; now thou must thinke with thy selfe, when thou commest to the Lord; and drawest neere to him in this, or any other duty, thou must recover that distance againe, and bring thy heart neerer to the Lord, thou must draw neerer to him, thou must get thy heart to a more close, a more neere, & inward conjunction with him; thou must labour to have that hardnesse that thou hast contracted (as it will bee in a little continuance of time) thou must labour I say, to have that tooke away and removed; to have thy heart softened, to have the rust rubbed off; thou

thou must labour to have all these things done. For thou must know this, That though there be not a particular sinne committed, yet as we see, the outward man is subject to a wasting, though there be no wounds, though there be no sicknesse; though a man be in perfect health, and all is well with him, and he observe all the rules of dyet, yet (I say) you see the outward man is subject to wasting, to fantiing, to weakenesse, and decay; and therefore there must be a renewing of dyet, and of strength, or else it cannot bee able to hold out: So it is with the inward man; though there bee no particular sinne, though a man did keepe some good course in the wayes of godlinesse, without running out eminently or evidently, yet he is subject to a secret decay, so that sometimes hee must have some speciall meate, some speciall feast, which the Lord hath appointed for that purpose, (for he doth nothing in vaine:) And if this Sacrament could be spared, that a man might keepe the strength of the inward man without it, the Lord would not have put you to this trouble; but he seeth it necessary, and therefore he hath appointed it to be received, and that often, that you might feed upon the body and blood of Christ, that you might eate his flesh and drinke his blood, and gather new strength from it; that when there is a decay of grace in your hearts, you may goe to this Fountaine, and fill the Cisternes againe to recover strength. For when a man comes to the Sa-

Sacrament as hee ought, hee gathers a new ſtrength, as a man doth from a feaſt; his heart is cheered up as it is with Flagons of wine, he is refreſhed, his hunger and thirſt is ſatisfied; That is, the deſires of his ſoule that long after Chriſt, after righteouſneſſe, and aſſurance, are quickned and refreſhed. And this is the third thing.

Fourthly, beſides all this; Firſt the ſtirring up of the graces, and the acting of the habits; Secondly, making thy peace and reconciliation with God, and remooving of any particular offence, that is betwixt God and thee; Thirdly, this ſcouring off the ruſt, this remooving the diſtance betweene God and thee, the ſoftning of that hardneſſe which thy heart hath contracted; this recovering the ſtrength that thou haſt waſted; There is beſides all theſe a fourth thing required, which is, that there be an *Intention, a particular increaſe of thy will*, in taking Chriſt, of thy deſire to Chriſt, and of every grace that knits thee and Chriſt together; For there are certaine cementing graces, certaine glewing graces, that joyne Chriſt and thy ſoule together, as *Faith* and *Love*; theſe are the two maine graces; there are a great traine of graces that follow them, but theſe are the chiefe, and theſe I ſay muſt bee intended, For what is the end of the Sacrament? Is it not to knit the knot ſtronger betweene Chriſt and us, to make the union more full and perfect? is it not to increaſe our willingneſſe to take and receive Chriſt? for you 4

know all the acts of the soule may be intended. Put the case there be a resolved act in the heart and soule of any man, whereby he saith thus with himselfe: I am resolved to take Christ, and to serve and love him for the time of my life, yet this resolution of his, though it bee perfect and sincere, may receive intention; when a man is willing to doe any thing truly, there may bee degrees added to that will; when there is light in a roome (when thou bringest in more candles) that light may be increased: so it may in this, so may your faith and love; (by faith I meane nothing but the resolution of the heart to take Christ; I meane not the beleeving part, but the taking part, the act of the will taking Christ, or receiving him, which is nothing else but the choise of the will that resolves to take him.) I do but touch this by the way, because it is a point I have handled already at large; the thing I ayme at is this; I say the glewing graces are these two; *Faith* and *love*, wherby you thus take Christ for your Lord and Saviour; Faith is like the part of the compasse that goeth about and doth the worke; and love is that cementing grace wherby we are more knit unto the Lord; they have both their office and their place; You know love is an uniting affection, therefore this is the definition of it, *It is a desire of union with that it loves.* Now when thou comest to receive the Sacrament, or to pray, or put up any special request, when thou comest to have to do with God, to make use of

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any priviledge thou haſt in Chriſt, thy chiefe buſines is to intend this faith & love, at ſuch a time to draw thee neerer, to make the union perfect.

You will ſay, how is this increaſed and how is it intended? *Queſt.*

I anſwer; Two wayes in the Sacrament, one way is the very repetition, the very renewing the covenant, the very doing it over againe, the reſolution of taking him, (for there is a mutuall covenant, you know, betweene Chriſt and us,) it is confirmed to us in the Sacrament, hee confirmes his, and wee confirme ours, as the friendſhip betweene *Ionathan* & *David* was increaſed by the renewing of the covenant, or elſe why was it repeated? The very repetition of the act intends the habit, the habit is increaſed by the repetition of the act, though it were no more; ſo the renewing of the covenant exerciſeth thy faith, it ſets a work thy faith and thy love, when thou comeſt to receive the Sacrament, the very intention is increaſed; but this is not all. There is another thing in the Sacrament that much increaſeth it, and that is a thing I would have you chiefely to take notice of; That is the very Sacrament it ſelfe, the elements of bread and wine delivered to thee, with the very words of the miniſter, *Take and eate, this is my body, that was broken for thee; Take and drinke, this is my blood, that was ſhed, &c.* For when theſe words are ſpoken to us, if wee did conſider well of them, and thinke thus with our ſelves; Theſe words *Anſw.* 1 Cor. 11. 24, 25.

that the Lord himselfe hath appointed the Minister to speake (for therein is the force of them that they are of the Lords owne institution) therefore the strength of every Sacrament lies in the institution; That is a rule in Divinity: the Papists themselves, who have added five other Sacraments, cannot deny, but that every Sacrament must have an immediate institution from Christ himselfe, even from his owne mouth, or else there is no strength in it; so that even as it is with all things that are symbols of other things, (as take markes in feilds that stand for the division of severall mens rights; take counters that stand for Thousands and Hundreds; the very essence of these things stands in the very institution of them;) So in the Sacrament, except these words were from the Lords owne mouth that delivered it, this very delivering of the bread and wine, being a signe to you of the forgivenes of your sinnes, except the Lord had thus instituted it, there had beene no force in it. I say consider, they are words that the Minister speaks not in an ordinary course, but he is appointed by the Lord himselfe to speak them; and now whë these words make a new impression upon thy heart, it addes an intention to thy faith and love. For example, (to make it a little more cleare to you, that you may understand it distinctly.) The Lord hath said this, he will forgive the sinnes of all those that come unto him, hee will forgive them that forsake their sinnes, and take Christ

Iesus,

Iesus, and love and feare him for the time to come. The Lord might have suffered it to goe thus in generall, that hee hath delivered it unto you and no more; But hee thought good to goe further and say thus to mankind: Its true, I have said it, but I will not content my selfe with that, but will adde certaine seales and symbolls, certaine externall signes, that thou shalt see and looke on; and I say to thee, this covenant have I made with thee, and when thou seest the bread and wine delivered by the Minister, know this, that the thing that thou seest is a witnesse betweene thee and me: That as it was said by *Laban* and *Iacob* when they made a covenant, *This stone be witnesse betweene us*: And God said to *Noah, when I looke upon the rainebowe, it shall bee a signe that I will destroy the earth no more after this manner*; when the Lord hath said it and hath appointed this outward Symboll that thine eies looke upon, I remember the covenant, and this as a signe betweene us, this shall bind mee to it and him likewise. Now when this is done anew, (it may be every month) this is a wondrous great mercy, this is a marvellous great helpe (if it be rightly understood) to strengthen our faith. Doth it not helpe us, when wee see the Rainebowe which the Lord hath appointed to put him in mind of his covenant? *I will remember my covenant, when I looke on the Bowe in the Cloud it shall confirme me, and I will not breake my covenant to destroy the world with a flood*; So this ad-

Gen.31.48.

Gen.9.13. 14,15,

Gen.9,14, 15,

ministration of the Sacrament, when the Lord lookes upon it, hee cannot but remember his promise and his covenant, of pardoning our sinnes; And when thou lookest on it, thou art assured of it, for hee hath said it; it shall bee a signe and a witnesse betweene us; Now I say that new impression that these words (thus contrived and understood, and delivered by the Minister) make upon the heart, intends our faith and love; as indeed it is a great matter to have it spoken to us by a Minister of the Gospell, sent from Christ, from his owne mouth; *Take and eate, this is my body that is broken for you: and this is my blood that was shed for you and for many, for the remission of sinnes.* This is the fourth qualification that is required, that our faith and love be intended, and our union increased; that the will, resolution, and purpose of taking Christ for our Lord, receive more degrees; that so we may be more fast and firmely united and knit to him; which I say is done partly by the repetition on both sides (for the very repetition doth it;) and partly by a new impression that these words, (*take, eate, &c*) make on the soule. Now I adde the last thing which is required, (still remember the maine thing wee are upon, that it is not enough for thee to be in Christ, but if thou wilt bee a worthy receiver, thou must have these foure qualifications in thee, that I have named already; Thou must reconcile thy selfe anew, thou must rub off the rust from thy soule which it

1 Cor. 11. 24. 25.

it hath gathered; thou must recover the distance that is growne betweene God and thee; Thou must adde an intending and an increase; Thou must adde more degrees to thy faith and love, and after all these.)

Fiftly, and lastly, this is also required (which is much for our benefit and comfort) namely, to put up thy request, when thou comest neere to the Lord in the Sacrament: Now thou must not onely do this, but thou must also make some use of the covenant, which the Lord hath made with thee for his part, so that thou mayest think this with thy selfe; When I come to receive the Sacrament, I have but two workes to do, one is to recovenant with the Lord, & to renew my repentance, and to set all eaven; and the other is to remember the Lords covenant. 5

You will say, what is the Covenant?

It's a Covenant that consists of these three things or points; *Iustification, I will forgive thy sins; Sanctification, I will make you new hearts and new spirits*; and the third, *All things are ours*; that is, I have made you heires of the world, heires of all things, you have all the promises belonging to you, that belong to this life, & that which is to come; this is the Covenant which the Lord hath made. Now thou art bound when thou comest to receive the Sacrament, not onely to remember this Covenant, *Doe this* (saith hee) *in remembrance of Mee*, and not barely of me, and of my being crucified for thee, & of all the love

Ier. 31. 34.

Ezech. 36. 26.

1 Cor. 3.

that I have ſhewed unto thee, but alſo in remembrance of the Covenant, and of thoſe gracious promiſes, which are the particulars of which that Covenant is the ſumme: and therefore, thus a man is to do. What? hath the Lord vouchſafed mee this favour, that I may come to his Table, I may come and renew the nuptials and my covenant with him? Surely, then I will looke about and conſider what I want, what requeſt I ſhal put up unto him; for there is nothing that is wanting, but it is within this Covenant; and thou art to put up thy requeſt in a ſpeciall màner, whatſoever it be, be it concerning things belonging to thy ſoule, to have a ſtrong luſt mortified, to have thy hard heart ſoftned, to have ſome ſin that lies upon thy conſcience forgiven, & to have that forgivenes aſſured to thee: be it any thing that concernes thy particular eſtate, if it be to be delivered from a potent enemy, or whatſoever it be, put up thy requeſt, and that largely, open thy mouth wide, that is, make thy requeſt full, feare it not. Put the caſe (againe) it be ſomewhat that doth not concerne thee, but that it concerneth the Church abroad, or the Church at home, it is a caſe that much concernes any of theſe in the Church, put it up to him, and put it up with confidence. For this is a marriage day (as it were) it is the time when he reacheth out his ſcepter (as you know the things I allude to) and thou maiſt come to his preſence: Eſter. 5. 3. You know, when *Heſter* was admitted to the pre-

presence of the King, then said he, What request hast thou? when thou art admitted to the familiarity and presence of the Lord, he looks for it, he asks what request you have to put up to him? and the promises are large enough: *I will give it, whatsoever it be, if you aske according to my will*; and therefore, do in this case as *Moyses* used to do: you shall find when *Moyses* drew neere unto the Lord, when he was admitted into his presence, and saw him face to face (for that was the great priviledge *Moyses* had) when there was any special apparition of the Lord to him, *Moses* makes this argument: (saith hee) It is a great mercy that thou wouldest shew mee this, that such a poore man as I am, should have this priviledge, and give mee leave to make use of it: *Lord, if I have found favour in thy sight*, that is, since thou hast vouchsafed mee such a favour in thy sight, do thus and thus for me: you see he made this request for the whole Church of God and saved them, or else they had beene destroied. If thou hast not any particular argument in this case, say, If I have found favour in thy sight, do this: so I say, when thou hast this promise confirmed, that Christ hath given himselfe to thee, and the symboll of that promise is the bread and wine which he hath given to thee, put up thy request: O Lord, if thou hast vouchsafed to give mee Christ, *wilt thou not with him give mee all things else?* Lord, if I have found favour in thy sight, to do so great a thing for me, deny mee

Exod. 33. 13.

Rom. 8. 32.

me not this particular request. Thus we ought to doe, especially when we come to things that are beyond nature: when we come, let us consider with our selves; Indeed I have a naturall disposition that carries me strongly to evill, I shall never be able to overcome it, there are such duties to doe, I shall never be able to performe them: In such a case thou must doe it the more earnestly, thou must sigh & groane to the Lord.

2 King.4.34. *Elishah* when hee comes to doe a thing so much above the course of nature, as to raise a dead child to life, hee sighed unto the Lord, that is, he prayed earnestly. *Eliah*, when hee would have Raine, he cryed, he tooke much paines, he prayed. So must thou do in this case: and know this for thy comfort, that though thou thinke thou shalt never be able to doe these things, to overcome such lusts, such hereditary diseases, yet the Lord is able to helpe thee: though these are past naturall helpe, yet they are not past the helpe of grace; though the spirit in us lust after envy; yet as the Apostle *Iames* saith, *The Scriptures offer more grace*, that is, the Scriptures offer grace and ability to doe more than nature can doe; nature cannot heale a spirit that lusteth after envy; or any other thing; a spirit that lusts after credit, after money, after the sinne of uncleanenesse, or whatsoever is presented: now the Scriptures offer that grace, that will overcome any of these sinnes, be they never so strong, or so old; Christ healed hereditary diseases, he healed those that

Iam.5.15.

Iam.4.6.

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were borne lame and blind: so though thou be borne with such lusts, Christ is able to heale thee; you see a *Prophet* could heale *Naaman* of his Leprosie, when there was no other that could doe it; so saith Christ; *Come unto me all ye, and I will heale you*. So that you see wee must put up our requests to God. Math, 11. 28.

The third Sermon.

WE have already made some entrance upon the words: I told you what the Apostles scope is in them, which is, to make knowne to all Christians to whom he wrote, another great priviledge, besides that which hee named before: that is, *That he that hath the Son, hath life*; this (saith he) is another priviledge, *that whatsoever you aske, you shall have*; onely remember that you have *this assurance in him*, that is, in Christ Iesus; That point (what it is to be in him, that it may be the ground of all the benefits and priviledges wee injoy) we handled the last day. Now wee come to the priviledge it selfe, *If we aske any thing according to his will, hee heareth us.* The words are so plain, I shal not need to spend any time in opening of them, but deliver you the point that lyes so evidently before us: which is this, [*That all the prayers of the Saints made upon earth, are assuredly heard in heaven*] whatsoever we Doct.

we aske, (saith hee) according to his will hee heareth us, onely the conditions must be observed. When you heare such a generall as this, it must be limited, there are certaine bounds set to it, which we will name unto you: which are these foure conditions. First, all the prayers that are made upon earth shall be heard in heaven; if they be the prayers of a righteous man, and are faithfull and fervent. The *person* must be *righteous*, that must first be remembred: because, although the prayer be never so good, yet except the person bee accepted from whom it comes, the Lord regards it not: you know in the old Law, the *blood of Swine* was reckoned an *abominable Sacrifice*, yet if you take the blood of sheepe, and compare them together, you shall find no difference; It may be the Swines blood is the better: then whats the reason the Swines blood is not accepted? even because of the subject of it, it was the blood of Swine, and therefore you see it was put downe, that it was an abominable Sacrifice. So it is with prayer; Take the prayer of a Saint, and the prayer of a wicked man; it may be, if you looke upon the petition, or whatsoever is in the prayer it selfe, you shall finde some time the prayers of a godly man more cold, and lesse fervent: the petitions are not so well framed as the wicked mans: yet because this comes from such a person, the Lord regards it not; you know the condition is mentioned *Iames fift*: *The prayer of the righteous man*

Cond.

Esay. 66. 3.

man availeth much, if it be fervent. Now as this is required in the perſon, ſo there is ſomewhat required in the praier alſo, that is, that it be fervent and faithfull; that it be fervent, you have it in the ſame place, *The prayer of a righteous man availeth much if it be fervent*; that is, it muſt be a prayer made from the ſence of the miſery that is in us, & from the mercy of God, when a man takes a thing to heart, that he prayes for, and comes with confidence to bee heard, for that makes him fervent. This the Lord will have, and alſo he will have it faithfull: *Iames* the firſt, when the Apoſtle exhorts them to praier, *if any man want wisdome* (ſaith he) *let him aske it of God.* but then marke, he carefully puts in this condition, ſee that *He pray in faith*, that is, beleeve that it ſhal be done unto him: now this faith includes repentance, for no man can beleeve that he ſhall be heard, except he make his heart perfect with God: If he allow any ſin in himſelfe, he cannot beleeve upon any good ground: therfore when I ſay it muſt be faithful, that alſo is included, we muſt *regard no wickednes in our hearts*, for in ſuch a caſe, *the Lord heares not, hee heares not ſinners.* So that this you muſt remember; Firſt, the perſon muſt be righteous, and the prayer muſt bee fervent and faithfull,

Iames 1,5.6,

Pſal.66,18,

Iohn 9,31,

Secondly, the other Condition you ſhalheare in the Text, it muſt be *according to his will*; you muſt not thinke, whatſoever you aske, if you aske it looſely at Gods hands, that it ſhall preſently

2 Cond.

ſently be graunted you: No (ſaith he) it muſt be according to his will, if you *aske fire from heaven*, that is not according to his will, and therefore you ſee, *they that aske it, were denyed it*, with this reaſon, *you know not what you aske*. Likewiſe *to ſit at his right hand, and at his left in heaven*, which was another requeſt of the Diſciples, he puts them by with this; *You underſtand not what you aske of the Father*, and therefore it muſt be according to his will. And that is the ſecond.

Luke 9.54. & 55.

Matth. 20, 21. 22.

3. Cond.

Thirdly, we muſt aske it in time, *in due ſeaſon*: ſo the promiſe is true, *Knock and it ſhall be opened to you*; but you know the *fooliſh Virgins* knockt and it was not opened to thē; what was the reaſon of it? becauſe they askt when the time was paſt; for there is a certaine *acceptable time when the Lord will be found*: and when that oportunity is paſt, he is found no more. It is true, that this life is the time of grace, but God in his ſecret counſell hath appointed a certaine time to every man, which is the *acceptable time, the day of grace*; therefore he ſaith unto them, *This day if you will heare*: this day if you will come and ſeeke unto mee, if you will pray unto mee, I will heare you: when it's paſt, the Lord ſuffers not the doores to ſtand open alwayes, his eares are not alwayes open: therefore that condition muſt be carefully remembered, you muſt aske in time; It is a condition that ſhould be carefully thought on by us. For, for the moſt part, we fly to prayer as *Ioab did to the Altar*, hee went not to

2. Cor. 6. 2.

to it for devotion (for then he would have done it before) but when *hee was in distresse*, when hee was in extremity, then hee fled to it, and therefore you know what successe hee had by it, it saved not his life. So we goe not to prayer for devotion, that is, out of love to God, to doe him that service; but (for the most part) wee do it out of selfe love, when we are in extremity or distresse, wee passe the acceptable times he requires, and we goe to him in a time of our owne: For there is Gods time, and there is our owne time; Gods time is to come to him when wee may do him service in our youth, in our strength in the flower of our graces: Our time is to goe to him when we need him: Will not a friend say (when we never come to him, but when we have extreame need of him) why do you come now? you were not wont to visit me before, this is not out of love to me: Even the very same answer the Lord giveth; *Goe to your Idols* (saith he) *those that you served in the time of peace, and see if they can helpe you.* Iudg. 10. 14.

The fourth and last condition is, That wee referre the *time*, the *manner*, the *measure of granting our petitions to the Lord.* That is, we must not thinke to be our owne carvers, to thinke if it be not granted in such a manner, such a measure, or such a time, presently the Lord hath rejected our petitions; no, *he that beleeves makes no haste*: That is, he waits upon God, he stayes himselfe upon God, he is content to have it in that 4 Cond. Esay. 28. 16.

that time, in that manner and measure, as best pleaseth the Lord: For the truth is, we know not our selves what is meete for us, we are unto the Lord just as the Patient is to the Physitian. The patient is importunate with him, for such things to refresh and ease him; But the Physitian knowes what best belongs to him, and when to give him such things, in what manner, and in what measure: So the Lord knowes best what to doe: Many times hee doth the same things that we desire, though he doe it not in the same manner: Even as the physitià he quencheth often the thirst with *Berberries*, or with such kind of conserves; what though it be not with drinke, is it not all one so the thirst be quenched? Is it not all one whether a man bee hindred from striking me, or if I have a helmet to defend the blow? sometimes the Lord keepes not off the enemy; but then he gives us a helmet to keepe off those blowes, to beare those injuries and evills that are done to us: he is a wise physitian, he knowes what manner, what measure, and what time is best, therefore that must be referred to him: now these conditions being observed, you must know that this great priviledge belongs to every Christian, That whatsoever prayers he makes on earth, he is sure to bee heard in heaven, it is a wondrous priviledge, that which wee have all cause to stand amazed at, that the Lord should so farre regard the sonnes of men, to grant them such a Charter as this; no more

more but aske and have, and what ſoever you pray for, it ſhall be done to you. But a man is ready to ſay ſecretly in his heart when he heares it, This is too good to be true, That whatſoever I aske, I ſhall have. My Beloved, I confeſſe, it is a hard thing to beleeve it as wee ought to doe: and therefore before we come to apply this, we will ſpend a little time in endevouring to convince you of the truth of it, that you may not doubt of it, that what prayers you make to the Lord hee is ready to heare them.

Firſt, conſider that whatſoever prayer you make, he takes notice of it, he obſervs every petition, there is not one petitiō that you make to him at any time, but he lookes upon it, he ſees what the prayer is. And this thing although you thinke it common, (and who is there that know not this?) yet (my beloved) to beleeve this, to thinke that God is preſent where I make my prayer to him, to thinke he ſtands and heares it, even as I ſpeake to a man that ſtands and heares me, and underſtands what I ſay to him; This is a great helpe to us. That this is true, ſee in 4. *Eph. 6. Hee is in all, and through all, and over all*, That is, the Lord is in every man, hee paſſeth through every thing, *his eyes runne through the earth*, and he is over all, looking what *ſecrets are in mans heart*, what *thoughts*; *yea before hee thinkes them he knowes them*, becauſe hee ſeeth them in their cauſes: Hee that is in a man, that lookes in all the ſecret corners of the heart, hee

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2 Chron. 16. 9.
Pſal. 44. 21.
Pſal. 139. 23.

must needs see what thoughts he hath, what petitions hee putteth up secretly, even then when his mouth speakes not. And lest that should not be enough, saith hee, *He is over all*; you know one that stands on high, and lookes over all that is below, hee easily can see whatsoever is done; So the Lord, he is in all, he is through all, he is over al. But this is enough for that; only I would have you remember, that he takes notice of all, he knowes thy prayers.

Quest. But you will say; I doubt not of that, I make no question but he heares me, and understands me well enough: but how shal I know that he is willing to grant the thing I pray for?

Answ. You shall see these 2 Reasons, in the 7. *Mat.* where our Saviour urgeth this very point, that we have now in hand, from the 7. *verse* downeward; *Aske* (saith he) *and you shall have; seeke, and you shall find; knock, and it shall be opened unto you*; here is the promise. *For* (he backs it with these 2. Reasons) *Everyone that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened unto him*: As if he should say; ye have this reason for it, why you should beleeve it, that it is no more but aske and have; for (saith he) all that ever asked have obtained; all that ever have sought, have found; all that ever have knocked, it hath beene opened unto them. That is, looke through the whole book of God, & see what prayers ever have beene made to him, and you shall finde, that there is not a prayer menti-

oned

oned in all the Scriptures. but it hath beene heard. Now when we have ſuch a cloud of witneſſes, it is a ſtrong reaſon, when it is ſaid to us that there were never any prayed but were heard.

Why, you will ſay, There were many prayed that were not heard; Did not *David* pray for his Childe, and was not heard? Did not *Paul* pray to be delivered from ſuch a temptation, and was not heard? *Queſt.*

My Beloved, Its true, they were not heard for the particular, but yet I dare be bold to ſay, that *David* was heard at that time, though (I ſay) not in the particular; for though his Childe was taken away, yet you may ſee the Lord gave him a Childe of the ſame woman, with much more advantage; he gave him a Childe that was legitimate, which this was not: he gave him a Childe that exceeded for wiſedome, *Salomon* was the Child that he had: So that the Lord did heare him, and gave him this anſwer, as if he had ſaid to him, *David* I have heard thee, I know that thou art exceeding importunate; thou ſhalt not have this, but thou ſhalt have another Childe which ſhall be better. And ſo he ſaith unto *Paul* 2 *Cor.* 12. Chriſt reveals this unto him; *Paul* (ſaith he) though I grant thee not this particular requeſt, in the manner that thou wouldeſt have me, (*To take away the pricke of the fleſh which thou art troubled with*) thou ſhalt bee a greater gainer by it, thou hadſt better have it than want it; whē *Anſw.*

Paul underſtood that it was a medicine, and not a poyſon as hee tooke it to be, hee was content and reſolved in it; And a man reſolveth not except he be a gainer. He ſaw that *Gods power was manifeſt in his weakeneſſe*, and hee ſaw himſelfe humbled by it; and when he ſaw that God gained glory and himſelfe humiliation by it, he was content to be denyed in it; So I ſay, whoſoever asketh findeth, you ſhall never finde any example but that whoſoever ſought to the Lord as he ought, he was certainely heard, or elſe he had ſomewhat that was better granted to him inſtead of it. And this is the firſt reaſon that is uſed heere. The ſecond reaſon is this; *What man among you, if his Son aske bread, will give him a ſtone; or if he aske a fiſh, will give him a ſerpent? if you then that are evill, know how to give good things to your children, how much more ſhal your heavenly Father give good things to them which aske him?* (ſaith hee) you bee not able to perſwade your ſelves of this truth, becauſe you know not the Father, for he dwells in light inacceſſable, you are not acquainted with him, ſaith our Saviour: I will helpe you out with an argument that you better underſtand; even upon earth (ſaith he) take but a father here, a father that is ill (but the Lord is full of goodnes; fathers have but a drop, but a ſparke of mercy in them, whereas the Lord is full of mercy, as the Lord is ful of light, he is the God of all comfort;) Yet, (ſaith hee) this father (when his ſonne comes to aske him bread) he

Math. 7. 9. 10. 11.

he is ready to give it him, he is full of cōpaſſion and tendernes toward him; doe you not thinke that our heavenly Father is as true a father as he, that hee loves you as well as he whoſe compaſſion and pitty is much greater? doe you not thinke hee is ready to heare his Children when they call upon him? O this is a ſtrong and unanſwerable Reaſon, and this you ſee is backed in 16 *Ioh.* 27. you ſee there the love of the Father how it is expreſſed to us; *I ſay not unto you that I will aske the father* (ſaith he) *the father himſelfe loves you*; Marke, as if he ſhould have ſaid, let this be one ground to you to think your petitions ſhall be granted, and that they are not onely granted for my ſake, for (ſaith hee) the Father himſelfe loveth you, and hath a great affection to you, that is in naturall parents, there is a naturall affection to their Children; So if I were not immediatly to preſent your petitions (though that be not excluded) yet (ſaith hee) the Father hath ſuch an affection to you, that he cannot chooſe but heare you; *I ſay not* (ſaith he) *that I will aske the father, for the father himſelfe loves you.* So that this is the ſecond reaſon which this promiſe is there backed with, the love of the father, That hee cannot find in his heart to deny us, even for that affection that he beareth to us. Wee will adde a third Reaſon that wee meet here in the ſame *Chap.* 16. *Iohn*, 23. *In that day you ſhall aske in my name: verily, verily, I ſay unto you, yee ſhall aske the father in my name, and he will give it you;*

It is brought in upon this occasion, when our Saviour Christ was to goe from his Disciples, they were ready to complaine, as we see in the verses before, they were ready to say with themselves, alas, what shall wee doe when our Master shall be tooke from our head? Our Saviour answers them, you shall doe well enough, doubt you not, for though I be not with you, yet (saith he) go to the father in my name, and whatsoever you aske of him, you shall have it: So that hee answers that objection, when a man is ready to say:

Quest. Its true, I know that a father is exceeding loving to his Children: But it may be, my carriage hath not beene such, I am full of infirmities, I have much in me that may turne the love and affection of my Father from me.

Answ. Put the case you have, yet Christ adds this for your comfort; If (saith he) the Father will not doe it for your sake, yet doubt you not, if you aske in my name, he will doe it; doe we not see it usuall among men, That one that is a meere stranger to another, if hee get a letter from a friend, he thinkes to prevaile; and he doth so, because though it bee not done for his sake (it may be hee is a stranger, one that deserved nothing at his hands) yet such a friend may deserve much: And when we goe to God in the name of Christ, this answers all the objections whatsoever you can say against your selves, it is all satisfied in this: I goe in his name, I am sure he hath sup-

ſupply, I am ſure hee is no ſtranger, I know hee hath deſerved it, &c. Laſt of all, as he loves us, and becauſe we aske in the name of Chriſt, is ready to heare us: we will adde this, that he is ready to heare us for his owne ſake, *hee is a God hearing prayer*, ſaith the *Pſalmiſt, that al fleſh might come to him*, even for this cauſe he heares, that men may be encouraged to come and ſeeke to him; for if the Lord ſhould not heare, then no fleſh would come unto him; that is, men would have no encouragement, no helpe; therefore he ſaith, he is a *God hearing prayer*, doubt ye not, hee will doe it for this purpoſe, that hee might have men to worſhip him, that men might come and ſeeke unto him. Beſides that, hee ſhall be glorified, *Thou ſhalt call upon me in the day of trouble, I will heare thee, and thou ſhalt glorifie mee*; now the Lord is deſirous of glory; it was the end for which he made the world. But in not hearing our prayer, hee loſeth this glory; by hearing our requeſts, the more wee are heard, the more glory and praiſe we render unto him. Like wiſe he doth it for the Spectators ſake; *Moyſes* often preſenteth that Reaſon, *Lord doe it, What will the Heathen ſay? and leſt thy name be polluted among them, they will ſay thou haſt brought out a people, and waſt not able to deliver them.* So *David* often, there are many inſtances in that; I ſay, for the lookers on ſake he is ready to doe it. All this is enough to perſwade our hearts, that hee is ready to heare us, that when prayers are made

Pſal. 65, 2.

Pſal, 50. 15,

Exod, 32. 12. 13.

to him on earth, (So the conditions be obſerved) they are ſurely heard in heaven.

Vſe. 1. Now to apply this: Firſt, if the Lord bee ſo ready to heare, then this ſhould teach us to bee more fervent in this duty of prayer than commonly we are; for to what end are ſuch promiſes as this, but to encourage us to do our duties? when wee heare that prayer is of ſo much efficacy, that it prevailes with the Lord for any thing, ſhall we ſuffer it to lye by (as it were) and not make uſe of it? If a drug, or a pretious balme were commended to us, and it were told us, that if wee made uſe of it, it would heale any wound, it will heale any ſickenes, and this and this vertue it hath: Will a wiſe man ſuffer it to lye by him, will he not uſe it, and ſee what vertue it hath? And when it is ſaid unto us, that praier is thus prevalent with the Lord, that it is thus potent, that it is thus able to prevaile with him for any thing, ſhall wee not make uſe of it, when we are in any diſtreſſe, when wee need any thing: when we have any diſeaſe, either of ſoule or body to heale? Let us flye to this refuge that himſelfe hath appointed. If a King of the earth ſhould ſay to a man, I will be ready to doe thee a good turne, make uſe of me when thou haſt occaſion; he would be ready enough to do it. Now when the Lord of heaven ſaith, aske what you will at my hands, and I will doe it; ſhall we not ſeeke to him, and make uſe of ſuch a promiſe as this? Beloved we are too backward in this; we ſhould

ſhould be more aboundant in this duty than we are, we ſhould make more account of it. For whatſoever the caſe be, if you doe but ſeeke to the Lord, if thou doeſt but ſet downe thy reſolution with thy ſelfe: Well, I ſee it is a thing (if I looke upon the creature and the meanes) I have little hope of, but the Lord is able to doe it; and therefore I will goe to him, I will weary him, and I will not give him over, I will not give him nor my ſelfe any reſt, till I have obtained it: I ſay it is impoſſible thou ſhouldeſt faile in ſuch a caſe. Onely remember to be importunate, for an importunate ſuiter hee cannot deny. You know the *parable of the unjuſt Iudge*. You know alſo the *parable of the man that is in bed with his children; when the widdow was importunate*, when ſhe knockt and would give him no reſt, he gives her redreſſe; the other riſeth and giveth his friend *as many loves as he will*, ſaith the Text; yea *though ſhe were not his friend*; (for this is the meaning of it:) If, ſaith he, the Lord had not much love to you, if hee had not ſuch an affection, if you did not come to him in the name of Chriſt whom hee loves, in whom he is ready to grant whatſoever you aske, if hee were not a friend to you; yet for your very importunity, he is ready to do it. As the unjuſt Iudge (for that is the ſcope of the parable) hee had no minde to grant the widdowes requeſt, hee had no Iuſtice in him to move him, he had no mercy nor compaſſion, yet for very importunity he graunted it.

Luk. 18, 2, 3, 4.
Luk. 11. 7.

Re-

Remember and obſerve the condition, for this is commonly a fault among us; when we goe to prayer, we thinke that the very putting up of the prayer will doe it. No, there is more required than ſo. As it is the error of the Country people, when they heare ſay, that ſuch an herbe is good for ſuch a diſeaſe, they are ready to thinke, that (howſoever it be tooke or applyed) it will heale the diſeaſe; No, it muſt be applyed in ſuch a manner, it muſt bee uſed in ſuch a faſhion. So it is with prayer, you muſt not onely doe the duty (and therefore when wee exhort you to it, not onely to call upon God, for men are ready enough to doe that, eſpecially in the time of diſtreſſe,) but with theſe conditions I have named. You know *Gehazi* when hee had got the ſtaffe of *Eliſha*, hee went to the Child, but it was not the ſtaffe that could raiſe the child from death to life, there was ſomething more required. So in prayer, it is not meere prayer that will doe it, there is ſomething elſe, there muſt be other conditions that muſt bee obſerved. For wee are wont to doe with it, as thoſe Conjurers were wont to doe with the name of Ieſus; they thought if they uſed the name of Ieſus, it was enough: but yee know what anſwer the Spirit gives them, *Ieſus we know, and Paul we know, but who are yee?* So I ſay, we are wont to doe in this caſe, we thinke it is enough to make our requeſt, and that is all. No, there is ſomewhat more required, you muſt make your requeſt

2 King. 4, 29. 31

Act. 19, 15.

quest in such a manner as ye ought. Then I adde this further, that when thou makest them in such a manner, yet thou must not thinke to be heard for thy praiers sake: that is another thing we are apt to faile in. When wee have made fervent prayers, and have beene importunate with the Lord, wee thinke now surely we shall not faile. No, you must know this, the promise is not made to the prayer, but to the person praying. You shall not finde throughout the whole scripture, that any promise is made thus, because wee pray fervently wee shall be heard: but it is made to the person praying, the prayer is but the instrument, but the meanes by which the blessing is conveyed to us, is a meanes without which the Lord will not doe it, for the promise is made to the party. A cold prayer (so there be no neglect in it, so a man seeke the Lord, and pray as well as hee can,) it will prevaile sometimes as well as a fervent prayer: Who indites the petition, who makes the prayer fervent? Surely not thy selfe, but the *Holy Ghost: he makes request in us*, sometimes hee makes thee more fervent, hee enlargeth the heart more: sometimes againe the heart is more straitned in the performance of this duty: but both may come from the same Spirit. Not but that wee have cause of much comfort, when wee are able to pray fervently, for this is a ground of our comfort, that when we pray fervently, it is an argument that the *Holy Ghost* dwels in our hearts, and that

Rom. 8, 26, 27.

that our prayers are dictated by him; it is an argument, that our prayers come from a holy fire within. And therefore fervent prayer may give us hope of being heard, but yet it is not meerely the prayer, but because it is an evidence that it comes from a right principle, that it comes from the regenerate part, and is made by the assistance of the *Holy Ghost* it is not the very fervency that prevailes. And therefore when you heare this, that the Lord is ready to heare, I say make that use of it, bee fervent in this duty, remember the conditions: and yet withall know, that you are not heard for the very prayers sake, but for Iesus Christ his sake. He makes every praier acceptable, hee mingles them with his sweete odours.

Object. And if you object, O but I am a man full of infirmities.

Answ Iam.5.17. You know how it is answered in the Fift of *Iames*, (saith he) *Eliah* when hee was heard, *he was a man*, and a man *subject to passions*, & to the *like passions that wee are*: As if he should say, do not thinke that *Eliah* was therefore heard, because hee was an extraordinary *Prophet*, for it was because the Lord had made a promise to him, and hee comes and urges that promise to the Lord, and therefore the Lord heard him. So (saith hee) should every one of you, if you have the promise, you may goe aud urge it, as wel as *Eliah* did: though you be subject to many infirmities, *Eliah* was even so. You know there

are

are infirmities and passions expressed in the Scriptures that he was subject to. And this is the first use we are to make of it, to be frequent and fervent in this duty, since wee have such a promise.

Secondly, if wee have such a promise, then wee should learne hence (when we have put up our prayers at any time) to make more account of them than we doe: for the truth is, that we pray for the most part for fashion sake, many a man saith thus with himselfe: I will seeke the Lord, if it doe me no good, it will doe no hurt; but if wee made that account of our prayers as we should, we would performe this duty in another manner; but we doe not make that account of them as wee ought. Wee thinke not with our selves that the prayers that wee make are surely heard: ther be many evidences of it; what is the reason, that when wee seeke the Lord, we doe it so remisly that wee have scarce leasure to make an end of our prayers: we are so ready to hasten and goe about other businesse, wee are ready to turne every stone, to use all meanes to seeke the creatures with all diligence: but who prayes to the Lord as he ought, to worke his heart to such a fervent performance of that duty as hee should? men have scarcely leasure, for it is usuall with them when they have businesse to doe, and enterprises to bring to passe, they are exceeding diligent to use all meanes; and yet are remisse in the chiefe: what is the reason els, that we

Vse. 2.

wee ſee the doores of Princes and great men ſo full of ſuiters, though there bee porters ſet on purpoſe to drive them away; but the gates of heaven are ſo empty? It is indeed becauſe wee doe not beleeve our prayers are heard, wee do but make our prayers for faſhion. What is the reaſon likewiſe, that we uſe prayer in the time of diſtreſſe (if it will be an effectuall meanes to helpe us, when all other meanes faile,) why uſe we it not before? But that is an argument that wee truſt not to it, ſeeing we uſe it, onely in the time of extremity: for if it be not effectuall, why do we uſe it then? If it be effectuall, why do not wee uſe it till that accident? Therefore this uſe wee muſt further make, when wee heare that the Lord heares our prayers, to make more account of them than wee do, to thinke that our prayers when they are put up to the Lord ſhal be heard. Say thus with thy ſelfe, Well, now I have prayed, and I expect that the thing ſhould be granted that I have prayer for, when I ſeeke to the Lord. It's true, I deny not but wee muſt uſe the meanes too, wee muſt lay the hands upon the plough, and yet pray; both ought to be done, as ſometimes we uſe two friends, but we truſt one; wee uſe two Phyſitians, but we put confidence in one of them: In like manner wee muſt both pray and uſe the meanes, but ſo as wee put our chiefe truſt in prayer, it is not meanes that will doe it. But the truth is, wee doe the quite contrary: It may be, we pray and uſe the meanes, but

but wee truſt the meanes, and not the prayer: that is a common and a great fault among us, it is a peece of Atheiſme, for men to thinke the Lord regards their prayers, no more than hee regards the bleating of ſheepe or the lowing of oxen, to thinke he heeds them not. And its a great part of faith to thinke that the Lord harkens to them and regards them, as certainely he doth.

Object. But you will ſay, I have prayed, and am not heard, and have ſought to the Lord, and have found no anſwer.

Anſw. Well, it may be thou haſt not for the preſent, but haſt thou ſtayed the Lords leaſure? (for that is to be conſidered in this caſe,) ſometimes the Lord comes quickly, he gives a quick anſwer to our requeſts; ſomtimes he ſtaies longer: But this is our comfort, that when the returne is longer, the gaine is the greater: as we ſee in trades, ſome trades have their returne very quicke, it may be the tradeſmens money is returned every weeke, but then their gaine is ſo much the lighter; but when their returne is ſlower, as is your great merchants, when it ſtayes three or foure yeares, wee ſee the ſhips come home laden, bringing ſo much the more: So (for the moſt part) when our prayers do ſtay long, they returne with the greater bleſſings, they returne loaden with rich cõmodities. Let this be an encouragement to us Though I ſtay, the Lord will grant it; and thinke not with thy ſelfe, I made ſuch a prayer long agoe,

agoe, I found no fruit of it; for be ſure, the Lord remembreth thy prayer, though thou haſt forgotten it, the prayers that thou madeſt a good many yeares agoe, may doe thee good many yeares hence. May not a man pray to have his Child ſanctified, to have him brought to better order? It may be hee lives many yeares, and ſees no ſuch thing, yet in the end, the prayer may be effectuall: So likewiſe it may be in many caſes, you ſee there are many examples for it: *Abraham* prayed, he ſtayed long; but you ſee it was a great bleſſing that he had, when he prayed for a Sonne, you know what a Sonne hee was, he was a Sonne of the promiſe, in whom all the nations of the earth were bleſſed. So *David* when the Lord promiſed him a kingdome, hee ſtaied long for it: Many ſuch examples there are. Therefore comfort thy ſelfe with this: though I ſtay long, this is my hope, this is my encouragement, that ſuſtaines me, If I ſeeke the Lord, and waite upon him, Hee will come with a great bleſſing, the gaine ſhall bee heavier and greater, though the returne be not ſo quicke and ſudden.

Vſe 3. Laſt of all, when you heare ſuch a promiſe as this, That whatſoever you aske you ſhall bee heard in it; you ſhall hence learne, to ſpend ſome time in the meditation of this great priviledge that the Saints have, and none but they; This I propound to every mans conſideration; that thoſe that are not Chriſtians, that is, thoſe that are not regenerate, may know what they

loſe

loſe by it; and thoſe that are, may underſtand the happines of their condition, that they may learne to magnify it, and to bleſſe themſelves in that condition, that they have ſuch a great priviledge as this: It is no more but aske and have, therefore that which in the third place I exhort you to, is this, namely to ſpend time in the meditation of it, to conſider what a great advantage it is; *David* cannot ſatisfie himſelfe enough in it: In 18. and 116. *Pſalmes*; *Lord I love thee dearely*: hee cannot prayſe enough, and why? *I ſought to thee in diſtreſſe, & thou heardeſt me; I called upon thee, and thou inclinedſt thine eare to my praier.* I ſay, conſider this mercy as you ought to doe, it is part of the thankes we owe to the Lord for ſo an exceeding priviledge, That whatſoever our caſe bee, it is no more, but put up our requeſts, and wee ſhall bee heard. When there was a ſpeech among ſome holy men (as you know that man that was named in the ſtory;) what was the beſt trade, he anſwered, Beggerie; It is the hardeſt, and it is the richeſt trade. Now he underſtands it not, of common beggery (for this is the pooreſt and eaſieſt trade, that condition he puts in) but (ſaith hee) I underſtand it of a prayer to God, that kind of beggery I meane; which as it is the hardeſt, nothing more hard than to pray to God as wee ought, ſo withall there is this comfort in it, it is the richeſt trade of all others; there is no way to inrich our ſelves ſo much, with all the promiſes that belong ei-

ther to this life, or to that which is to come: Even as you ſee among men, a Courtier, a Favorite in the Court, gets more by one ſuite, (it may be,) than a Tradeſman, or Merchant, or husband man gets with twenty yeares labour, though he takes much paines; for one requeſt may bring more profit, may make a Courtier richer than ſo many yeares labour and paines: So in like caſe a faithfull prayer, put up to God, may more prevaile with him, wee may obtaine more at his hands by it, than by many yeares labour, or uſing many meanes; and therefore it is a rich trade, and great priviledge, a priviledge that we cannot thinke enough of, that wee cannot eſteeme enough. You have heard of a noble man in this Kingdome, that had a Ring given him by the *Queene*, with this promiſe: that if he ſent that Ring to her, at any time when he was in diſtres, ſhe would remember him and deliver him; This was a great priviledge from a Prince, and yet you ſee, what that was ſubject unto; he might be in ſuch a diſtreſſe, when neither King not Queene could be able to helpe him; or though they were able, (as ſhee was in that caſe) yet it might be ſent, & not delivered: Now then conſider what the Lord doth to us. Hee hath given us this priviledge, he hath given us prayer, as it were this Ring, he hath given us that to uſe, and tells us whatſoever our caſe is, whatſoever wee are, whatſoever we ſtand in need of, whatſoever diſtreſſe wee are in, doe but ſend this up to me, (ſaith

(ſaith hee) do but deliver that meſſage up to me of prayer, and I will bee ſure to relieve you. Now certainely what caſe ſoever wee are in, when we ſend up this, it is ſure to be conveyed, wherſoever we are: Againe, whatſoever our caſe is, we ſend it to one that is able to helpe us, which a Prince many times is not able to doe. This benefit we have by prayer: That whatſoever we aske at the Lords hands, wee ſhall have it. Now conſider this great advantage which you have; It is expreſſed 4 *Phil.* in theſe words, *Be in nothing carefull* (ſaith the Apoſtle:) And that you may ſee wee have ground for this generality, *In nothing bee carefull, but in all things make your requeſts knowne unto God.* That is, whatſoever your caſe bee, I make no exception at all, but whatſoever you ſtand in neede of, whether it concernes your ſoules or your bodies, your name or your eſtate; yet be in nothing carefull. This is a great matter: There is none amongſt you that heares me now, but ſometime or other hee is carefull of ſomething or other, for which he is ſolicitous: Now when a man hears ſuch a voyce from heaven, that the Lord himſelfe ſaith to us, Bee carefull for nothing, doe no more but make your requeſt knowne, it is well enough, I will ſurely heare in heaven, and grant it; It is a great comfort. Beloved, comfort your ſelves with [illegible]ſe words, and thinke this with your ſelves, the[illegible] this is that Charter, & great Grant that the [illegible] hath given you, and to none but you, that

what prayers you make to him, hee heareth you.

Quest. But it will be objected, why is this said so generally? That wee must in nothing be carefull, but in all things make our request knowns? For then if a man were but a poore man, it is but going to the Lord, and asking riches, and hee shall have them; If a man were sicke of an incurable disease, it were no more but going to the Lord, and hee should be sure to be recovered; If a man hath an enterprise to bring to passe, it is no more but goe to him, and it shall be done: what is the reason then, that godly and holy men have not these things granted to them?

Answ. To this I answer, you must understand it with this condition, even as it is with a Father (I will prove it to you by that,) suppose he should say to his sonne, I will deny thee nothing, whatsoever I have, I will deny thee nothing but thou shalt have part in it; Though he say no more, yet we understand it with these conditions.

1 First, that if his Childe shal aske him for that, that is not good for him, or if the child should refuse to have that done, or pray his Father and say, I beseech you doe it not, when the Father knowes it is good: here the Father is not bound hee thinkes: as for example, if a Father sees his childe needes Physick, it may be, the child finds it bitter, and therefore is exceeding loath to take it, it makes him sicke, and is irkesome unto him, so that hee earnestly desires his Father that hee may

may be excuſed, that he might be freed from it; In this Caſe, the father will not heare him, for hee knowes the Child is but miſtaken. On the other ſide; if the Child aske ſomething that is very hurtfull, if he aske for wine in a feaver, the Father denyes it him; No, (ſaith hee) you are miſtaken, I know your deſire is that you might have health and recover, and this I know will hurt you, though you know it not; This the Father underſtands, and therefore he putsin that condition. So when the Lord ſaith, *In nothing be carefull, but in all things make your requeſts knowne*: If you miſtake the matter at any time, and your prayer ſhall not bee the dictate of the Spirit, (ſo that yee alway make requeſt according to his will) but the dictate of your owne hearts, and ſhall bee the expreſſion of your naturall Spirit, and not the Lords Spirit: In this caſe there is no promiſe of being heard, and yet the Lord makes his Word good, Be in nothing carefull, but in all things make your requeſts knowne.

Secondly, a Father when he ſaith to his Child, 2
I will deny you nothing, but you ſhall have part in all that I have, yet the Child may carry himſelfe ſo, that the Father, upon ſuch an occaſion may deny him, and bee ready to ſay unto him; Well, if you had followed your Booke, if you had not runne into ſuch diſorders, if you had not bin negligent to doe what I gave you in charge, I would have done it: In this caſe, the

Father withholds the blessing that hee will bestow upon his Child; not because he is unwilling to bestow it, but because he would thus nurture his Child, he useth it as a meanes to bring him to order: So the Lord saith to *Moyses*, That because he had spoken unadvisedly, because he had not honoured him before the people, at those waters, *the waters of strife*, therefore the Lord tels him by the Prophet, *he should not goe into the good land*: And so he tels *David*, that because *he had sinned against him, hee would not give him the life of the Child*: So the Lord saith to us sometimes; I will not grant you this request; for though I bee willing to grant it, yet this is one part of the discipline and nurture that I use to my Children, That such a particular request, I will deny you for such an offence; as *worshipping of Idols, &c*. Beloved this is not a generall deny-all, & this is not for our disadvantage, but it is a helpe to us, it makes us better, that sometime we should be denyed: knowing hereby that it is denied to us for our sinne, that we may learne to come to the Lord, and renew our repentance, and to take that away, that we may come to prevaile in our prayers with him.

Numb.20.21. Psal.106.32, 33.

2 Sam.12.14

3 Thirdly, when a Father is willing to grant it, yet hee will thus say to his Child, Though I be willing to doe what you aske at my hands, yet I will not have you aske it rudely, I will have you aske it in a good manner, and a good Fashion, (For when wee come to call upon God,

and

& come in an unreverent manner, in ſuch a caſe the Lord heares not.) Or againe, hee will ſay to his child; I am ready to heare you, but you muſt not aske in a negligent manner, as if you cared not whether you had it or no: So the Lord faith to us; I wil have you to pray fervently, you ſhall aske it, as that which you prize. Againe he will ſay to his child: I am willing to beſtow this upon you, but I do not give you this mony, to ſpend it amiſſe, to play it away, to ſpend it in trifles, and geugawes, that will do you no good: So faith the Lord, I am willing to give you riches, *but not to beſtow upon your luſts.* Thus ſpeakes the father to his child, when hee comes to aske, hee tels him hee muſt come in ſuch a manner as becomes a child, hee muſt ſpeake to him as to a Father, he muſt ſpeake with confidence to receive it: So alſo the Lord tels us, *wee muſt come in faith*; So that (in a word) this is to be remembred; That though the Lord promiſe, that hee will give whatſoever we aske, and bids us, In nothing be carefull, but make our requeſts knowne; yet notwithſtanding this, hee would have us to underſtand that our requeſts be made in ſuch a manner as they ought to bee. Laſt of all, it may be the Father is willing to doe it; but hee makes a little pauſe, hee will not give it preſently, and ſuddenly to his child, though he purpoſe to beſtow it upon him, that he may come by it with difficulty; So the Lord uſeth to with-hold his bleſſings many times, that his child

Iam. 4.3.

Iam. 1.6.

childe might be exercised in prayer, and seeke him the more, and likewise that he might come the hardlier by the blessing, that so hee might learne to prize it more, or else hee will be ready to doe as young heirs: As it is with some when they never know the getting of it, they spend it easily; but he that hath knowne what it is, takes more care to his estate, he lookes more diligently to it: So it would bee with us in any blessing, if wee had it with such facility as we would, we would not make much account of it; but when it comes with some hardnesse, with some difficulty, it teacheth us to set a higher price on it, and so it makes us more thankefull, it teacheth us to give more praise and glory to the Lord. There are many that have had a sicknesse long, and have obtained health with much prayer, and much contention, and therefore they learne to prize it more, than another that obtaines it easily. And thus it is in every like case. So when you heare this great priviledge: that it is no more, but, *aske and have*: and, *be in nothing carefull, but in every thing make your requests knowne*: yet (I say) these conditions must needs be inserted, these are such as must be included. But these considered, remember this priviledge, rejoyce in it, let the Lord have the praise of it, that *Whatsoever we aske according to his will, he heareth us.*

FINIS.

SINS OVERTHROW:

OR, A

GODLY AND LEARNED TREATISE

OF

Mortification,

Wherein is excellently handled;

First, the generall Doctrine of MORTIFICATION:

And then particularly, how to Mortifie

FORNICATION.
VNCLEANNES.
Evill CONCVPISCENCE.
Inordinate AFFECTION.
And COVETOVSNES.

All being the substance of severall Sermons upon

COLOS. III. V.

Mortifie therefore your Members, &c.

Delivered by that late faithful Preacher, and worthy Instrument of Gods glory,

IOHN PRESTON,

Dr. in Divinity, Chaplaine in Ordinary to his Maiesty, Master of *Emanuel* Colledge in *Cambridge*, and sometimes Preacher of *Lincolns-Inne*.

The second Edition, corrected and enlarged.

LONDON:
Printed by *I. Beale*, for *Andrew Crooke*, at the Blacke *Beare* in *Pauls* Church-yard. 1633.

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[illegible]

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[illegible]

LONDON,

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Of

Of Evill Concupiscence.

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THE DOCTRINE OF MORTIFICATION.

COLOSSIANS 3.5.

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

THis *Chapter* containeth divers exhortations unto heavenly mindednsse, by which the Apostle labors to dissuade 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 beginnes with an exhortation to seeke heavenly things; *If you be risen with Christ, seeke*

 those

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 which you are brought to affect that which is heavenly, and basely to esteeme of earthly things: therfore, *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 be 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 presseth 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 eye 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 lift is; that is, you looke for a perfection of glory with Christ,

which

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 shal we also appeare with him in glorie.* And hereupon 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 worke, yet fight still, or else you shall never attaine unto that life you hope for: So that the first geneall point hence, is this;

That the height of glory, which we expect by Christ, should cause every man to mortifie sinne. Doct. 1.

This the Apostle makes the ground of our Mortification; *If you be risen with Christ, seeke the things that are above, mortifie therefore your earthly members*; that is, except you slay sinne, that hath slaine Christ, you cannot get life with Christ: Surely then, Mortification is not as men thinke it, a needlesse worke which matters not much whether it be set upō or no, but this is mens sicknesse; for, as a man that is sicke thinkes Physicke is not needfull, because hee is not sensible of his dis-

ease, when as the Physician knowes that it is a matter of necessity, and that except hee 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 sinne is a work of necessity, whereupon standeth every mans life and salvation.

The second thing which we note, is this:

Doct. 3. *That the frame of our hearts ought to suit with those Conditions that wee receive by our union with Christ.*

And this also the Apostle makes another ground of Mortification; if you be risen with Christ, seeke 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 need follow, That the frame of your hearts must suit with your conditions; that is, you must be such as you professe your selves to be; and this cannot bee, except you mortifie sinne, all inordinate affections, all worldly lusts, 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 sinne to grace: or, it is a working a new disposition in the heart, turning it quite contrary; Or else it may bee sayd to bee

Mortification what it is.

the

the ſlaying of that evill diſpoſition of nature in us.

Now we muſt know, that howſoever mortification 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 root, 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 ſinne 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 ſlayne 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.

Simile.

Wee call Mortification a *turning of the heart*; the heart by nature is backward from God; that is, it minds

Mortification why a turning of the heart.

minds and affects nothing but that which is contrary to God, it is wholly disposed to earthly things; now 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 sinne in the soule, turning the faculties, the streame of the soule, another way: the soule was earthly disposed, the mind 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 doe deceive themselves in the matter of Mortification, who thinke that sinne is mortified when it is not; and contrariwise others thinke they have not mortified sinne, that is, they have not given a deadly wound unto sinne, 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 weake Christians.

Quest. 1. The first Question is, Whether sinne may not seeme to be mortified when it is not mortified, but onely asleepe?

Answer. When sinne seemes to be mortified, and is not.

To this I answer, That sinne may seeme to be mortified when it is not, and that in these particulars:

1. First, sinne may seeme to be mortified when the occasion is removed: As the covetous man may not be so

ſo covetous after the world as he was, becauſe he hath not ſo good an opportunity, and thereupon he may grow remiſſe, and yet this ſinne of Covetouſneſſe is not mortified; for let there be occaſion, or an opportunity offered, and you ſhall finde this ſinne as quicke and as lively in him as ever it was before; and ſo for Drunkenneſſe, or any other vice in this kinde: when the occaſion is removed, the ſinne may be removed, and yet not mortified.

Secondly, ſinne may be mortified ſeemingly, when it is not violent, but quiet; that is, when an unruly affection troubles them not, they thinke that now that ſinne 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 feeles no paine, becauſe ſleepe takes away the ſenſe of it; but when he is awake then preſently hee feeles his paine afreſh: Even ſo, when ſinne doth awake them out of ſleepe, then they ſhall finde it was not mortified, but they only aſleepe. *Sampſon, Iudg.* 16. ſo long as he was aſleepe in his ſin, thought all was well, and that his ſtrength was not gone; but when he awakes out of ſleepe, his ſinne awakes, and then with much ſorrow hee findes that his ſinne was not mortified, eſpecially when hee fell into his enemies hands. 2 *Simile.*

Thirdly, ſinne may ſeeme to be mortified when it is but removed from one ſinne unto 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 he was, and thinke with himſelfe that this his ſinne is mortified, when as indeed it is not mortified, but onely removed unto another; for now it 3

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may behee is growne ambitious, and seekes after honour, and therefore it stands not now with his reputation and credit to bee covetous: hereupon he 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 be changed, and the ſinne of the ſoule be 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, ſinne 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 reſtraning 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 be 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, hee is carefull and watchfull over his wayes and heart, as well when the Judgement is removed, as when he feeles 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 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 out when oyle is either not ſupplyed or taken away,

Simile.

way, 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 he is as well affected to sinne as ever hee was, onely the sap and strength of nature is gone; but if oyle were supplied, that is, if strength of nature would but returne, sinne would be as quick 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 bee mortified, but let those be once at their owne ruling, then it wil appeare that sinne is not mortified in them; that is, that they have not lost their swinish disposition, onely 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 she list, she wil 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 not mortified. 6 *Simile.*

The Use 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. *Vse.*

The second Question is for the comforting of weak 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? *Quest. 2.*

To this I answer, You shall know them by these rules: *Answ.* How to know when lust is mortified.

1. 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 do 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 bee good likewise: as (for instance) if the tree bee 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 generall; 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, 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;

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to which purpoſe the holy Apoſtle here bids them *Mortifie*; when he had exhorted them unto the general of mortification, then he ſubjoynes divers particulars, as, Fornication, Uncleanneſſe; 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 vaineglory: 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 bodie; 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 begins to dye; Grace will grow ſtrong, when Corruption growes 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 unleſſe grace grow, except there be a proportion betwixt the life of grace, and the death of corruption: Therefore examine your ſelves by this, whether you doe finde that you are quickned in grace, to pray, or heare, which is an excel-

lent ſigne that ſinne is mortified.

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 onely 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 hee ſinkes downe; when hee thinkes to doe the moſt harme, then hee is the moſt unable, becauſe he hath received his deadly wound, whereby hee 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 this 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 ſelves by this, whether the corruptions and ſtirrings of your hearts proceed from a mortified luſt, or no.

Simile.

Now ſeeing Mortification is ſo hard a worke, and yet a worke that of neceſſity muſt be done: Men al-

ſo

o be so hardly drawne to mortifie their lusts, which hey 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 work we will lay downe some motives to move every man to mortifie his corruptions.

Five Motives to Mortification.

The first Motive to move all men to mortifie sinne, 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 sinne 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 aud 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 runne unto sinne as they doe.

1 *Motive.*

But they will object unto mee, You are deceived, for there is pleasure in sinne: wee have found pleasure in sinne, and what will you perswade us against our knowledge? Have wee not reason to distinguish betwixt things which wee know are of a contrary nature? Will you perswade men that honie is not sweet, who have tasted of it? If you should bring a thousand arguments, they will not prevaile:

Object.

even ſo we have felt ſweetneſſe in ſinne, therefore we cannot be perſwaded to the contrary.

Anſw. To this I anſwer, That the pleaſure that is in ſinne, (if there bee 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 be-

Simile. cauſe 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, appeares, 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 dropſie may have pleaſure to drinke, but his pleaſure depends upon his diſeaſe; if the diſeaſe were removed, the pleaſure would ceaſe.

2 *Motive.* The ſecond Motive, is, Becauſe *when men goe about to ſatisfie their luſts, they goe 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 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

is like the Horseleech which the Wise-man speakes 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 sinne, 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 sinne 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 heat 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 worke, 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 lyable unto all the Judgements of God, it takes Gods speciall protection from a man, it fils the heart full of slavish feare; 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 carryeth a faire shew, it will pretend 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

3. *Motive.*

Simile.

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 unto 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 runne 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 plainly dealt withall; thereforeif men did but know this, that if they gave way vnto their lusts, they would befoole them, surely men would not bee 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 you how sinne doth couzen them, and that in these particulars:

How sinne couzens. 1 First, it makes a man a foole, by blinding the understanding; and when he is thus blinded, hee is led away to the committing of every sinne: and therfore it is said, 1 *Pet.* 1. 14. *Not fashioning your selves according to the former lusts in your ignorance*; that is, before

1 Pet. 1. 14.

you

you were inlightned, your lusts had made you fooles by taking away your understandings, and putting out the eie of your minds, but now fashion not your selvs, suffer not sin to blind you againe, seeing you now see.

Secondly, it doth couzen you by making large promises: if thou wilt be 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 sins, it will make thee as large a proffer as the devil somtime made unto Christ *Mat.4.4. All these things will I give thee, if thou wilt fall downe and worship me:* So, it may be he wil promise thee salvation and life everlasting, but he will deceive thee, for it is none of his to bestow; if hee give thee any thing, it shall be that which he promised not, and that is, in the end, horror of conscience and destruction. 2. Mat.4.4.

Thirdly, by promising to depart whensoever thou wilt have it: Oh, saith sinne, but give me entertainment for this once, be but a little covetous, a little proud or ambitious, & I wil depart whensoever thou wilt have me: But give way unto sin in this case, and thou shalt find it will deceive thee; for sinne hardens the heart, duls the senses, and makes dead the conscience, so that now it will not be an easie matter to dispossesse sinne when it hath taken possession of the soule. It is not good to let a theefe enter into the house upon such conditions, therefore the Apostle saith, *Heb.3.23. Take heed lest any of you be hardned through the deceitfulnesse of sinne*; that is, sinne will promise you this and that, but beleeve it not, it will deceive you. 3. Heb.3.13.

Fourthly, in the end when we think it should be our

friend, it will be our greatest enemy: for instead of life, it will give us death; it will witnesse against us, that weare worthy of death, because we have neglected the meanes of grace, neglected to heare, to pray, and to conferre; and what was the cause of this remissnesse but sinne, and yet it accuseth us of what it selfe was the cause. Now what greater enemy can a man possibly have than he 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 Rebell, 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 sinne to reigne in us, then we become servants of unrighteousnesse, rebells unto God, and enemies unto Christ, who love righteousnesse: 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, for unrighteousnesse 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 sinne.

Rom. 6. 19.

Motive The sixth Motive to move men to mortifie sinne, is, Because *sinne 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 doe not mortifie your lusts, you will be slaves to your lusts, they will beare rule over you;

Rom. 6. 16.

you; and miſerable will be your captivity under ſuch a treachcrous lord as ſinne 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 ſinne.

Now to make ſome uſe of it to our ſelves: The firſt consectary or uſe ſtands thus; Seeing the Apoſtle ſaith, *If you be riſen with Chriſt, then mortifie your earthly members*, therfore Mortification is a ſigne wherby you may try 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 wil be imployed in the ſlaying of ſinne. Now if Mortification be not in you, you can then claime no intereſt in Chriſt, or in his promiſes; for hee that findes 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 heart, to find 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. *Vſe 1.*

The ſecond Uſe or Conſectary, is, That ſeeing the Apoſtle ſaith, *Mortifie*; hereby aſcribing ſome power unto the *Coloſsians* to mortifie their Corruptions; as if hee ſhould ſay, You profeſſe your ſelves to bee 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 wil to doe good. Now when we ſpeake of free will, I *Vſe 2.*

doe not meane 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 hee is able to doe more than he could possibly doe 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 accompany it that in time it is quickned up unto every Christian duty.

2 Tim.1.16.

Simile.

Obiect.1. But you will say unto me, Wherein is the regenerate man able to doe more than another man, or more than he could doe?

Answ.1. To this I answer, that the regenerate man is able to doe more than hee could doe, in these two particulars:

1 The power of a regenerate man.

First, he is able to performe 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 helpe of the spirit: but he could not doe this before, neither is it in the power of an unregenerate man to doe it.

Second-

Secondly, he is able to resist any temptation or sinne, if it be not greater, or above the measure of grace that he hath received; if it be a temptation of distrust, or impatiency, 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 hee is to pray for an extraordinary helpe of the spirit: now the unregenerate man hath no power to resist sinne or temptation in this case.

But you will say againe, 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.* *Obiect.* 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 measure of grace hee 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 bee 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. *Answ.* 2.

The third consectary or use stands thus; seeing the Apostle saith, *mortifie*; that is, do not only abstain frō the *Vse* 3.

outward actions of sinne, but from the thought of the heart; for Mortification is a slaying of the evill disposition of the heart, aswell 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 abstayne from the actions of sinne, but he must abstayne 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 fils 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 an evill effect, is the greater evill; as the cause of good is greater than the effect it produceth: even so the sinne of the heart, because it is the cause of euill actions, is greater than the evil that it produceth. Then think not with yourselves, that if you abstain from the outward grosse actions of sinne, that sinne is mortified in you; but goe first unto the Cause and see whether that evill disposition of the heart be mortified, whether there be wrought in you a new disposition to good, and a withering of all inordinate affections.

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

Object. 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 bodie*: by which it appeares, that a man shall not be judged by the thoughts of his heart, but by his actions.

To

To this I answer; It is true, that men shall bee judged by their workes, 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 he knowes the minde of the flesh; that is, the actions of the unregenerate part. Now as the sap is greater in the root 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 salvation, let us labour to cut off the buds of sinne that spring from the heart. *Answ.*

The fourth Consectary, or Use, stands thus; seeing the Apostle exhorts the *Colossians* 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 wil stil 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 alrea- *Vse 4.*

No man so holy but needs Mortification.

dy

dy begunne, continue in this worke. Thus much for the uſes.

Meanes how to come to mortification.

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

Means to get a willing hart

The firſt meanes is to endevour 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 weakeneſſe of their Faith, *Matth.17. If ye have Faith as a graine of Muſtard-ſeed, yee ſhall ſay unto this mountaine, Remove, and it ſhall beeremoved.* By ſetting forth the excellency of Faith, he takes pains to worke in them a deſire of it; even ſo, if a man once can get a deſire but to have his ſinne mortified, he will preſently have it; for Chriſt hath promiſed it, *Mat. 5.9. Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied*; that is, they which hunger in generall for any part of righteouſneſſe, they ſhall be filled: therefore if we can come but to hunger, eſpecially for Mortification, which is the principall part of righteouſneſſe; I ſay, if we can but come 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 worke; *Mat.11.28. Come unto me all you that are weary and heavy laden, and I will eaſe you*: Now what will hee eaſe them of, the guilt? no: (though it bee not excluded) but principally of the com-

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 ſinne 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 ſinne, that they may be freed from the guilt; unwilling to leave the pleaſure they have in ſinne: 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 Mortification, but it is but verball, it comes not from the heart; that is, from a willing minde: therefore if thou wouldeſt have thy ſinne mortified, labour to get a willing heart. *Auguſt.*

The ſecond meanes, if you would have your ſinnes 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 attayned by induſtry, deſerves labour; that is, the excellency of it challengeth it of men: even ſo, the excellency & preciouſneſſe of this work 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 myſterie that is infolded in the Science, the grearer labour it requireth: even ſo, Mortification requireth much paines, for it diſcovereth unto us a great myſtery, the myſtery

2 Meanes, To take paines about it.

Simile.

of ſinne, and the baſeneſſe of our nature, and alſo the excellencies that are in Chriſt, both of Juſtification and remiſſion of ſinnes. And this neceſſarily flowes from the former; for if there be a willing minde 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 ayre:* that is, I take paines, but it is not in vaine; I take no more paines then 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 increaſe; and the more it increaſeth, the more worke 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 errours of certaine men.

Errors of men about mortification.

I.

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 al ſinnes 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 pils, others not with the like ſharpneſſe: againe, ſome phyſicke is for weakning, others for reſtoring the ſtrength: even ſo there are ſome ſinnes, like that devill which our Saviour ſpeakes of, that cannot be *caſt out but by faſting and prayer:* that is, they cannot be mortified without much

Simile.

paines;

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 ſubject to love ſome ſinne above another) there muſt be, for the Mortification of this, a greater labour taken then 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 ſinnes which are deere unto them.

The ſecond error, is of thoſe that thinke if they have once mortified their ſins, it is ſufficient, they need not 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 corruption 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 pump never ſo faſt, yet ſtill there is work: even ſo, the heart is a fountaine of all manner of uncleanneſſe, there is much wickedneſſe in it, therefore we 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 Candleſticke, 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 worke of Mortification doe not continue, it will ſoyle and grow filthy.

2.

Simile.

Simile.

Now in this worke of Mortification, the Papiſts ſeeme to take great pains for the mortifying of ſinne; and indeed they might ſeeme to us to be the only men that take paines for this grace, if wee did not meet

The fruitleſſe paine of the Papiſts in this point.

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 itselfe; for an outward plaister cannot possibly cure an inward disease; that is, a disease of the soule; but if the disease be inward, then the cure must bee wrought inwardly by the Spirit. Notwithstanding, I confesse there are outward meanes to be used, which may much further the worke of Mortification, but yet we must take heed of deceit that may be in them, that wee 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 outward meanes which further Mortification.

First, moderation in lawful things.

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 clothes, in recreations, and pleasures, a moderate use of a lawfull calling, and many more which may bee meanes to further this worke: but yet wee must take heed of excesse 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 cloath his body, and use recreations so farre forth as they may serve

Excesse in lawful things, dangerous.

ſerve for the good of his body; but if hee uſe theſe inordinately, that is, if he 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 farre from being meanes of Mortification, that they become utter enemies unto the worke: therefore if you would have this outward meanes an helpe to Mortification, that is, if you would have them to bridle nature, then looke that you uſe lawfull things moderately.

The ſecond outward meanes are *Vowes and Promiſes*, and theſe in themſelves ſimply are good, and may bee 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 be of indifferent things; that is, of things that be lawfull, elſe Vowes binde 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 we 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 indifferency, which may either be made or not made, or elſe they become a ſnare unto us: Again, if thou makeſt a vow in

The ſecond outward means, vowes and promiſes

Vowes when lawfull.

How to be eſteemed of and made.

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 tyes thee in a double bond, ſo the breach of it becomes a double ſinne:

3. 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 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 neceſſity 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, Avoyding occaſion to ſin.

The third outward meanes, is, *The avoyding of all occaſion to ſinne*: When a man avoyds 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 layd upon every *Nazarite, Numb.* 6.4. they muſt not onely 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 onely commanded to abſtayne from the eating of unleavened bread, but it muſt be put out of their houſes, leſt the having of it in their houſes ſhould bee an occaſion to make them

them to breake the Commandement: Thus wee ſee that the avoyding of the occaſion of ſinne, will be a meanes to keepe us from ſinne.

But ſome will ſay, I am ſtrong enough, I need not have ſuch a care to avoyd 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 a ſtrength and meaſure of faith, I need not much to ſtand upon theſe termes. *Obiect.*

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 ſpiritual ſtrength he hath, whatſoever he may ſeeme to have: therefore, doeſt thou find want of ſpirituall feare in thee, then thou mayſt 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 ſoule. 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. *Anſw.*

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 lawful- The fourth outward meanes, Faſting and Prayer.

lawfully: for what is Fasting but a curbing of the flesh, and a pulling of it downe, 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 Fasting and Prayer be 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.

3. Meanes, The assistance of the spirit.

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 sinne, and what though we take paines in the mortifying of our lusts, if the Spirit doe not accompany us, all is nothing worth; therefore if thou wouldest have this worke effectually done, thou must get the Spirit.

Object.

But this may seeme a strange thing, a thing of impossibility to get the Spirit; for you will say, How is it in our power to get the Spirit? How can we cause the Spirit to come from heaven into our hearts, seeing our Saviour saith, *Iohn 3. 8. that the wind bloweth where it lusteth*; that is, the Spirit worketh where it listeth: now if the Spirit bee the agent and worker of every grace,

grace, then how is it in our power to get him?

To this I answer, howsoever I grant that the Spirit is the agent and worker of every grace, yet I say, there may be such meanes used by us, whereby wee may obtaine the Spirit; and therefore the Apostle saith, *Rom.8.13. If you live after the flesh you shill dye, but if 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 unto us. *Answer.*

Now as there is a meanes to get the Spirit, so also there is a 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: How the Spirit may be won or lost.

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 preciousnesse 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. 1.

Secondly, if thou wouldest have the Spirit, then 2.

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 arguments, and reasons, and ocular demonstrations laid before him, whereby he is convict of the truth of them, yet knowing that they are truth, he wil notwithstanding set downe his resolution that hee will not doe it; this is to resist the Spirit: Of this resisting of the Spirit we read in *Acts* 6.10. compared with *Act.* 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: and yet for all this it is sayd, *Acts* 7.51. *Yee have alwayes 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 wil not obey. Now this is a grievous sinne; for sinnes against God and Christ shall 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.

How the Spirit is grieved.

Secondly, what is meant by grieving of the Spirit? Now a man is sayd to *grieve* the Spirit when he 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*

(saith

(ſaith hee) *no evill Communication proceed out of your mouthes*; and then preſently adjoynes, *and grieve not the Spirit*: for if you give your ſelves to corrupt Communication and rotten ſpeeches, you will grieve the Spirit, it will be a meanes of the Spirits departure: the Spirit is a cleane Spirit, and he loves a cleane habitation, a heart that hath purged it ſelfe of theſe corruptions. Therefore when you heare a man that hath rotten ſpeeches in his mouth, ſay, that man grieves the Spirit; for there is nothing ſo odious and contrary to men, as theſe are to the Spirit; and therefore if you would keepe the Spirit, then let your words be gracious, *powdred with ſalt*; that is, with the grace of the Spirit proceeding from a ſanctified heart: and as ſpeeches, ſo all evill actions, in like manner, grieve the heart.

Thirdly, what is meant by qvenching of the Spirit? A man is ſayd to *quench* the Spirit, when there is a careleſneſſe in the uſing of the meanes of grace wherby the Spirit is encreaſed; that is, when men grow careleſſe and remiſſe in the duties of Religion, either in hearing, reading, praying, or meditating. Againe, when a man doth not cheriſh every good motion of the Spirit in his heart, either to pray, or to heare, &c. but lets them lye 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.

How the Spirit is quenched.

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Thirdly, if you would get the Spirit, you muſt uſe prayer; for prayer is a ſpeciall meanes to get the Spirit; and it is the ſame means that Chriſt uſed when hee would have the holy Ghoſt for his Diſciples, hee

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prayed for him, as you may see, *Ioh.* 14.14. *I will pray the Father, and hee will send the Comforter unto you*; that is, the holy Ghost; for hee can comfort indeed, and hee is the true Comforter; and indeed there is no true Comfort but what the Spirit brings into the heart. Now that the Spirit may bee obtayned by prayer, is proved *Luk.* 11.13. where our Saviour makes it playne by way of opposition to earthly parents; *For* (saith he) *if your earthlie 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 mee that thou wilt have no deniall till I grant thee thy desire? so then if you will prevaile with God by prayer, you may obtaine the Spirit.

Luk. 11.13.

4 Meanes, To walke in the Spirit.

The fourth meanes, if you would have your sinnes mortified, is, To walke in the Spirit; that is, you must doe the actions of the new man; and therefore the Apostle saith, *Galat.* 5.16. *Walke in the Spirit*. Now here by the Spirit is not meant the holy Ghost, but the regenerate part of man; that is, the new man, whose actions are the duties of holinesse, as Prayer, hearing the Word, receiving the Sacraments, workes of Charity, either to the Church in generall, or to any particular member of it; and there must not onely bee a bare performing of them, for so an hypocrite may doe, but there must bee a de-

a delight in them; that is, it must rejoyce the soule when any opportunity is offered whereby any holy duty may bee performed. But on the contrary, when wee grow remisse in prayer, or in any other duty, the devill takes an occasion by this to force us to some sinne; hereupon wee presently yeeld, because wee want strength of grace, which by the neglect of that duty wee are weake in. Wee 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. *Similes.*

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? Again, It is said, *Ephes.* 3. 17. *that Christ may dwell 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 dwell in a rotten heart, that is impure, and not in some measure sanctified by the Spirit. 5 Meanes, Faith Acts 15.9. Ephes. 3.17.

Obiect.1. But you will say, there are divers kindes of Faith, What Faith is this then that thus purifieth the heart?

Answ.1. By Faith in this place is meant a Iustifying Faith; Faith that applyeth Christ and his righteousnesse in particular unto a mans selfe for his justification, and hereupon he is rayſed up to holineſſe, and enabled, out of love unto Christ, to mortifie sinne.

The order of Faith in the regenerate.

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 downe 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 sinne, begins to mortifie his corruptions.

Obiect.2. But you will say, How can the Spirit of Christ, which is the holy Ghost, dwell in the heart, seeing he is in heaven?

Answ.2. How Christ dwels in the heart.

Simile.

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 wee say, that the proper place of the holy Ghost is in heaven; and when we say hee 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 expels away all the

dark-

darkenesse of the minde, and makes it to looke and to see Christ in a more excellent manner than before, assuring him of perfect Justification, and remission of his sinnes.

And here the error of many is met withall, in the matter of Mortification; they will have Mortification first wrought, and then they will lay hold upon Christ for remission of sinnes. Oh, say they, if I could but finde this sinne, or that sinne mortified, then I would lay hold upon Christ, then I would beleeve; for alas, how can I looke for remission of sinnes, how dare I lay hold, or how can I lay hold upon Christ, when I finde that my corruptions have such hold on mee? 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 hee beginnes to mortifie, and to slay his corruption; for Mortification is a fruit of Faith: and therefore the Apostle saith, *Phil.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 beleeved before, and now he would have his faith appeare in the grace of Mortification, that he might sensibly feele it. And therefore, if you would have your sinnes mortified, you must by Faith draw Christ into your hearts.

Error about mortification confuted.

The sixth meanes, if you would have your sinnes 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

6 Meanes, Spirituall Joy.

to

to encreaſe ſinne: but it is not ſo; for ſpirituall Joy is a ſpeciall meanes to mortifie ſin, if we doe 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 wee know when the heart is not regenerate it is full of ſorrow, and joy in this eſtate increaſeth ſinne: But when the heart is turned from ſinne to grace, that is, heavenly diſpoſed, there is a pleaſant object repreſented unto the eye of the ſoule, as Chriſt, Juſtification, Remiſſion of ſinnes, and Reconciliation: and hence ariſeth a ſpiritual Joy 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 Joy 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 Joy which hee had in Chriſt, of Juſtification 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: Weeſee, by example, a man that is wrought upon by the Law, or the Judgements of God, may for a time leave ſome ſinne, and rejoyce in good, as *Herod heard Iohn gladly*; and yet this his joy 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

Simile.

proceed from the right root; for spirituall joy that mortifies sin, ariseth from an assuarance of remission of sins; but this ariseth from some other sinister respect, or else for feare of hell. Now that spirituall joy mortifies sinne, the Wise-man proves, *Prov.2.10.* compared with the 16. verse, *When Wisdome entreth into thy heart, and Knowledge is pleasant to thy soule, &c. it shal keep thee from the strange woman.* When *Wisdome entreth into thy heart*; that is, when the Spirit enlightens thy mind 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 spiritvall joy is an excellent meanes to Mortification.

7 Meanes, Humility.

The seventh meanes, if you would have your sinnes mortified, is, Humblenesse 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 prayers and his actions, because they proceed from a proud heart: but *hee gives grace unto 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 sinnes; Now this humblenesse of mind is a base esteeming of

Humblenesse of minde, what it is.

a mans selfe in an acknowledgement of his unworthinesse to receive any grace with an high esteeme of Gods love; which indeed may seeme to be contray to spirituall joy, but it is not so; for the more humble any man or woman is, the more spirituall joy they have: it is increased by humility, it is decreased by pride; the humble heart is alwayes the joyfullest heart; for the more grace the more humblenesse, and the more humility the more spirituall joy, for where there is a want of grace there must needs be a want of spirituall joy. Now dejection and humilitie are of a contrary nature; a man may bee cast downe, and yet not bee humble; humblenesse of mind is more inward than outward, but the other may be outward but not inward; therfore if you would have your sinnes mortified, get an humble heart: for it is said, *Psalm.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 clensed you from your rebelliousnesse against me, then I will doe this and this for you: well then, labour for humblenesse of mind, if you would have your sins mortified. Thus much of the word *Mortifie.*

Ezek.36.16.

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, wee will first speake of the generall, and then of the particulars: but first of all, because the words are hard, we will shew

ſhew y ov 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 *members* 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 aceording to the luſt of his heart, or ſet upon his pleaſure inordinately to the ſatisfying of his luſts; now theſe are baſe objects. Againe, there are other objects which in themſelves are good and may bee 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 ſeeke 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.

1 What is here meant by members.

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 bee 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 therfore the

Why called members. *Reaſ.* 1.

Apostle saith, 2 *Pet.*1.3. *According to his divine power he hath given us all things*; that is, by divine nature wee all come to the knowledge of the Faith: now that 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.

2 Pet. 1.3.

Reas. 2. 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. 3. Thirdly, they are called *members*, because they are *weapons of unrighteousnesse*, for so the Apostle cals them even as the actions of the new man are called the *weapons of righteousnesse*; 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, and seperated from the body for the good of the rest; and so it is in like manner with these, for all will joyne together for the mortifying of sin one in another. On the other side, these weapons of unrighteousnesse, they fight for one another against grace, they are careful to performe the actions of the old man, and to fulfill every lust of the flesh.

Reas. 4. Fourthly, they are called *members*, because they are as deare unto the heart, as any member is unto the body, and therfore 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 wil as hardly be seperated from it, as the neareſt & dearest member,

ber of the body: thus much of the word *member*.

Secondly, what is ment by *earthly members*? By *earthly members* is ment al earthly affections; as immoderate cares, inordinate lusts; or it is a depraved disposition of the soule, wherby it is drawn from heavenly things to earthly; that is, it is drawne from a high valuing of heavenly things to a base esteem of them, and from a base esteeming of earthly things, unto a high esteem of them; this is earthly mindednesse. But for the better explaining of this point; first, we will shew what it is to bee earthly minded: secondly, what it is to bee heavenly minded.

2. What is ment by earthly members.

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 and salvation with a carnall eye, when it is represented unto it; because it is but naturall, it is not enlightned by the Spirit; now til 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 discerne of spirituall things, yet so as but by a common illumination of the Spirit, as we call it; not as they are, but onely as he conceives of them by his naturall reason: For first, by nature a man may conceive of spirituall things, but not spiritually; for nature can goe no further than nature: now what is competible and agreeable to nature he hath a tast of, he sees things so farre as they are sutable 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

What it is to be earthly minded.

man can apply ſpiritual things by the ſenſes, but earthly things.

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 farre as they are ſweet unto nature; and 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 hart enlightned by the ſpirit: *Herod* may affect *Iohn*, and *Iohns* doctrine, but this is not bred by the ſpirit, but a carnall affection.

3. How a man may come to know ſpiritu. all things and yet not bere-newed.

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

1. 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.

2 Secondly, if hee be of a more noble ſpirit he may doe good, either for Church or Common-wealth; hee may be very liberall and bountifull unto any that ſhall ſeeke unto him in this kinde, and hereupon

may

may grow remisse after the things of this world, and so be not all so violently carried away after covetousnesse, and yet not be removed.

Thirdly, hee 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. 3.

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 Omnipotencie, Omnipresence, and the like; and hereupon he may acknowledge God to be such an one as these declare of, or elseas he hath made himselfe knowne in his Word: as we see in *Nebuchadnezar*, *Dan.* 4. 34. and yet be not renewed. 4 Dan 4. 34.

Fifthly, he may feele the sweetnesse of the promises, of remission of sinnes, 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 sinnes, hee felt sweetnesse in this; so hee was content to heare that it was not lawfull 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. 5 Mar. 6. 20.

Sixthly, hee may beleeve the resurrection to life, and hereupon rejoyce after it, because hee beleeves there is a reward laid up for the righteous with Christ 6

and

and may desire to be made partaker of it with them, and yet not be 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 or servants unto the other, and therefore have no spirituall tast to him.

The order of the faculties of the soule.

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 minde being earthly disposed, the will and affections can goe no further than the minde guides them: every faculty hath an appetite, and 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 that followes the understanding. Againe, every faculty in man hath a sense, and by that it is drawne to affect that which it chuseth, for the desire followes 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 mind affects: and thus the will and affections hanging upon the minde, it is unpossible that the wil of a man should will and affect any other thing than that which the minde is affected with.

Quest. 1.

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 seeme that a naturall man may by the light of nature come unto true knowledge?

To

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, doe savour the things of the flesh:* and, 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; hee knowes them, but not by that knowledge which is wrought by the Spirit alwaies 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 understãding, but it is not transcendent unto the rest of the faculties to transforme and enlighten them, and therfore though he have light, yet still he remains in darknesse.

Answ. 1. How a naturall man may know spirituall things.

The second thing to bee 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 and to speake of spirituall matters in a more excellent manner than ever he was: And therefore the Apostle saith, *Ephes.* 4.23. *and 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 than that which hee had by nature; the Spirit workes grace in the heart, and grace makes a light in the soule; it makes another kind of light than before; for before there was but a

What it is to be heavenly minded.

Ephes. 4.23.

naturall light, a ſight of Chriſt and ſalvation, but with a naturall eye; but now there is a ſpirituall light in his ſoule whereby he is able to ſee Chriſt in another manner, and therefore it is called the *light of the mind, the boring of the eares*, and *the opening of the eyes*; that is, there is a change & alteration wrought in him whereby he can perceive ſpirituall things; his eares are opened to heare the myſteries of ſalvation, with a minde 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 ſinnes, juſtification, and reconciliation in a more excellent manner then before; hee is, as it were, in a new world, where he ſees all things in another manner then before. Now I doe not ſay, that hee ſees new things, but old things in a new manner; hee ſaw Juſtification, Remiſſion of ſinnes, 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 ſinnes: hee had a generall truſt in Chriſt before, and he ſaw a glimpſe of him, but now hee enjoyes the full ſight of him; that is, ſuch a ſight as brings true comfort unto the ſoule. As a man that travels into a farre 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 regenerate man, hee ſaw Chriſt and the privileges that are in Chriſt before, but darkly, as it were in a Map,

Simile.

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 bee generally expounded and underſtood of the Joyes of heaven, yet, in my opinion, it is much miſtaken; for by this place is meant thoſe ſpirituall 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 a right manner: he never ſaw them in ſuch a manner as now they are ſhown unto him, he now ſees heavenly things in another manner, he ſees Juſtification in another manner then before, hee ſees remiſſion of ſinnes in another manner then before: ſo likewiſe he ſees ſinne in another hew then before; for now he ſees remiſſion of ſinnes follow them as a medicine to heale them: Againe, he ſees Juſtification and Remiſſion of ſinnes in another hew, he ſees them in an higher manner then 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 doe to the body, yet hee will nor liſten unto them becauſe he is wel and needs them not; but tell them unto a man that is ſicke and diſeaſed, he wil give a diligent eare unto them becauſe they are ſutable for his diſeaſe: ſo it is with a ſpirituall

1 Cor.2.9. opened.

Similes.

man before he be regenerate, he listens not, he regards not spirituall things; when hee heares of Justification and Remission of sinnes, hee sleightly passeth them over, because he feeleth himselfe in health, and findes 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 hee is once renewed and mortified, then hee finds these sutable to his disposition; and this is to bee 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 naturall man perceiveth not the things of the spirit*: that is, hee 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.

Quest. 2. But you may say unto mee, If a man heavenly minded may see thus farre, then when hee comes once unto this estate, he needs not seeke any further Illumination?

Answ. 2. To this I answer, that though the spirituall man bee thus minded and enlightened, yet hee 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 wee know much of heavenly things, yet it is but a part of that wee ought to know, or that wee should know: therefore wee must ever bee breeding in the Spirit, wee must bee ever growing towards perfection: now there can bee no growing till the minde bee enlightened, for this is a worke of the minde,

and

and ſo farre as the minde is enlightned, ſo farre is the will enlightened, and not onely that, but the reſt of the faculties are enlightened accordingly.

But you may againe ſay unto mee, 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 bee ſenſible of this light, becauſe many times there is ſuch rebellions in them? *Queſt. 3.*

To this I anſwer, That earthly and heavenly mindedneſſe is ſeated in the underſtanding, will, or mind 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, Iames* 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 enlightening of the reſt, but it is conveyed to the reſt by the Spirit, and ſo a man is renewed. *Anſw. 3.* *Simile.*

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

Now for the better explaining of this, wee ſhall ſhew how the underſtanding being enlightned, may doe good unto the reſt of the faculties.

1 First, the Reason or Wisdome being first enlightned, it rests not there, but flowes by a redundancie unto the other faculties, and thereupon may take away those lets and impediments unto good: as thus, Wheras ignorance or infidelitie was formerly a hinderance unto good things, making him that was ignorant uncapable of the mysteries of salvation, so that he could not beleeve 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.

2 Secondly, although the understanding cannot remove feare and anger, because they are qualities of nature, and evill dispositions of the soule, which it got by *Adams* fal; yet it may hinder the growth of them, it may

Simile. withstand the actions of them. As a Pylot 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 hee may keepe himselfe from the actions of impatient anger, and so bridle his immoderate feare, that hee may not be distracted with it.

3 Thirdly, the understanding may doe much good by instructions, when it is renewed, and therfore 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; and then contrarily informing them of grace, propoundeth heavenly objects unto them; hereupon

they

they become affected with them, and so are turned by the Reason.

Fourthly, it may doe much good by the ruling of them, for the understanding is the superior facultie of the soule, and therefore it becomes a guide 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, and 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 facultie should be subordinate unto the minde: now if there be a 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. 4

The first Use then shall be, to reprove sharply such as favour the members of this bodie, 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 with his riches, the covetousman with his covetousnesse, the proud man with his pride, and the ambitious man with his vain-glorie, when as these are their greatest enemies, howsoever they are couzened by them; but if they did but know, if they were 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 *Vse 1.*

they

they would ſtarve their bodies, ſooner thē 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 Chriſtianity, than the loving of thoſe earthly members.

I Nothing more hurtfull to man then earthly mindednesse.

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 doe not ſinne, 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 ſinne tooke away that excellency: therefore what *Iacob* ſaid of *Reuben*, *Gen.*49.4. when he had defiled his bed, *Thou haſt* (ſaith he) *taken away my excellencie*; that is, that which I outwardly reſpected moſt, may be ſaid of every luſt; for what a man keeps, that is his excellencie; the wife is the husbands excellencie, and therefore when ſhee is defiled, he hath loſt his excellencie; for as a man keepes or loſeth that outward thing which hee moſt reſpecteth, ſo he keepeth or loſeth his excellencie: The Starres that fall, when they are in the Element they ſhine and give light, and then they are ſaid to keepe their excellencie; but when they once fall then they loſe their excellency, becauſe they have loſt their light and ſplendor; ſo men are ſaid to loſe their excellencie when they give way unto their luſts.

When men are ſaid to loſe their excelleucies.

Simile.

Reaſ. 1.

And the reaſon is, firſt, becauſe when the mind affects earthly things, it mingles together two contra-

ries,

ies, Grace and Christ, with sinne and the world, and so ecclipseth the excellency of the one with the basenesse of the other: As when gold and drosse are mingled, the basenesse 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 ecclipsed: even so, when a man is earthly minded, and his affections are set upon base objects, with that enlightned knowledg he hath, he mingleth an ignoble and base object together, and so loseth the excellency of it. Now there is nothing that can make a man to lose his excellency, but sinne; for other things that happen unto a man are not able to take away his excellency, as reproches and imprisonments in the world; for a man may keep himselfe heavenly minded for all the reproches and imprisonments that hee shall meet with all, if he can keepe out sinne; all other things are unto him but as a candle in a dark night, which makes a man see his way the better; so all things in the world cannot ecclipse the grace of a Christian, but in the hardest estate hee will so keepe his heavenly mindednesse that his grace shall the more appeare.

Simile.

Sinne onely makes a man lese his excellency.

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

Reas. 2.

ſenſe, and when it is thus with him, he is drowned in ſinne: he is, in this caſe, like the Silke-worme, that never reſts turning her ſelfe in her web till at laſt ſhee deſtroy her ſelfe: ſo earthly minded men, when they are once catcht in this ſnare, they never reſt turning themſelves from one ſin unto another, till at laſt they deſtroy themſelves.

Simile.

2 Nothing ſo hatefull to God as earthly mindednes

Secondly, there is nothing more hatefull and offenſive unto God then when a man is earthly minded; for when a man is earthly minded, hee ſets up Idolatry in his heart: I ſpeake not of the bodily proſtration, howſoever in time it may be hee will be ſuch an one; but I ſpeake of covetouſneſſe, that ſpirituall Idolatry of the heart, as the Apoſtle cals it; which is when the heart is once ſotted with 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 hee is a loathſome creature, one whom God hath left to himſelfe: now God never leaves a man till 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 and ſpeciall providence, becauſe hee loathes him: And as it is with us, what a man loaths that he hates, and we 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 Adultreſſe is odious;

dious unto her husband, because her heart is drawne 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 enmitie to God?* that is, if you love the world it wil 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?

3 Nothing lesse beseemeth a professor then earthly mindednesse.

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 lye wallowing in the world, and to goe from one sinne 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 sinnes of prophane men seeme not to be useemely in regard of the persons from whence they come; for there is no

Simile.

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 sutable unto grace. For a covetous man that is profane there is no contrariety in that, it is sutable unto his disposition, but for any man that hath *tasted of heavenly mysteries*, as the Apostle saith, *Heb. 6, 6.* to fal away into a swinish disposition, as to covetousnesse, or pride, *hee shall 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 judgements; as *Salomon* in his youth how did he maintaine Religion, yet in his age how fearefully did he fall into idolatry? *Asa* being young, honors God in his youth, yet he fell away in his age, and the holy Ghost hath branded him with three fearful sins: & so *Ahaziah*, he fel away from God to idolatry, and in his sicknesse 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 wee see daily many in their youth are marvellous zealous, and pretend great love unto Religion, and yet if you marke the end of these (I speake not of all) who greater backsliders then 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* and *Peter*.

Heb. 6 6.

Difference betwixt the backsliding of an Saints, & the wicked.

But there is great difference betwixt the slacknesse of the Saints, and the wicked backsliding: the godly they

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 divell working byſome luſt upon one of the faculties. Now ſlackneſſe or coldneſſe of Gods children may ſeeme to proceed from a threefold cauſe:

A threefold cauſe of the backſliding of the godly.

Firſt,from that hollow-hartednes that is in the children of God,which like a hollow wall fals when it is ſhaken,becauſe it wasnot firm:ſo their harts being not firmlyeſtabliſhed in grace,nor rooted in the knoledge ofChriſt,when affiictions or reproches come,it ſhakes down that hold which theyſeemed to have of Chriſt. *Cauſe 1.*

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. *Cauſe 2.*

Thirdly,the laſt cauſe mayproceed from this,that he is removed from under a powerfull miniſtery which formerly he lived under,unto a careleſſe ſhepheard,or at leaſtan unprofitable one; hereupon hee may grow remiſſe and cold in the duties of Religion: but nevertheleſſe although this ariſeth from men, yet the cauſe is in themſelves; for what is the reaſon that they fall, but becauſe they find ſpiritual things dead in them,& an in-lacke of grace. Therfore I beſeech you take heed offalling away, for if a man ſhould runne in the waies *Cauſe 3.*

of holineſſe, and catch heat; that is, be enlightned, 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.

1 A caveat to thoſe that ſtand.

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 bee not deceived by them.

2 Thoſe that have fallen. Revel. 3.

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.

3. Thoſe that have not yet taſted of the ſweetneſſe of Chriſt.

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: and 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 left their ſwiniſh diſpoſition, may here be aſhamed. But it is a hard matter to perſwade the world of the truth of this point; the Miniſters may ſpeake and perſwade, but it is God that muſt change the heart, and make the man willing to have his corruptions mortified. We 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

1. Young men.

2. Old men.

have bininſtructed, and have made choice of this, and therefore are now unwilling to repent of their earthly mindedneſſe, leſt they ſhould be reputed remiſſe and weake in their judgements, & therfore now they will not change 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 inſtructer, if he doe put his Spirit into the heart, it will eaſily expell the workes of the devill, thoſe ſtrong holds that Satan hath in the heart.

Obiections of earthly mindeueſſe anſwered.

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 bee replyed, It is true, earthly things are not at all to come, for that which we 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 Joy in the holy Ghoſt is preſent, and Juſtification 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 we account it a part of wiſdome to part with a thing preſent that is of ſmal account, for hope of a better afterwards; who is there that will not part with a ſmal 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 ſaluation; therefore what if thou for-

Obiect. 1.

ſake

ſake 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 feeles, 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, bee not ledaway by it, for it is uſually a great meanes to draw our heart and affections from grace to earthly things. *Luk.* 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, *Iam.* 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 for true pleaſure; therefore 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 minds earthly things is like a man that hath a great graſpe, which cannot hold any thing more, except he 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 already of earthly things: Therefore this is a falſe reaſon that men doe object.

Difference betweene nature and ſenſe

Luk. 15. 23.

Iam. 5. 5.

Simile.

Obiect. 2. The ſecond objection is, becauſe earthly things are ſenſibly

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 ſpirituall 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 explaine 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 marter of ſenſe betweene the ſuperiour and inferiour faculties, the Schoolmen make a threefold difference. Firſt, ſay they, that ſenſe which the underſtanding or mind hath, is permanent, it laſts for ever, becauſe the things themſelves are permanent; it feeles Grace, Iuſtification, Remiſſion of ſinnes, it feeles 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

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

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with eating of honey, though it be pleasant unto the sense; a man is weary with meat, and with sleepe, with rest, and with pleasure, when as these are delights, and very pleasant in the fruition; but over much of any of these makes them a burthen: but the spirituall senses are not so, for they are endlesse; Justification, Remission of sinnes, and Reconciliation, are without end; therefore labour to finde the sweetnesse that is in God, rest not til thou get the Spirit which brings grace into the heart; and doe but talke with those that have tasted of this 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 plainly, that they seeke a Citie*, not in this world, for then they might returne, *but a heavenly place.*

Heb.11.14.

Obiect.2. The third Objection is, because of the opinion and speech of men concerning these earthly things; and this hath a great force: *Esa.6.5. Woe is me, 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 prophesie 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 errours, are alwayes drawne by fancy.

Esay 6 5.

Mat.24.11.

I To this I answer, first, you shall finde them but mouth-friends, 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 devill will

plea-

plow with our Heifer; that is, when hee will use our fancy and appetite as an instrument to draw us to sin: 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 shee is drawne 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 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 proverbe, *It is good telling of money 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 knowledge in the Word, and from it to gather a peremptory conclusion, that we will not be drawne no further than we are warranted by that: Now a man must looke that hee stand upon his owne bottome, and not wholly on another mans judgement. A man that sets himselfe upon a good ground, will stand fast when others shake and fall; now this ground is the word of God: and when wee have this ground, to resolve with *Iosua*, that whatsoever others doe, *I and my house will serve the Lord*: and peremptorily to take up the resolution of *Peter*, *Though all the world should forsake Christ, yet we will not.* I say, a peremptory will to doe good, is good; though wee have not power to effect it: but we must looke that it be upon a good ground; for wee must know that the way to heaven

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A good grōd required for doing of good

heaven is not a broad footway, 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 eare unto the opinion and speeches of the multitude. You know a man of understanding, if a child come unto him and speake of his rattles and bables, he wil not answer him, because they are too base things for him to talke about; and if hee doe speake unto him, it is because the child wants understanding to conceive of other things: so it is with carnall men, as the Apostle saith, 2 *Pet.* 2. 12. *They speake evill of those things they know not*, because they want spiritual knowledge: They are like a Countrey-man, that comes, and seeing one draw a *Geometricall* line, beginnes to wonder what it meanes, marvelling that he will spend his time in drawing of such a line, though he knowes well the use of it that drawes it; and to this purpose the Apostle saith, 1 *Pet.* 4. 4. *They marvell that we runne not with them unto the same excesse of riot*: that is, they cannot see the reason why wee should not bee as prophane as they.

Simile.

2 Pet. 2. 12.

Simile.

1 Pet. 4. 4.

Obiect. 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, and compare them with the Scriptures: for if you judge of things as the Scripture doth, it will appeare that the reason is false, but

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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 blood; that is, they will give thee no true Joy: for what joy hath the murtherer of his murther? Now the reason wherefore they cannot give true Joy, is, because they are under the faculty of joy: As the eye is weary quickly with looking on a small print, but let the print bee sutable unto it, then it will delight in it; so it is with the faculty of joy, if there were no wearinesse brought to it by them, then men would not be weary in the acquiring of them; but wee see there is such an awkwardnesse in the minds of men for the getting of them, that it weares the minde, but satisfies it not. *Ier.9.23.* saith the Prophet, *Let not the wise man glory in his wisdome, nor the strong man in his strength, nor the rich man in his riches*: that is, hee 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 hee 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 hee is the sustainer of all creatures, so likewise he is the Author of all. But if wee come to spirituall comfort, God doth not communicate it unto any creature, no creature hath part of it: The creature nourisheth us

Simile.

Ier.9.23.

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 and 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 bee 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; and therefore *David* prayed, *Turne not thy face away from thy servant:* that is, take not away my comfort. All mens comforts stand in *Gods face:* let a man bee never so rich, let him have wife and children, lands and possessions, give him what outward things you will, and what joy 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, tel 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 griefe be for a matter of sinne; but tell him of God, and his sufficiency of Christ, and of Justification, and Remission of sinnes, then hee 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

All mens comforts stand in Gods face.

Simile.

his presence shall be their greatest torments. Therefore let my advice be unto you that which the Prophet *David* gives in the like case, *Psalm. 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. Psal. 62.23.

Vse 2.

The Vse 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 them; and therefore our Saviour saith, *It is a hard thing for a rich man to enter into the kingdome 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 wil take any impression, it will be ready to receive into the soule any sin, or imbrace any object, and carry the impression of it unto action.

Why it is hard for a rich man to be saved.

Now what should move us to mortifie these earthly members? The first motive is, because if we doe not mortifie them, the Devil 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

Motives to mortifie our earthly members.

1. *Simile.*

his keeper, yet going with his chaine he will the more easily bee taken; so these earthly members are as a chaine, whereby the devill layes hold on us; therefore if you would not be taken by Satan, then mortifie these 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 deuill: 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 keeps him from God: For as one grace, truly wrought by the Spirit, makes a man righteous; so one raging sinne makes a man unrighteous. Men thinke 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 bee 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 therfore our Saviour saith, *Except bee deny himselfe, he cannot be my Disciple*, *Luk.9.23.* that is, if he cast off all selfe-love of these outward things, so as he will not set his heart immo-

One reigning sinne makes a man unrighteous.

Luk.9.23.

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 therfore 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; hee 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 hee may deny himselfe either some sinne, or else the company of wicked men, and yet when he comes but unto this, 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. *Obiect.*

First, if you would get a loathing of earthly things, the first meanes, is, to get a *sound Humiliatirn*: For what is the reason men doe so minde earthly things, and why they doe not place heavenly things before, but because they havenot felt the bitternesse of sinne. 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. *Answer.* Meanes to obtaine the loathing of earthly things 1 Humiliation. False grounds of it.

For first, it may be they are humble because of the feare of judgement that is present, or one that is likely 1.

to ensue, but not for sinne as it is displeasing to God; their heart, it may bee, is broken, but it is not made better.

2. 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.

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

Wherein true Humiliation stands.

2. Secondly, if you would get a loathing of earthly things, you must remember the *royaltie of the spirituall things*, what the excellencie of them is; they farre surpasse 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 beleeve that there were such a power in Grace, they would never be brought to minde 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 beginne to suspect that spirituall things are not the best. Now when

The royaltie of spirituall things.

Heb. 11.34.

when a Christian is thus grounded, hee is able to discerne things of a contrary nature; therefore bring them unto the triall, 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.

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 spirituall things; it will make thee careless in prayer, and other holy duties. Take heed therefore of filling thy heart with earthly things, for it wil take away the rellish 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 abundãce of riches, for they have a drawing power in them: And here what Christ spake unto 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 ye 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 rellish 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 incroach not upon the

3. A constant and diligent watch over the heart.

Rev.3.8,9.

Sabbath, ſet that apart for the inriching 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 buſineſſes which you draw upon your ſelves, by reaſon whereof ye neglect better things. It now remaines that I give you ſome meanes to get heavenly mindedneſſe.

Means to get heavenly mindedneſſe.

1 Faith.

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 waies: firſt, by promiſing things that are good; ſecondly, by threatning that which is evill. Now Faith overcomes both theſe: For,

A twofold ſnare of the world.

Firſt, the world tels thee, that if thou wilt be earthly minded, thou ſhalt get reſpect and credit, thou ſhalt get an Inheri-ance, 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 than 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 honor and thy credit, nay, thy life alſo; but Faith tels thee, that if thou beeſt earthly minded, thou ſhalt loſe thy ſpiritualll 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

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 *Humility:* this is that which the Apostle *Iames* exhorts us unto, *Iam.* 4. 8. *Cleanse your hands you sinners, and purifie your hearts you double minded*; and 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 clensed, we must be cast downe. This we may see in the parable 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 sense 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 rellish nothing but heavenly things; nothing will quench his thirst but the imputed righteousnesse of Christ. Thus you see that Humilitie is an excellent meanes unto heavenly mindednesse.

2 Humility.

Iam. 4. 8.

Simile.

3. A judgement rightly informed concerning earthly things.

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 than they deserve, and looke for that from them which they cannot afford them: therefore heare what the Preacher saith of them; *Salomon* saith, that *they are vanity and vexation of spirit*: yea, he calls all vanitie: And in another place he compares 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 Wiseman had of earthly things. And thereby we may see that they are not truly good, because they are uncertaine 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 smal 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 deserts: therefore labour for a right informed judgement.

Eccles. 1, 14.

4 The fourth meanes, if you would get heavenly mindednesse,

dednesse, 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 povertie, honor 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 good they have is put in them; therefore the Lord complaines of the people, *Ier.2.13. They have forsaken me the fountaine of living waters, and have digged to themselves Cisternes 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 Cisterne 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.

A sight into the All-sufficiency of God. Gen.17.1.

Ier.2.13.

5 A remembrance from whence we are fallen. Rev.2.5. *Simile.*

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

seth 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 hils, then at last he seeth nothing but the motion of the Seas; so there are many Christians that make a godly shew of profession of first, but by degrees they fall away, till at length they become nothing; they leave the good profession, and take up an outward professing of Christianitie, and doe all in hypocrisie: it is with these men as it is with a man that hath a Consumption in his bodie; first, he growes weake; secondly, he loseth his colour; thirdly, he loseth his rellish 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 rellish, they cannot taste wholsome Doctrine, they delight not in the pure Word; and this is dangerous, and hard to be recovered. A Consumption at first is more easily 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 hee saw in a vision; the head

Simile.

A spirituall Consumption compared to a bodily.

was

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 gold; afterwards, they grow 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 ſilver is worſe than gold; againe, they come to a degree worſe than that, like braſſe 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 keep off this ſpirituall Conſumption of thy ſoule, remember from whence thou art fallen.

Such are fitly compared to *Nebuchadnezzars* Image. Dan. 2. 32.

Having already ſhewed you the difference betweene 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 bee 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 bee an excellent meanes to perſwade men to

Motives to heavenly things.

1 Heavenly things a better object.

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 is a companion of earthly mindednes in unregenerate men; now what losse will it bee unto thee, if thou have heavenly affections for earthly? Will not a man willingly part with drosse for gold? A man that is recovered of a dropsie, what if a necessity be laid upon him to abstaine from excesse in drinking, would hee not rather willingly leave his desire, than have his disease to returne? 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? what though a necessity bee 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 heavenly mindednesse, and that it were but a change of the desire; not to their losse, but their great aduantage, surely they would not bee so backeward from getting of heavenly mindednesse: therefore labour to perswade thy heart of the truth of this grace, for this doth not so tye 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 soule in order, and it sets the body in order: now if men did but know

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the benefit of this change, they would be more easily perswaded to leave earthly mindednesse.

The second Motive, to move all men to leave earthly mindednesse, is, because *there is no sweetnesse in these earthly members*; there is an insufficiencie in them, they cannot give any true content to the heart of a man; 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. 2 No sweetnes in earthly things,

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 wil bring greater sorrow of hart, 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 heart 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 Justification, 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 bee removed, because the cause of that comfort continues. Now comfort in Christ is the true content of the soule, and therefore where Christ is by his grace in the heart, there is content. 1 Because they are mutable.

2 Because of our condition

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

1 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 many times 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 immoderately set upon, when, I say, his heart runs a whoring from God after earthly things, whether it bee 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 bee sure to meet with his *Absalom* above all the rest; if *Eli* will not correct his sonnes, but let them dishonor the worship & service of God, God wil 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 drawn away; and therefore the Apostle saith, that *he chastiseth every sonne whom he doth receive*; that is, if a man or a woman doe 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

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in these outward things by reason of that corruption that is in them.

Secondly, if they be wicked men and doe not belong unto God, yet there shal be no sweetnesse in them; for if he be not regenerate, outward things are not sanctified, & where they are not sactified uuto a man or a woman, no sweetnes 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 sick joy; for their consciences are ever accusing of them, and they are in a continual feare that they shal lose one another: therefore the Lord will be sure to afflict them, *Psa. 55. 19. the Lord will heare aad afflict these because they have no changes; therfore they feare not God:* therfore dost thou see a wicked man prosper in the world, & is not subject to such crosses & 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 damnatiõ: 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 wil not help that man. But this is not usual; for the Lord most commonly meets with them here either by afflicting of judgements upon them, or else with sudden death; but if hee doe not meet with them here, it is because their judgements may be the greater, that when they have heapt up the measure of their sin, then God wil 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 Judgement,

2. Wicked.

The nature of earthly mindednesse.

ment, it is not becauſe there is any ſlackneſſe in God, as if he did not regard them, but the Apoſtle ſaith, that tis his *Patience*, 1 *Pet.*3.20. hee takes notice of it, hee puts it upon record, he remembers it well enough, but he is a patient God; that is, he *waits* 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 doe 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 feareful Judgement of God, when God doth proceed by proſperity to deſtroy them; and it was the judgement the Lord threatned againſt the two ſonnes of *Ely*, *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 Pet 3.20.

1 Sam 3.22.

3. No ſalvation with them.

The third Motive, to move all men to leave their earthly mindedneſſe, is, becauſe if a man or woman be earthly minded, *they cannot be ſaved:* and who is there amongſt us that would not willingly bee ſaved? All men do deſire ſalvation, and yet there are but few that in truth doe 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, hee will take ſpirituall Phyſicke, the grace of the Spirit, which will throughly purge out this earthly mindedneſſe, or

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at leastwise keepe it under, that it shall not bee 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, hee 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, hee 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, hee 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 contrary unto God; therefore it is the folly of men that thinke they may retaine their earthly mindednesse, and yet serve God too; but it is unpossible to joyne 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 keepes Faith out of the soule, whether it be love of riches, or honour, or pleasure, though it bee 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 God?*

Mat 6.24.

God will have all the soule or none.

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 unpossible you should beleeve, so long as you retaine any affection of vaine-glorie. *Luk.9.23.* our Saviour gives two markes 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, disdaine, 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.

Luk.9.23. Christs two markes of a true Christian

4 It is the best part to do so.

The fourth motive 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 them, and therefore now to perswade them, is to fight against reason; which is hard to be evinced without manifest proofe: First then, we will prove it by Authoritie: Secondly, we will prove it by Reason.

Proved by 1. Authority.

Luk.10.41,42 opened.

A foure fold difference betweene earthly and heavenly things.

First, I say, we will prove heavenly mindednesse to be the better part by Authoritie 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, these cannot be gotten without great labour, it

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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 necessaries for the sustaining of nature: *Mary* shee sate downe, she was at rest, which showes 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 is the best part, because it is an easie worke. Gen. 3. 19.

Secondly, *Martha* is troubled about *many things*; 2
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 hee have riches, then he must have honor, and pleasure, and a thousand things more, and yet never come unto that which hee would bee: it may be he is rich, but he wants honour; it may be he is honorable, but he wants riches; or it maybe he hath both, but hee wants his pleasure; he enjoyes something, but he wants that which hee 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 sinnes ; one spirituall grace with Christ makes a Christian happy, hee 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, *He that gave us Christ, will with him give us all things else :* that is, all grace that wee shall stand in need of.

3. Thirdly, *Martha* was troubled, but about *earthly* imployments, 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 Fonrthly, *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 alwayes esteemed the best: *Maries* shall never be taken away ; which implyes 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 beleeve Christ, spirituall things are the best part. Againe, *Luk.16.8,9,10,11.* there are foure differences set down 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 God, and then a man becomes unrighteous ; but that which makes us truly righteous, is grace ; so then

Luk 16. 8. &c. opened.

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it cannot be denied but that is the best part that makes us the best. Secondly, they are the least part; *He 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 kingdome without this. *Paul* reckons all his outward privileges but dung, in comparison of grace, *Phil.3.8,9.* which hee would not have done if they had not beene the better part. Thirdly, they make us unjust; he that is *unjust in the least, is also unjust in much*; that is, hee that sets his heart upon earthly things, it will so draw his heart from God, that he will make no conscience of right and wrong; now that which blinds the conscience is certainly the worst part. Fourthly, it makes us unfaithfull; *If you have beene faithfull in a little* wicked riches, how will you be faithfull in the true riches? that is, hee 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 bodie dares trust to it; neither wil God trust an earthly minded man with grace. Thus you see it proved by Scripture, that heavenly things are the best part. Now wee 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 you will beleeve 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*

2. *Reasons.*
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the sonnes of God by faith in Iesus; but the other makes us the children of the devill: And the third reason, is,
3 because he rewardeth heavenlymindednesse 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 Wise-man saith) that *gives riches and honour, povertie and want*; all things are of God, there is nothing in earth, but it is first in heaven: as the eccclipse 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 eternitie. This *David* confesseth, *Psal.* 31. 15. *They have laid a snare for me, but my times are in thy hands*: that is, they have laid a trappe to take away my life from mee, but it was first decreed in heaven with thee what they should doe to mee, all things come from God, whether they be good things or bad, whether they come immediately from God, as life, health, joy, salvation, or the like; or whether they come mediately by other meanes, as friends, wealth, pleasure, sicknesse, sorrow, or the like: when thou art sad, who can comfort thee if God will not? when thou art sick, who can heale thee? when thou art going to hell, who can save thee? Art thou weake, who can strengthen thee? Art thou poore, who can enrich thee? *Preferment* (saith *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

All things are at Gods disposing.

Psal, 31. 16.

my parents, or this friend, or that man; no, it was first decreed in heaven, or else it had never bin. This made *David* say, *Psa. 6. 8. The terrors 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 is of God: *What evill is in the City, and the Lord hath not done it?* that is, what evil is committed and is not first permitted by God to be done. The blessing of the creature (as we call it) is 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 with them Gods command; and this wee 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 bread 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 it to nourish thee. Now seeing all things are of God, and this heavenly 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 mee:*

Psal. 6. 8.

Simile.

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 mindednes

Marke 1.

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

1 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 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 owne ends; but if thou wilt get them, get them

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 now but unregenerat 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 signe 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* cals them *naturall bruit beasts*, led with sensuality; 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 hey become bruit beasts; and then no marvell if they have beastly affections, and be led away with sensuality, to a satisfying of their lusts, being mad to be taken in giving way unto their lusts, and insnaring themselves with those pleasures wherein they bee delighted, and so make themselves a prey unto Satan.

1 Tim.6.9,10.

2 Pet.2.12.

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 bee used excessively it is a note of earthly mindednesse. Recrea-

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Recreation when lawfull.

tion ſhould be but as a ſtone to whet the Faith when it is dull, a means to ſharpen the faculties, that they may bee the fitter to doe 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, idleneſſe, and gaming, and other recreations are no calling for them: And this is the reaſon that yong Students wil not ſet themſelves to their Studies, but becauſe they have wholly devoted themſelves unto their Recreations. And therfore 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.

Marke 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 an object, if thou be a carnal 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

account not of the approbation of men, nor any outward thing, as a part of our selves; therefore if wee 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 bee 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 enlightened by the Spirit, it wil be farre otherwise with thee; these earthly things will have but the second roome in thy heart, all thy care principally will bee how to get grace, justification, remission of sinnes, and reconciliation. Now if it be 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 be thus with thee, it is a signe that thou art heavenly minded: for if thou hast obtained this heavenly mindednesse, thou wilt be disposed like a Traveller, who will ever be enquiring the way home, and whether al at home be well: if hee can meet with any that can thus certifie him, and he heare that they are all well at home, then he will the more chearefully undergoe any difficultie that he shall meet with all in the way; will undergoe stormes and tempests, hunger and cold: in like manner it is with the heavenly minded man, he

Rom, 7. 17.

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 hee will be inquiring if he find faith, and repentance, and peace of Conscience, if he feeles that for matter of Justification and remission of sinnes he be well, he respects not the world, hee cares not much what hee meets withall, whether reproach and shame, penury or want, so he find no inlacke of spirituall grace all is well with him. Therefore examine your selves whether you bee heavenly minded or no by the esteeme that you have of earthly members.

Marke 3. The third signe whereby you may examinine your selves whether you bee earthly minded or no, is, by your spirituall taste, whether you rellish heavenly or earthly 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 nothing will be so sweet unto him; and on the contrary, they that are earthly minded, they can finde no sweetnesse in heavenly things. Now (as I said before) every facultie or habit hath on object in which it is delighted, whether it bee unto good or unto evill, so that if the heart bee 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

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 doe, it is a signe of earthly 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 hee doth best rellish the Word when it is alone without any mixture, and therefore he cals 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 Philosophy 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.

But some will say unto me, that Eloquence and wit is an ornament unto the Word, it sets forth the excellency of the Word the more; therefore if it bee such an ornament unto the Word, then it ought to be used; otherwaies the excellencie of the Word will not appeare. *Obiect.* 1. Eloquence no ornament to 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 excellency in them as the Word hath; whether you respect the Author, God; or *Answ.* 1. The superexcellency of the Word.

the Inditer, the holy Spirit; or the matter of it, Christ and his righteousnesse. Againe, 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 excellencie 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 excellencie of the Word.

Obiect. 2. But you will say unto mee, May wee not use Eloquence and Science in the Preaching of the Word?

Answ. 2. The Word should not be mixt with eloquence. 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 bee purely delivered: and the Apostle saith, 2 *Corinth.* 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 thing with it: againe, hee saith, 2 *Cor.* 1. 17. *When I came among you, I came not in the entising words of mans wisdome, lest the Crosse of Christ should be of none effect:* that is, I came not with words more for shew than for substance; hee calls the Preaching of the Word that hath any thing mixed with it, whether Wit or Eloquence, but *entising 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 drawne away from that which is good, unto that which is either evil absolutely, or else not so good as that from which he is drawn: and the truth is, hee that useth Eloquence in the preaching

1 Cor. 1. 17. opened.

What meant by entising words.

ching 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. Againe, he Preach'd not with entiſing 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 effectuall 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 worke, it will alſo want power to ſave: therfore the Apoſtle ſaith, 1 *Cor.* 10.4. *The weapons of our warfare are not carnall, but mighty through God, &c.* that is, the weapons by which wee ſlay our corruptions and luſts, are *not carnal*, that is to ſay, are not eloquence of ſpeech, or any human art, but *are mighty through God*; that is, by God there is a ſecret power given unto his Word, wherby it over-maſtereth the luſts in the hart, and worketh in it a new kinde of qualitie.

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? *Obiect. 3.*

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 worke: As for example; The Children

Anſw. 3. How learning & eloquence is to be uſed in preaching the Word.

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, he feeds them with hay, not because he looks that they should bring forth hay, but Lambs and Wooll; even so, let a man use these Arts & 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 wee doe not ecclipse the excellencie of the Word by these: Wee know, apparell though it bee laid in pure gold, yet so much as is covered of it, detracts from the excellencie of it, therfore it were better that it were alone: so it is with the Word, though the Word may seeme to be gilded with Eloquence or Philosophy, 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 wee use Eloquence and the like, that men may the better conceive us, and that our ministerie may the better be respected; for we find this kind of teaching most pleaseth them, and which most men affect, therefore if wee shall not use such and such phrases of Eloquence, we shall be little respected amongst them.

Answ. 4. Ministers should not please their people with Eloquence,

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 necessitie of the disease requireth: even so, to hum our men in Preaching, is not the way to cure them, or to change the evill disposi-

tion

tion of their nature, but rather a meanes to encreaſe their diſeaſe, nnd 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 poyſons nature; now if they be 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 ſatisfie them in this ſickneſſe of the ſoule, is not the way to cure them, but to make them more incurable: therfore let Miniſters looke that they Preach the pure Word, and nothing but the pure Word; and let men examine themſelves whether they bee heavenly minded or no, by their taſting and relliſhing of the Word when it is Preached purely without any mixture, or elſe when it is mixed with eloquence. *Simile.*

The fourth ſigne whereby you may examine your ſelves 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 be renewed in the ſpirit of your mindes, that you may know what that good, and holy, and acceptable will of God in Chriſt is:* Hee that is hea- *Marke 4.*

venly

venly minded hath a new judgement given unto him whereby he is able to see spiritually all things in another manner then he did before; I say not, that hee saw them not at al before, but he saw them not in that manner that he doth now, for *he is renewed in the spirit of his mind*, saith Saint *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 sutable manner then before; he hath a new light in his soule, whereby he is able to know *what the wil of God in Christ is*; that is, he knowes what God doth require to bee done by him for Christ, not carnally by a bare understanding, but spiritually by the worke of the Spirit: and therefore saith *Paul*, 2 *Cor*.5.16. *Henceforth know we no man after the flesh*, *yea*, though we have knowne *Christ after the flesh*, *yet now henceforth know we him no more*: that is, we knew him before in a carnall manner, as he is 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.

2 Cor.5.16.

What knowledge is wrought by the Spirit.

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.

1. Persons.

First, for *Persons*; hee is able to judge of the persons of men, and accordingly to make a difference betweene men: if hee see a poore man that is a found Christian, though hee bee contemned in the eyes of the

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 honour 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 kinde.

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 tryall of graces, and layes hold on those which will indure the touch, those he will receive as spirituall; the other which will not, he casts out as counterfeit: therefore the Apostle saith, 1 *Cor.* 2.9. *The eye hath not seene, nor the eare heard, neither have entred into the 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 examine 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. 2 Things.

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 into me? *Object.*

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. *Answ.* To know whether the heart be renewed by the spirit.

By his affections.

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 marke of a renewed heart, *Mat.6.21. Where your treasure is, there will your hearts be 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 bee a love of spiritu-all 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 hee is affected, what love hee 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 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 sense of the want of the love of God is but for a time, it continues 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 serve 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;

Psal.112.1.

thing by the affection hee beares to them; in like manner a man may know whether he be heavenly or earthly minded by the affections hee 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 withall; 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.

2 By his Speeches.

Secondly, you shall know whether your hearts be renewed by your *Speeches*: now this may seeme but a slender signe of a renewed heart, because it is hard to judge aright by outward appearances, to know the sinceritie 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 evill: Now if the heart be full of heavenly mindednesse; 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 evill, then the heart cannot but send out foule speeches and rotten communication; and therefore our Saviour saith, *A good tree cannot bring forth evill fruit, nor an evill tree good fruit*: it is unpossible

Mat. 12. 34.

that a heart which doth abound, and is full of earthly mindednesse, but it will breake forth and appeare by his speeches; the filthinesse that is in his hart, 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 vent 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.

Obiect. 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?

Answer. 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 a man may certainly 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 foul speeches in his mouth, & yet his hart 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 dishonor*; if a man therfore purge himselfe, he shal be a *vessel of honor*, and yet have corruption in him, there may corrupt communication come out of his mouth, & yet he keep his goodnes; as a vessel of gold may be foule within, and yet cease not to be gold, a vessel of honor, neither lose it excellency;

2 Tim 2.20,21 opened.

so

so a regenerate man may have in the abundance of his heart, some chaffe aswel as wheat, some corruption aswel as grace, & yet be a vessel 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, and 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 have not alwaies occasions to try men by their speeches, how then shal we know whether their hearts be renewed? *Obiect. 2.*

To this I answer, It is true, that it may so fal out that we cannot try them by their speeches, yet silence will declare in part what is in the heart; let a regenerate man be silent, and his silence will shew that hee hath a renewed heart; if he be reproached or slandred, his patience in suffring showes the uprightnes of his hart; but if he speake, it hath a greater force, and will more manifestly appeare: so on the contrary, the rottennesse that is in the heart, wil appeare in impatiency of spirit. *Answ. 2.*

Thirdly, you may know whether your hearts be renewed by your actions: this also our Savior makes another signe of a renewed hart, *Mat. 7. 20. By their works you shal know them*; that is, by their actions. Now every thing is known by his actions; therfore examine your selves what are your actions, are they the actions of the regenerate part, or of the unregenerate part; 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 bee 3. By his actions

heavenly affections in it towards God, and ſpirituall things, and if heavenly affections, then there will bee 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.

The fift and laſt ſigne whereby you may examine 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 wil be ready to revile thē that ſhall reprove them: and therefore he addes, that *they ſhal 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 thē not as a part of your ſelves, but as your enemies, then you will

Marke 5.

2 Tim.4.3.

will account him as a ſpirituall friend that ſhall helpe you to ſlay them; for who is there that will not love him that ſhall helpe him to ſlay his enemie? Therfore if the heart be heavenlie diſpoſed, he reckons them as his enemies; but if he be not renewed, he accounts thē as a part of himſelfe: therefore examine your ſelves by this, whether you be heavenlie minded or no.

Vſe. The Uſe of this that hath beene ſpoken, is for exhortation unto all thoſe that are heavenly minded: Let mee now exhort ſuch to perſevere in heavenly mindedneſſe, let them labour to grow every day more heavenly minded then other. *Rev.* 22. 11. *Let them that be holy, be holy ſtill*: that is, let them bee more holy, let them labour to grow in heavenly 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 foiling nature; if it enter into the heart, it will leave a ſpot behinde it: now we know that if a man have a rich garment which he ſets much by, hee will be marvellous carefull to keepe all kinde of greaſe and ſpots out of it; ſo it ſhould be a Chriſtians dutie to labour to keep 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 ſin 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

Rev: 22. 11.

Simile.

The leaſt ſinne to be avoided.

cause 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 be dishonoured, and the Gospell will bee scandaled: Againe, keepe thy heart, because God takes special notice of all thy actions, as for dogs and swine, as for the actions of unregenerate men, he regards them not; because his glory is not engaged upon their 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 be marvellous carefull over your hearts. Againe, look unto secret sinnes, because hee is the searcher of the heart; let the feare of God set in order every faculty of your soules to keepe out every sinne, every evill thought, because hee 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 keepe this diligent watch over your hearts.

Secret sins to be looked into.

Motives to keepe watch over our harts

1

The first Motive to move every Christian to continue and grow in heavenly mindednes, is this, because *by this meanes he may be able to doe every good worke. 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 hee labour to rid his heart of earthly mindednesse, hee shall have a new life put into him, whereby hee shall bee able to performe holy duties in another manner then 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

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 unpossible 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 every good worke and holy duty, and that you may keepe in you your spirituall life, feeling and moving, labour to keepe thy heart cleane from sinne.

The second Motive to move Christians to grow in heavenly mindednesse, is, because that by *this, God is honoured*; I say, it is a glory to God if thou keepe thy heart cleane: Now what man is there that would not willingly glorifie God, who stuck 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 appeares not in them, it doth detract from the excellency of the Word. The Apostle layes downe the nature of a true Christian, *Iam.* 1.21. *Pure Religion is this, to keepe ones selfe unspotted of the world*; that is, a spotlesse life is that which best beseemes 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 covetousnesse, Heb.* 13.5. as if hee should say, an unsatiable desire doth detract from the glory of God: therefore let this move men to be heavenly minded.

2

Iam. 1.21.

Hebr. 13 5.

3 The third Motive to move every Christian to grow in heavenly mindednesse, is, because *hee may prevaile*
Iam 5.16. *with God in prayer: Iam.* 5. 16. the Apostle saith, that *The prayer of a faithfull man availeth much, if it bee 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 we 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 duty.

Object. 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?

Answ. 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 Jerusalem, *I sought, saith*
Ezek. 22.30. *the Lord, for a man to stand in the gappe, and there was none:* Hee speakes there in the singular number, if there had beene but *one*; that is, but a few, they might have prevailed much with God: so I say unto you, though wee be but a few, yet if wee keepe our hearts pure, wee 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 dammeis 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 bee truly sanctified, it hath a great force

with

with God: Againe, 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 be heavenly minded.

HOW TO MORTIFIE FORNICATION.

COLOSSIANS 3. 1.

Mortifie therefore your members which are upon the earth: Fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse, 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 layd 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 sinnes, namely, Fornication, Uncleannesse, and evill Concupiscence, makes me to confound them, and promiscuously to mingle them together. Let us therfore consider first of the nature of every of these sinnes particularly by themselves, and afterward make

make ſome uſe and application to our ſelves of them altogether.

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

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

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 hee that is dead with him, is freed from him: and againe, he 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 al pollution, as the Apoſtle expreſſely commands us, *Epheſ.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, *verſ. 3. But fornication, and all uncleanneſſe, or covetouſneſſe, let it not be once named amongſt you, as becommeth Saints:* that is, let all ſuch filthineſſe be ſo farre from you, as never any mention be made of it amongſt you; if it ſhould by chance enter into your thoughts, be 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 holineſſe in the feare of God*, 2 *Cor.7.1.* that is, Let us purifie our harts from the corruption of luſt Epheſ.5.1.

and concupiſcence which is therein, ſtriving to make perfect our holineſſe in the feare of the Lord: and ſo more fully alſo in 1 *Theſ.*4.3,4,5. he ſets downe 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 filthineſſe that is in our hearts, if wee 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 ſinne 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 wee the puniſhment abſolutely to be 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 a man of happineſſe, baniſhes him out of Gods

Pro.2.17.

2 Cor.6.9.

Gods kingdome into the dominion 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 appeares 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 heat and cold; now in all contraries an intense degree is more repugnant than a remisse, as an intense heat is more contrary than an 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 must needs bee 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.*

1 The sinfulnes of fornicatiõ. 1.

1 Thes. 4.7.

Againe, it causes a great elongation from God, it makes a strangenesse betwixt 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 more delighted in, we have a greater delight in the acting of this sinne than in any other, and therefore

2

it

it is a most grievous sinne.

Furthermore, the greatnesse 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 thankefull, but became vaine in their imaginations, &c. wherefore God also gave them up to uncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betweene themselves.* To the same purpose is that of the Preacher, *Eccles.* 7. 26. where speaking of the entising *woman, whose heart is snares and nets, &c.* hee saith, *Who so pleaseth God shall escape from her, but the sinner shall be taken by her:* that is, whosoever committeth sinne shall in this be punished, that he shall be intrapped and ensnared by the subtle 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 sinne of this kind, and consequently sinners, are abhorred of the Lord, and therefore hee 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, he keepes 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, that stayre unto which another leads, must needs be higher than the rest; so in sinne, that sinne unto which other lead, as to a punishment, must needs bee greater,

Rom. 1. 21. 24.

Eccles. 7. 26.

Prov. 22. 14.

greater, and of an higher nature than the other: and therefore this ſinne is a moſt grievous ſinne.

Beſides, the haynouſneſſe of this ſinne appeares, becauſe it layes waſt the Conſcience more than other ſinne, it quite breakes the peace thereof; nay, it ſmothers and quenches grace. The Schoolmen call other ſinnes, *habitudinem ſenſus*, a dulling of the ſenſes; but this an extinction of grace: other ſinnes blunt grace, and take 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 diſſwade 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, verſ.13.* And that our *bodies are members of Chriſt, verſ.15. The Temples of the holy Ghoſt, verſ.19. Are bought with a price, verſ* 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.

Secondly, the haynouſneſſe of this ſinne will be the better ſeene if we conſider the feareful puniſhment of it, which becauſe men are more afraid of the evill of puniſhment than of the evill of ſinne, is therefore ſet

The puniſhment of Fornication.

downe to be the greater according to the greatnesse of the sinne it selfe: as may appeare by these two reasons:

First, God himselfe takes the punishment thereof into his owne hand; for so saith the Apostle, *Heb.* 13. 4. *Whoremongers and Adulterers God will judge*: that God himselfe will bee the judge 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.*

Heb. 13. 4.

Againe, God reserves such filthy persons for an heavy judgement, 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 judgement to be punished; but chiefly them that walke in the lust of uncleannesse.* And this is manifest in that fearefull and grievous judgement hee brought upon the children of Israel in the wildernesse, 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 he was the eldest; first, the kingdome, which was given to *Iudah*: Secondly, the Priest-hood, which *Levi* had. Thirdly, the double portion, which his father bestowed on *Ioseph*. Further, *Sichem* and *Ammon* also for their filthinesse in this kinde were taken away suddenly: And how was *David* punished, though the deare childe of God, *the sword shall never depart from thy house, &c.* See also what grievous judgements the Lord

2

2 Pet. 2. 9, 10.

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 be in the houſe of a ſtranger; and thou mourne at the laſt, when thy fleſh and thy body is conſumed, &c.* So againe, *Prov.* 6. 33. *Who ſo committeth adultery, deſtroyeth his owne ſoule:* and *Prov.* 5. 5. *Her feet goe downe 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 ſinnes wherein a man moſt delights bring greateſt puniſhment unto him, as you may ſee in the puniſhment of *Babylon*, *Revel.* 18. 7. where it is ſaid, *How much ſhe hath glorified her ſelfe and liued 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.

Pro. 6. 33. 5. 5

Pro. 3. 4.

Rev. 18. 7.

Thirdly, the haynouſneſſe of this ſinne will appeare, if we conſider the danger thereof, and difficulty to get out, when we are once fallen into it. The Wiſe-man ſaith, *Prov.* 23. 27. *A whore is 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

3 The danger of fornicatiõ Prov. 23. 27.

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 sayd, *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* said *to be snares and nets*, in respect of the entanglements wherewith shee entrappeth her followers; and her *hands to be as bands*, in respect of the difficulty to get loosed from. This sinne besotted *Saloman*, the wisest among men, *Nevertheless even him did outlandish women cause to sinne*, *Nehe.* 13. 26. So also did it bewitch *Sampson*, the strongest amongst men, one that was consecrated and set apart as holy unto God, even hee was overcome hereby, as wee may reade, *Iudg.* 16. Wee know by experience, as a man that is tumbling from the top of an hill, there is no staying for him till hee come unto the bottome; so hee that hath once ventured upon this deepe pit, and beginnes to slide into it, there is no staying of him till hee be utterly lost in the bottome thereof: or as a man in a quicke-sand, the more he stirres, the faster he stickes in, and sinkes deeper; so it is with him that is once overtaken with this filthy sinne, the more he 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 be overcome, or left off if once accustomed to the delight thereof.

Prov. 2. 19.

Eccles. 7. 26.

Nehe. 13. 26.

Simile.

Fourthly, the haynousnesse of this sinne will be disco-

discovered, if wee consider the deceitfulnesse of it: it will so bewitch us, that wee will hardly be perswaded that it is a sinne; now if wee will not beleeve it to be a sinne, much lesse will we be brought to leave the sweetnesse of it, to forsake the pleasure we finde in it. Besides, the Devill, 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; we may turne from it when we please; and so he dandles us till we grow to such an height, as we become insensible and hardned in it. Here therefore I will lay downe the deceits that Satan useth to beguile us in this sinne, which being detected, wee may the easilier shunne and avoid this detestable and bewitching uncleannesse,

4 The deceitfulnesse of fornication.

Deceits of the Devill discovered.

The first deceit wherewith Satan useth to beguile us, is, *Hope of repentance*; we thinke we 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 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 athirst againe: that which should extinguish and abate our thirst, is made the meanes to increase and enflame it. Now what pu-

Deceit 1. Hope of repentance.

Deut.29.19.

niſhment followes ſuch as doe 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 doth 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 doe 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, we 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 heart, ſaying, I ſhall have peace, or I ſhall repent when I liſt, for feare leſt 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

place above-mentioned, I pray consider of it. *Balaam* his desire was but to dye the death of the righteous, therefore he perished among Gods enemies; hee 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 we 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 owne thoughts, they reckoned without their host, as we use to say; for see what God saith to them, *vers.* 18. *Your Covenant with death shall be disanulled, and your agreement with hell shall not stand; when the overflowing scourge shall passe through, then yee shall be trodden downe by it:* They might contrive, but he would dispose: though they did thinke all well, and hope for peace and quietnesse, yet he would disanull their covenant, and breake off their agreement, so that the overflowing scourge, that is, sudden destruction should take hold of them, and utterly confound them. *Ammon* 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 took away all possibility of repenting from them. God threatneth such, *Ezek.* 24.13. *Be-*

cause

cause 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 an 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 an heart that is uncleane.

Besides, such a man as is not purged from his uncleannesse, of himselfe is most indisposed 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, hee can never repent; for as the Apostle saith, 2 *Pet.* 2.14. *Hee cannot cease from sinne:* and where there is no leaving off, and forsaking to sin, there can never be any true repentance.

Ephes. 4.19.

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 beg it in sincerity; 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 extremity, 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*

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 impunity:* 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:

Deceit 2. *Present impunity.* Eccles. 8. 11.

Consider first, that though execution be not presently done, yet punishments are every where threatned, and Gods threatning is as good as paiment; his Word is sure, and one tittle of it shall not fall to the ground unfulfilled: and when God begins to punish, hee 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 an end:* If hee strike once, hee need not to strike any more, his blowes are sure, when hee strikes, hee never misses, his arrowes kill at first shooting. 1. 1 Sam. 3. 12.

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 tight upon them, quite takes away the sweetnesse of the sin they commit, and so makes the sin it selfe a vexation and punishment to them; or else lastly, if God suffers them to run on in sinne securely, and without all feare or remorse, he beares with them but that he 2.

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 vessells of wrath fitted to destruction.* There is a time, that the wicked must be fitting, and be a preparing for their destructiõ; which once come, let them be sure afterwards God will manifest his power, wil compensate his much long-suffering with the greatnesse of the judgement he brings on them: Now, it is a fearefull thing, and a dangerous 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 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 iudgement of God; who will render unto every man according to his deeds.* Hee shall assuredly pay for every day and houre that hee shall continue in his sinne; God takes account of every minute, and will

Rom.2, 4,5,6.

when

when hee begins to render vengeance, repay it to the utmost farthing; every moment addes one drop unto the vialls of his wrath, and when that is full, it shall be powred 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:* Because shee did not repent while shee had time, therefore she shall have great tribulation: Let us consider then the fearefulnesse 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. Rev.2.21,22.

The third Deceit, whereby Satan beguiles men, is, *present sweetnesse in sinne*, the delight wee take in the acting of this sin; there is a kind of bewitching pleasure in it, that steales away our hearts from holinesse and purity, to defile 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 insuing considerations. *Deceit 3.* Present sweetnesse in sin.

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

Obiect. 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 difficulty 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.

Anſw. 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 come to that, then it will be eaſie to moderate it, and bring it under our command.

2 Secondly, conſider what Chriſt ſaith, *Mat.* 8. 18. *It*
Math. 8 18. *is better for thee to enter into life halt and maimed, rather than having two hands, or two feet, to be 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 we 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 Divell and his angells, which we ſhall be ſure to have, if we forſake not this filthy ſinne of luſt and uncleanneſſe; for the Apoſtle ſaith it often, and that peremptorily without exception, in many of his Epiſtles, that *No Adulterer, Whoremonger, Fornicator, or uncleane perſon, &c. ſhall enter into the Kingdome of God.*

3 Thirdly, conſider the more ſweetneſſe and delight we take in this ſinne, the greater anguiſh and torment we 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 we may be ſo beſotted therewith, as we ſhall hardly relliſh any thing elſe, eſpecially the contrary

trary vertue, which wil seem very bitter and distastefull 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 men withal, is *The falsenesse of the common opinion of most men, and cunning delusion of our carnal reason*, unto which it seemes either no sinne at all, or else so little as it need not any great adoe be made about it: Most men think of this sin fornicatiō but a trick of youth, whose blood heated with intemperāce, must have somthing to allay its lust on. Now these two bee incompetent Judges, 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, and then we shal see the Judge weigh of it, we shall see it in its proper filthinesse and native uglinesse. No man that is guilty of it can discerne its depravity, for the very conscience is defiled by it: now the Conscienee 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 *Iudas* had but a glimpse of this light opened unto him, how great thinke yee, seemed

Deceit 4. The falsenesse of common opinion and carnall reason.

that ſin to him, which before he durſt commit boldly for thirty pieces of ſilver, yet now it drives him to deſperation, and preſent hanging himſelfe. Wee muſt pray therefore for the Spirit to enlighten us, that ſo we 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 fifth and laſt Deceit, whereby our cunning adverſary, the Divell, labours to beguile us withall, is, *Hope of ſecrecie:* Men commit this in private, no ſpectators, no ſecretaries ſhal 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, let all ſuch as be guilty hereof, let them lay to heart theſe following conſiderations:

1 Consider firſt, though they be 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 be 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, he will reward it, he will puniſh it openly. See it for example in *Davids* adultery with *Bathſheba*, 2 *Sam.*12.10.11,12. there the Lord ſaith, *Becauſe thou haſt deſpiſed mee, and haſt taken the wife of Vriah the Hittite, to be thy wife; Behold, I will raiſe up evill 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*

Mat.6.4.

2 Sam.12.10. 11,12.

shall lie with thy wives in the sight of this 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 *Vriah* drunke, and then sending him to his wife to lie with her, that so it might be hidden, yet God with-held 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: Againe, God saith, *Because thou hast despised mee, &c.* whence observe, in this secret committing of sin, a man doth despise God in a more speciall manner; for hee feares more the sight of men, than 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, *Them that honour me, I will honour; and they that despise mee, shall be lightly esteemed*; that i, they shall be despised. 1 Sam. 2. 30.

Consider secondly, the divers and manifold waies God hath to reveale it, though men be 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 waies 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, he gives them up to a reprobate sense; and then in the end, though they have long

long lyen in it unſeene and unſuſpected, at laſt they become ſhameleſſe, and ſo lie open to every mans discovery: thirdly, hee can make any man living to reveale his owne ſin; as we ſee in *Iudas*, though all the time he was working his wickedneſſe, he had carried the buſineſſe cloſe enough, yet in the concluſion, when he had brought the buſineſſe to paſſe, and in all probability it being now finiſhed, ſhould never be concealed, even then he muſt confeſſe it, he muſt tell it every body: in like manner, it will be our caſe, though we 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 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 falne to the earth*, as it is in the Revelation. If a man be 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 darkneſſe about him, yet it ſhall be but as a foyle about a Jewell, or a cloud about the Sunne, make him ſhine brighter and brighter: We know a Torch light 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 he will be 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 he may have, yet he is but a

Simile.

baſe

base and vile person, and so he 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 he became godly, he was highly esteemed as a chosen vessell of the Lord: So on the contrary, the Scribes and Pharises were the only men, who but they among the Jewes, yet now how odious is their names, they stinke in all mens nostrills. Therefore let us have a care how wee suffer our selves to lie in sinne, lest we become in like manner hated of every man; and on the other side, let us get our selves to be godly, and then our names shal be as precious ointment, that sends forth a sweet savour into every bodies nostrills. And thus much for the Deceits whereby Satan deceives men; wee will now come to some uses.

The first Vse that may be 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 be so bitter and distastefull, nay, terrible unto them, as this being lyable to the wrath of God, due to them by reason of this sinne; so shall they never finde any thing so sweet and pleasant, nay, comfortable unto them, as to be in the favor 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 be without it, though he have never so ma- *Vse. 1.*

ny other bleſſings, as wealth, honours and preferrements, yet, if an arrow come out of Gods quiver, dipt in the venome of his wrath, be 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 he moſt deſired, even in that he 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; he that ſowes ſinne, ſhall be ſure to reape affliction; this is the daughter, this is the fruit alwaies of ſuch a mother, beware therefore how you take paines to ſerve ſin, for he that does ſo, ſhall be 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 guilty of this ſinne, or any other, is like a malefactor, that hath already ſuffered the ſentence of condemnation to paſſe upon him, and thereby is liable to puniſhment when ever it ſhall pleaſe the Iudge to ſend a warrant, he may be called to execution every houre, unleſſe in the meane time hee hath ſued forth his pardon; even ſo it is with the ſinner, he 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 we may not thus lye open to the wrath of God, which will conſume us when ever hee ſhall but pleaſe to ſay the word, in an inſtant.

Simile.

But

But ſome man will be ready to ſay, what needes all this? I am ſtrong and well, in good and perfect health, is it likely the evill day is neere me? no ſurely, I will therefore goe on ſtill in my ſinne; what need I repentance, that am ſo well in all things? *Obiect.*

To this I anſwer, though thou beeſt never ſo well in ſtrength and health of body, yet if God hides himſelfe, 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, he turnes with him al things upſide downe on a ſudden. See this in thoſe two hundred & fifty men of the company of *Korah*, they thought themſelves well and ſafe, elſe thinke ye 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 iudgmẽt 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 be our caſe if we commit ſinne, God may, if he bee ſo pleaſed to deale with vs, conſume us as ſoone as ever we have done it, nay in the very manner, it is his mercy that wee are ſpared. *Answ.* Numb. 16. 16.

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? *Obiect.*

To this I anſwer, Gods decree concerning ſalvation and damnation muſt be admired at, not pryed in- *Answ.*

to: what though God in his mercy hath saved others, must he 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-sheard: but what is this to thee? looke thou to thy selfe, use the meanes, como unto him by true repentance, and cleanse thy selfe from thy filthinesse, and thou shalt be sure to finde mercy.

Vse 2. The second Vse to be made hereof, shall be to perswade 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 be a restraining of our lusts and corruptions, but it is but for a time, it will breake forth againe; or, perhaps, there may be an abhorrency and contrariety 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 contray life; that is, when a man that before was unchaste, now if his lusts be mortified, hee lives quite contrary to that; and is now wholly chaste and undefiled: now, this cannot rightly be said to be in a man where there is but only 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 be plucked up, it will grow againe; therefore men beginne at the root to stub up the

Simile.

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 be 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.

Trial whether lust 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 sin, for if it be not, but is changed but by peece-meale, some of it being reserved for the darling sin, then it is not true Mortification; which is alwaies a killing, and bringing under subjection, all lust and concupiscence. Therefore see, first, whether thy heart be throughly wounded with sin, whether thou dost grieve for all sin 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 be 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 sins in Jesus Christ will more comfort thee, than all the world beside. And lastly, if a pardon be granted, see, Is there a love and a delight in Christ? Is he the onely joy and comfort of thy soule? then well is

Similes.

thy case, thou art in a good estate; thou maiest be certaine the roots of thy lusts are plucked up, and then the branches must needs die.

2. Secondly, examine your selves, and see whether out of a loathing and hate of this sinne you be 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, he will have such a mist cast before his eyes, 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 savour, it is all one to him, as though it were pure and sweete aire; but one that comes in out of the fresh aire, he 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 sin, why, he is troubled, he is perplexed, he cannot be quiet, nor can he find any rest in it, it is unusuall to him, and therefore he is disturbed at it. And indeed it is a good signe of a righteous soule to be vexed at sin; 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,

Simile.

2 Pet. 2. 8.

ſinne well enough, or be vexed and diſturbed at the committing of it.

Thirdly, examine your ſelves, and ſee whether your abſtaining & keeping your ſelves from the acting of this ſin be generall and conſtant, or reſpecting ſome places and perſons, and but for a ſhort ſpace: this is an effect of the former, for he that hates a thing, hates every thing that belongs unto 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 deale of terrour unto her, almoſt as much as if the Hawke her ſelfe were there; ſuch a native dread is implanted in the poore Dove, as it deteſts 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 be 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 lookes, &c. A ſore that is healed at the bottome, is not eaſily hurt againe, whereas, if it be 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 ſin, and is got out of it againe, ſhall finde his ſtrength to be increaſed, and himſelfe more inabled to reſiſt that temptation, than ever he was. 3 *Simile.*

But

Obiect. 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.

Anſw. To this I anſwer, Indeed it is poſſible, for we find it in the Scripture of *David* and *Salomon*, that they 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 wee read of their recovery out of it, they did not continue in it. Here therefore I will ſet downe the meanes againſt it: And they ſhall be,

Meanes againſt fornication. First, for ſuch as have been given to this ſinne.

First, for ſuch as have long lien in this ſinne, perhaps twenty, perhaps forty, or more yeeres; let ſuch, I ſay, obſerve theſe rules following:

Meanes 1. 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 chiefeſt of all ſinners, and what could hee ſay more? So alſo the Prodigall, *Luk.* 15. when hee came to ſee himſelfe, aud to looke upon his owne 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 beene infinitly mercifull unto thee, that hath not cut thee off in thy ſin, though thou ſo long continuedſt in it unrepentant.

Secondly,

Secondly, labour to bring thy heart to so good a passe, that thou mayst 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, beyond what thy deserts are, doe thou therefore so too: Love much, love Christ that hath beene a Mediator to procure this thy sinne to bee forgiven; love God much, who hath beene so mercifull as to grant thee pardon and remission of sinnes for Christ thy Saviors sake. *Meanes 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 onely this, *Because your adversary the Devill, as a roaring Lion walketh about seeking whom hee may devoure:* the same shall bee my argument of perswasion unto all of you, to beware of the Divell, to looke to your selves, lest he should deceive you, and entice you into the same sinne againe. *Meanes 3.* 2 Pet.5.2.

Secondly, for those that are guilty of this sinne stil, but would faine be rid of the sore burthen which lyes heavy upon their Consciences; Let them use these helpes: 2. For such as are guilty of this sin.

First, labour to get assurance of the pardon and forgivenesse 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 quietnes 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, *Helpe 1.*

it is not likely there ſhould be any love. And therefore in the firſt place get thy ſins pardoned.

Helpe 2. Secondly, labour to have a ſenſe and feeling of thy ſinne; this is a chiefe thing to be obtained; for were 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 hearty prayer, that he would be pleaſed to illuminate thee by his Spirit, that ſo thou maiſt ſee the miſerable and wretched condition thou art in by reaſon of thy ſinne.

Helpe 3. Thirdly, lay hold on the Promiſes, and apply them to thy ſelfe, make them thine owne; for whatſoever a mans ſinnes be, if hee can come to thirſt after pardon, to deſire that before other things in a right way, and to a right end, then he may be ſure he hath the Promiſes belonging unto him: If he will take them, they are his owne; Chriſt is his, if he will take him, onely 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.

Revel. 22. 17. ſaying, *Let him that is athirſt, 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

even so he 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 indeavour to lay hold on him. To neglect Christ thus offered unto thee, is to *trample under foot the Sonne of God, and to count the bloud of the Covenant an unholy thing, Heb.10.29.* Now what thinke ye shall be 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 Armies, and destroyed those murtherers, and burnt up their City:* In like manner will he deale with thee; if thou despisest the offer of his gracious Promises now made to thee, hee will account thee but as a murtherer, and wil 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.

Heb.10.29.

Math.22.7.

Fourthly, Use abstinency and fasting, for thereby thou maiest 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 be 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 sinne, much lesse shall we be able to overcom it, when it is brought to maturity in action: Sinne is like the water, give it the least way and we cannot stay it, runne it will in despight of us: and as a streame riseth by little and little, one showre increa-

Helpe 4.

Simile.

creasing it, and another making it somewhat bigger;
Iam. 1. 14, 15. so sinne riseth by degrees, *Iam.* 1. 14, 15. it is said, *But every man is tempted, when he is drawne away of his owne 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 thē 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.

Helpe 5. 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 doe 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 wee have more strength, for ever.

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

Answ. To this I answer, If our frailty herein were a sufficient argument, then would there be no Vowes at all: What though thou beest weak and fraile, and so subject to breake thy promises in this kinde, yet remember that they are Gods Ordinances, and he will

put

put to his helping hand to enable thee, he will blesse and prosper what ever thou dost vow or promise this way, as an Ordinance that he hath commanded. Againe, as thou seest thy selfe more weake, and subject 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.

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 tide beats strongly, there the banke must be stronger; so where the current and tide 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 6.* *Simile.*

Seventhly, Turne your delights to God and heavenly things; whereas you have long beene given to earthly mindednesse, now beginne to set your minde on heavenly things: There is no true Mortification that is onely 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 empty a vessell of water, but aire presently wil come in its place; so a man can no sooner be cleansed from corruption, but grace will immediatly enter and take possession of his heart; as *Salomon* saith, *Prov.* 2. 10, 11. *Wisdome entreth into thine heart,* *Helpe 7.* *Simile.*

Prov. 2. 10, 11. *heart and knowledge is pleasant unto thy soule: Discretion shall preserve thee, understanding shall keepe thee, &c.*

Helpe 8. Lastly, the last and greatest helpe will be, 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 be 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, he 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 bee 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 ye 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 sins, and ye shall receive the gift of the Holy Ghost*: let us wait for it, and we shall be sure to have it, and when we once have got it, wee shall finde as evident a change, as the Apostles did when

Simile.

Mal. 3. 2.

Act. 4. 38.

when the Holy Ghost in the forme of cloven tongues came upon them, as ye may read in the same chapter. And therefore also when we finde weakenesse in our hearts, let us know that we have not beene so fully baptized with the Holy Ghost, as we may be; according to that of the Apostle, 2 *Tim.* 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 keepes men in sobriety. Therefore art thou weake? art thou cold in holy performances? labour to bee 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 sin, 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 keepes the thing that is bound in; and so doth Gods Spirit, it restraines us, it keeps us in, when as otherwise wee would runne into all excesse of riot. And therefore let us pray heartily and labour earnestly to be baptized with the Holy Ghost.

HOW

HOW TO MORTIFIE UNCLEANNES.

COLOS. 3. 5.

Mortifie therefore your members which are upon the earth: Fornication, Vncleannesse, Inordinate affection, evill Concupiscence, and Covetousnesse, which is Idolatry.

Aving 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 sins doe in many things *coincidere*, & 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 be the briefer in this, and may perchance make use of some of the things spoken formerly in the discovering of the hainousnesse of Fornication:

nication. The Doctrine then wee shall at this time insist on, is, That

Uncleannesse is one of the sinnes that are here to be mortified. Doctr.

This sinne of uncleannesse, most Interpreters make to be the sinne of *Onan*, *Gen.*38.9. and the hainousnesse thereof appeares, in that God was so displeased 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. The hainousnesse of the sinne of uncleannesse.

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 sinne to be very sinfull, and of an high nature. 1 Gen. 38. 9.

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 read but of three sinnes against nature, whereof this is one; namely, bestiality, Sodomy, and this; and therefore it must needs be of an high ranke, and consequently a most notorious vilde sinne. 2

Thirdly, the manner of it aggravates it exceeding- 3

ly; 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-uncleannesse is a great aggravation unto it.

4 Fourthly and lastly, that sinne which is made the punishment of another, is ever the greater sinne; now, God hath made this sin to be 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 questionlesse it is a great and hainous sinne.

The deceits of Satan to draw men on to the acting of this 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.

1 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 Vncleannesse 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 cannot repent: *Prov. 2. 19. None that goe unto her returne againe, neither doe they take hold of the paths of life*; which is meant of repentance; for God doth not give repentance to this sin, because it is a sinne so evident

Prov. 2. 19.

against

against the light of Nature: as, *Ezech.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 he 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:

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 *Hoesea, Chapt.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 then it went before.

What Repentance is.

Hos. 7.14.

Another meanes that Satan useth to delude the hearts of men, and cause them to be set upon evill, is, because they do not see the punishment due for sinne to be presently executed upon sinners; For answer of this; In that God doth spare to punish sinne, no man hath cause to joy in it. God is merciful, 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 man doth continue in any sinne without repentance, so long doth hee abuse

The second deceit of Satan.

Rom.2.4. buse 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:* Vers. 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.*

The third deceit of Satan. 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 ballance, and to looke upon it in a false glasse, and not to carry it to the ballance of the Sanctaary of the Lord, and therefore many times they esteeme great sinnes to be little sinnes, and little sinnes to be 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 redeeme 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 discerne colours in a foule and soiled glasse; but when the Conscience is cleare, it sees things as they are, and so is able to jugde of sin by that rule by which our selves shal be judged at the last day: There is a sanctifying Spirit, which if wee had, we should judge of sin aright; and the rule whereby wee are to try sinne, is the written Word of God.

1 Cor. 15.33.

Titus 2. 14.

The fourth deceit of Satan. Fourthly, Satan useth to provoke men to this sinne, when

when they can commit it in ſecret, then they will be 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 openly:* Now, wee may judge by the rule of contrarieties, that if God doe ſee Almes that are done in private, and will reward them openly, may not we 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 diddeſt this thing ſecretly, but I will doe this thing before all Iſrael, and before the Sunne.* And thus they goe on boldly in this ſinne, thinking they ſhall eſcape well enough if they can do it ſecretly, and not be ſeene of men; but they in this deſpiſing of God, make God to deſpiſe them. Conſider, oh man, the many waies 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 voice, and that which hath wings ſhall tell the matter.* Sinne that hath beene committed in ſecret, ſhall be diſcovered by waies that a man thought unpoſſible: Evill men are as a glaſſe that is ſodered together; as ſoone as the ſother is melted, the glaſſe falleth in pieces: So they that are companions in evill, may for a time be true 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 *Iudas* did.

Matth.6.4.

2 Sam.12.12.

Eccleſ.10.20.

The laſt Deceit which Satan doth uſe to provoke men unto this ſin, is with the preſent delight which they have unto it: To this I anſwer, as Chriſt in

The fifth deceit of Satan.

Mat.5.27. Thou shalt not commit adulterie, for whosoever looketh upon a woman to lust after her, hath committed adultery 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 body should be 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 *Revelat.*18.7.concerning *Babylon*; *The more pleasure shee had, the more should her torments and sorrowes be.*

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

HOW

HOVV TO MORTIFIE EVILL CONCVPISCENCE.

COLOS. 3. 5.

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

NOw, I should proceed to some application of this point, but because there is a third particular which hath much affinity with the two former, namely, *fornication*, and *uncleannesse*, 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 *uncleannesse*, and it is an evell inclination in the power of the Soule.

The Doctrine is this, *Evill concupiscence* is one of the *sinnes* which are likewise to be mortified; We had neede give a reason for it, because men will hardly be perswaded to th[illegible]ke it a *Sinne*, thus it was with *Doctr.*

with the Heathen, they thought there was no *Sinne* in it.

Reason.1. 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 sparke of fire, which being let alone, will grow greater and greater, and like a leven, though little at the first, yet doth it leven the whole lumpe, so that it doth produce the workes of the flesh, and therefore it is to be mortified.

Reason.2. The second reason is, although a man doe not fall into actuall *sinne* presently after there is *concupiscence* in the heart, yet being unmortified, it hideth the *sinne* in a man, and so defiles him, and makes him prone to an evill disposition, and also to be abominable before God: Therefore mortifie *concupiscence* before it come to have vigour and strength in thee.

A man is said to be 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 concupisence, and the same is his complexion, and constitution so to be: Therefore if evill concupiscence be 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*.

Reas. 3. The third reason is, *Evill concupiscence* being in a man, it doth marre all his good actions. To mingle *water with wine*, it makes *the wine the worse*; To mingle

drosse

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 hee goes about; so that evill concupiscence making a man to be evill, it doth blemish and stain all the good actions that a man goes about, in that hee doth performe them either with vaine-glory or selfe-respect.

The fourth reason why evill concupiscence should be mortified, is, because thae otherwise the commandements of God will be grievous unto us, 1 *Iohn* 5.3. *For this is the love of God, that wee keepe his Commandements, and his Commandements are not grievous.* The Commandements of God are not onely to bee kept of us, but so to be kept, that they may bee delightfull unto us, *Psalm.* 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 carry a burthen long.

Three things observe to be in concupiscence.

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

First, what the nature of it is.

Secondly, the sinfulnesse 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 facility. Secondly, there is an inclination, which doth adhere to the faculty; 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 tuneablenesse, or untuneablenesse of it, and thirdly, there is the desire, or actuall works of it.

Simile.

What's meant by concupiscence.

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 lust 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 is there 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 he should dye, yet obeying, hee did not sinne. On fast dayes we are commanded so to doe, yet the desire to taste corporall food on such a day, is not sinne.

2 Secondly, it doth proceed from sinne, and one sinne doth beget another, *Iames 1. 15. Concupiscence doth bring forth sinne, Rom. 6. 12. Let not sinne raigne*

in

in your mortal bodies, (that is) Let not concupiscence: but to understand what the sinfulnesse of it is, know that sinne in speciall, is the transgression of the morall Law, any faculte that is capable of a fault, it is sin, that is the defect of it; Man should be 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 be Logicke, Rhetoricke, and Grammer rules brought in to confirme it; So in the Law, there is a stampe & a rule, and every aberration from it, is an error in it. If a man did al that is in him, used his best indevor to subdue his evil concupiscences, & 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.

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, he is not to be excused, because he did loose his ability through his owne default: So we, 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 in Christ the second *Adam*, if wee doe it not, the fault is in our selves. *Simile.*

3. What is the operation of evill concupiscence.

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 make him fruitfull to doe evill, and barren to doe good, so that evill actions, the fruites of evill inclinations, do arise from it, even as water from the fountaine, and sparkes from the fire.

Concupiscence doth conceive and bring forth sin.

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, he beholds it as a disease, and as an enemy unto him, and doth labour to mortifie it, hee is inlightned by grace, to see it as a disease, and therfore doth labor to cure it more & 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 domineered over by them; So long as a man doth strive against evill concupiscences, against the motions and stirrings of them, and that his owne conscience can beare him witnesse, hee doth resist them in sincerity 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 be bad, all hee doth must

needs be bad: as for example; The end that a husband man doeth aime at in tilling of the ground, and sowing of his seede 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 be good, yet if the utmost end of that thing be 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 worshippe himselfe in the utmost end of all his thoughts, so that all his actions, lusts and desires, are evill continually. *Simile.*

Now, I proceed to shew you, what it is the Apostle *Paule* would have you to mortifie, here something is presented, and to shew you plainely what it is, it doth consist in these two particulars. What is to be mortified.

First, the habituall concupiscence, 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 concupiscence in nature weakened, and secondly, he would have the acts of the lust to be suppressed. Now, that it is the *Apostles* meaning, that he would have them mortified, and that which is to be 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 thing observeable: First, there is a sinne: secondly, a lust to sin, and thirdly, obedience to the sin, that is, a will to execute the desire of this lust. When the *Apostle* saith, he would have them mortified, he wold have the heart to be cleansed from the habitual custome of evil 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 ayme at, he would have al 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 mind, in committing of any sin, 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 murther: *Hee that is angry with his brother* unadvisedly, committeth a degree of murther; So he that slandereth his brother by taking away of his good name; committeth a degree of murther, 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 murther, 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 if he had committed the sin 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 be of one nature, and differ in degree, then all are to be 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 be a right enmity betweene sin and us, wee will

Exod. 22. 17.

Note.

will absteine from all sin; a man doth hate the very colours of his enemy, as Toades and creatures that are poisonfull: If a man doe absteine in sincerity from *sinne*, he will absteine from all *sinne*. The reason why men absteine from any *sinne*, is either for love of themselves, or of God; if for love of thy selfe thou doest absteine from *sin*, thou wert as good commit all as some; If for love of God, thou wilt absteine from all *sinnes*, from little *sinnes* as well as great *sinnes*. Here may a question be asked, why men doe absteine 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 be mortified, that the holy Ghost may come and dwell there.

Quest.

Answ.

The acts of mortification are chiefely these, the Apostle would have us take paines with our hearts, men might doe much good unto themselves, would they but take paines to consider and ponder their waies, but when men are carried away with the desire of riches, vaine-glory, and other inconsiderations, no marvell if it be thus with them: If they would but sit alone, meditate, and reflect their mindes upon what they should doe, it would be a great meanes to make them to alter their courses.

Acts of mortification.

The Apostle when hee would have them mortifie these lusts, hee would have them consider the meanes

means how to suppresse them, there be 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 be an effectuall meanes for the mortifying of them: If mens judgements were rectified to see their follies, they would change their courses, and turne ihe bent of their affections another way; I should deliver many thing unto you in this kind concerning mortification, to let it be your care, that it may work 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.

Menditation and laying to heart, is the meanes to mortification.

2 We are said, secondly, to mortifie, when wee suppresse and keepe downe these lusts, if we keepe them backe from their courses, that they do not bring forth the fruit of *sinne*: All actions, when any *sinne* is executed, they tend to evill corruptions. If we abstein from the action of *Sinne*, when it doth kill the very inclination. Take any *Sinne* that a man is naturally inclined unto; whether it be the *Sinne* of uncleannesse, the desire of *Riches*, or whatsoever, Custome doth make his

lusts

lusts to be stronger, and so doth adde to the *sinne*. One light doth shew a thing to be 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 increase.

Now, when men complaine, they know not what to doe, they cannot be without their lusts; Let them thanke themselves for it, in suffering themselves by custome to practice them, but by keeping downe the act of *sinne*, the lusts will evaporate away in time, though thy lust be 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 suppresse them.

Thirdly, to weane these lusts, inordinate affecti- 3.
ons, 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 be quicke and lively in a man, it turnes away the minde from *sinne*, and the way to weane these lusts, is to keepe the mind fixed and bent on better things, as temperance, chastity and sobriety; for all intemperance doth breed lust, and then the Divell doth take occasion and advantage to worke upon a man, but sobriety and temperance is a great meanes to keepe backe these evill affections.

Now I proceed to make use of what hath beene *Vse.*
formerly delivered concerning these three *Sinnes*, *Fornication*, *Vncleannesse*, and *Evill concupiscence:* You may remember what hath beene said concerning the greatnesse of the *sinne* of Vncleannesse; It will fol-

low then, if it be so great a *Sinne*, wee should use meanes to be freed from it. Those that are guiltie of it, let them give themselvet no rest, their eye-lids no slumber, nor God no rest, till they be 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 iudge 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 be a terrible thing to fall into the hands of the living God. Take an arrow, or a bullet, and let it be shot into the body of man, it may wound deepely, and yet be cured againe, but let the head of that arrow be poisoned, or the bullet envenomed, then the wound proves deadly and incurable: There may be in the body of man many great gashes, and deepe wounds, and yet be cured; but if the affliction lies on the Creature from the wrath of God, hee is not able to beare it; it doth cause them to tremble, and his conscience to be terrified within him, as wee see by men that are in despaire.

Reason. Now, the reason of it is, God when he smites the Creature in his wrath, he doth wound the Spirit, and as it were, doth breake it in sunder, as God doth breake the Spirit, so he doth susteine the Spirit; but when he 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 specially, to those that have received the *Sacrament* this day or before, that they make conscience

of

of this *Sin*, if they doe not, they receive it unworthily and he that is guilty of this, is guilty of the body and blood of *Christ*; he discernes not the Lords body, neither doth he prize it as he should, nor esteeme of the *excellency* of it as hee ought: hee discernes not with what reverence he should come to the Lords Table; therefore saith the Apostle, hee is guilty of the body and blood of *Christ*, that is, hee is guilty 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 be rightly received; and so it is the greatest judgement that can befall a man, if it be not rightly received, for *Christ* is chiefely 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 be 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 worthily to come, hee is guiltie of the blood of *Christ*; For, yee are not onely to be 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 be changed, and your affections and actions be free from all kinde of evill, and your hearts be turned to

God, else you cannot be worthy receiver, and so much shall suffice for this use, that seeing this sin is so great, every man should endeavour to free himselfe from it. Secondly, seeing the *Apostle* doth not onely exhort us to absteine 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 be 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:

3 Signes of mortification.

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 doeth arise a dying to these lusts, then it is a good signe, but if otherwise there be 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 from the very roote, when the old 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.

1 Is a generall reformation in heart and life.

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 injuditious

2 Signe of true mortification, is a right iudgment of sin, and true loathing it.

ditious minde, while hee doeth continue in it; As when a man is in prison, if hee have continued there long, though the sent be bad, yet hee cannot discerne it; but let this man be brought to fresh aire, and be carried to that prison againe, then hee will smell the noysomenesse of it. So, when a man is in sinne, he 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 contrarietie 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. *Simile.*

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 weare of it, and to hate the sinfulnesse of it; If mortification be true, hee will hate all kinde of uncleannesse with an inveterate hatred, be it of what degree it will: Sheepe doe hate all kind of Wolves. If a man doe truely mortifie, &c. his hatred to sinne will be generall, not onely in abstinence from grosse sinnes: as murther, adultery, and fornication, but also from all other sinnes; For, when a man forsakes sinne out of hatred, his rancor is of judge-

3 And last signe of mortification, is actuall abstinence from sin.

ment more than of passion, and so likewise his hatred will be costant. 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 truely hate sinne, their abstinence from sinne will be constant, when a man becomes a new creature, there will arise a contrarietie to sinne in his nature, so that if a man doe hate sinne, he is truly said to mortifie.

Quest. Here may a question be asked.

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

Answ. For answer hereunto, I say, a man may fall againe into the act of sin and uncleannesse after mortification, for the gates of Gods mercy stand open to men after their greatest relapses; but yet hee doth never fall into the love of sinne, and of pupose for to sinne. Though hee doe 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 wee cannot shut up the gates of Gods mercy to those that have often relapsed, so that a mans conscience is witnesse unto him, that hee is not remisse in the meanes hee should use, though hee 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.

The meanes to mortification are these:

I Meanes to labour for the assurance of pardon for our sinnes.

The first meanes to mortifie, is to labour for the assurance of pardon for thy sinnes; Sinne is never mortified, but by the sanctifying Spirit; there may be a restrained spirit in us, to keepe us from the act of sin, but it can never be mortified, but by the sanctifying

Spirit

Spirit of God, pardon for sin is had by the assurance of faith in *Christ*, and the way to get this forgivenesse, is to be truely humbled for our sinnes, 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 sinnes 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, neverthesse, 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 Gospel unto every creature.* What this is in the next verse it is said, *If a man will beleeve, hee shall be saved, but hee that beleeveth 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 hindrance 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 iustified in the name of the Lord Iesus, and the Spirit of our God; So in the* 2 *Cor.* 12. and last ver. The *Apostle* doth make no question, but that they might repent, and have forgivenesse, 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

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 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 sins: would they but doe it, they might be sure of this pardon, were their humilation 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 athirst come, and whosoevrer 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 athirst come:* there is further added, *Let whosoever will, come; come that will come, and take of the water of life freely*, seeking God in sincerity of heart, with forsaking of all their sinnes. And so much for this meanes of getting pardon for sinne, and to come to true mortification 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 medling with any thing that hath any affinity 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: *Iames* 1. 14. *Every man is tempted, when hee 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.*

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 he comes to be intangled in it, so that hee 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 doeth bring forth Death; So, first, there is the chaine that drawes to sinne, Secondly, the gazing on it; Thus *Evah* did admire and gaze on the fruite, and did thinke that if shee might taste of it, shee should come to know good and evill, but shee was deceived, so wee 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 sin, which doth bring forth death, so that death followes sin; When a man hath committed the sinne, 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*, to thinke the Scriptures are not true; that the promises of God are not true: and lastly, unfaithfulnesse, it causeth a departure from God: as in *Hebrewes* 3.13. *An unbeleving heart causeth a departure from the living God.* Take heed there be not an evill and unbeleeving heart in you, for if there be, then there will be a departing from God, therefore wee should not be led by any thing to gaze upon sinne, that we may

not be intangled in it. Therefore let us at the first checke the very beginnings of sinne, and resist all occasions.

3 Meanes, Grace, Holinesse.

A third meanes to overcome this sinne, is to be 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 be emptied out of the heart, unlesse better things be 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 neerer communion with God, and to be zealous of Gods cause, 1 *Cor.* 10.6.

4 Meanes is Prayer.

Last of all, to conclude, The meanes for mortifiing of this *Sinne*, is, you must adde prayer unto all the rest: To pray unto God to baptize you with his holy 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 Spirt 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 carried to the love of one, hee is many times the more removed from another; but the more a man is carried to God, the more he 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 he is like a Refiners fire,*

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 be 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 waies of *sinne*, *Revelat.* 1. 10. it is said of *Iohn*, *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 keepes it from the waies of iniquity, and causeth an aptnesse to good: 1 *Tim.* 17. *For God hath not given us the Spirit of feare, but of power, of love, of a good and sound minde.* And the reason why men do neglect it, is, because they know not the way to get it. They know not the power and efficacie of the Spirit, and that is the reason there is so little effect in this businesse. Let a man be left to his owne spirit, and Gods Spirit removed from him, he will lust after all evills: Take example of *Eliah* and *Iohn Baptist*; It is said of *Iohn*, that he came in the spirit of *Eliah*, which did excell in him. Take *Eliah*, and extract that spirit from him which he had from God, and hee would be but as other men. Take the deare Saints of God, and take but this Spirit from them, how would it be with them? 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 he 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 between man and man, and for the getting of it, pray to God earnestly, and hee 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 unto you and 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 were converted at *Peters Sermon*, did aske, *What shall we doe to be saved?* He said, *Repent and beleeve, 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, that the promise of the holy Ghost did belong onely to those that were then present, but to all that have bin borne since, and are to be borne, both of *Iew* and *Gentile*, to as many as shall call upon the name of the Lord. Therfore do 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 do you pray earnestly, and be instant with God for it, and then certainely 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 *Sobriety, 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

HOVV TO MORTIFIE INORDINATE AFFECTION.

COLOS. 3. 5.

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

SOme of thoſe earthly members which the Apoſtle would have us to mortifie, wee have already handled; wee are now come to ſpeake of the inordinate affections. The Greeke word is tranſlated by a double word; ſometimes paſſion, ſometimes affection; but it is alone, ſo as the point is cleare, That:

All inordinate affections muſt be mortified. Doctr.

A Doctrine that may well be 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, 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 mindes and hearts of men: a Doctrine of continuall uſe; for though men preſſe outward actions, yet affections remaine unruled. Beſides all this, a Doctrine of no ſmall difficul-

ty; 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 habites acquired from those inclinations: For example, the appetite or will is a faculty of the Soule; and this taken in it selfe, is neither good nor evill morally. Againe, 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 habit is evill, when the will accustometh it selfe to evill objects, or to good objects in an evill manner. It is with the passions as it is with the senses. First, wee have the sense of hearing before wee heare; and of seeing before we see; Then from often hearing or seeing of the same object, proceedes an inclination more to one object than to another. From that inclination, a habit in the sense to turne it selfe with most easinesse and

What affections are.

Three things in the Soule.

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 dexterity 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 wee 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 conveied 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 obiects apprehended by fantasie. Secondly, there is a *rationall* appetite, the obiect of that, is that which the understanding apprehends; and from hence proceede 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* and *rationall*, and affections are placed both in the sensuall, as wee love, feare, or desire obiects exposed to sense; and in the rationall, as wee love, feare, or desire the objects which reason apprehendeth.

What an affection is.

A double appetite.

Now, to draw this generall division into two maine heads: Nature hath planted an appetite in the creature to draw to it selfe that which is good,

and

and to caſt away that which is evill; therefore are theſe affections, ſuch as apprehend eyther 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 be united to the thing loved, and a deſire is a making towards the thing abſent; when the thing is preſent wee joy in it, when it is comming towards us, and there be a probability to have it, then comes hope in; if wee be like to miſſe of it, then comes in feare; if no probability of atteining, then comes in diſpaire; if there be any impediments againſt reaſon and right, then wee are angry at it; and this anger is an earneſt deſire to remove the impediments, otherwiſe, if wee ſee reaſon and juſtice to the contrary, then wee are not properly angry. 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, wee feare, if wee be able to overcome it, then wee are bold and confident; if we be not able either to overcome, or reſiſt the evill, wee flie from it; if it be unavoidable, preſently we grieve at it. But to handle them more ſeverally, and ſo to know them as they have reference to good or evill, for, except wee know them thus, it is worth nothing to vs.

Three ſorts of affections. There are therefore three ſorts of affections, *Naturall*, *Carnall* and *Spirituall*. Firſt, *Naturall*, theſe affections ariſe from Nature, and tend to naturall objects;

jects; as for example, to desire meate and drinke is naturall, but to desire it in excesse 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, *Ioh.*8. 44. *You are of your father the Divell, and his lusts yee 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 man, and tend to good objects in a holy manner: naturall make us no better than beasts, canall than divells, spirituall make 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 Angells. Thus you see the three kindes of affections in men.

We must only answer one question before we goe any further; the question is this: Whether there be no spirituall affections, except they proceede from a generall disposition, because 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 Authour, 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 fruite will be good, ſuch as God will accept. So much to ſhew what affections are.

2 Affections when inordinate.

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 comming; 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 on to worke, and to be more earneſt in our actions, they bring aptneſſe and diligence in doing; when they miſſe theſe ends, then they hinder us in ſtead of profiting us, hurt us in ſtead of helping us, carry us to evill objects in ſtead of good, then they are inordinate either in the manner, 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 maine way,

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 imbrace, these affections are naught. The first triall of inordinate affections is, to examine them by the Rule. *Rule* 1.

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 seeke for excellencie of parts, but to what end? Why, for vaineglory, 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. *Rule* 2.

The third rule is, though the object be right, and the end right, yet if it exceed the measure, the affection is not good: *Davids* love to his children was good, and the object good, yet he failed in the measure. *Moses* anger was good, yet when hee cast the tables out of his hand, it was an excesse, and defective because exceeding, though excellent and commendable in another kinde. *Rule* 3.

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 *Rule* 4.

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 hee ſhould beſtow in prayer and holy duties; as when hee 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 is by the effects.

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

Effect. 1.

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 evills; if it ſhall appale a man, ſo as to let his weapons fall, thus it troubles reaſon: Joy was put in the ſoule to oile the wheeles, and to quicken it more; If it do more aſtoniſh than quicken; if immoderate joy, caſt a man into an ectaſie when it ſhould put him on action, or if it breake out into immodeſt revellings, and not into praiſes, thy joy is not good: griefe is ſtirred up to eaſe the ſoule of paine; now, if it hinder a man from induring that hee ſhould indure, it become inordinates. The Iſraelites in Egypt, could not harken 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 eateth up the vigour of the ſoule, and makes a man out of frame, then it is amiſſe: though Chriſts griefe exceeded any mans

upon

upon the Crosse, yet hee 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 meat 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 praiers* (saith the Apostle) *be not hindred*; that is, if there be any disorder in your affections one towards another, it will hinder your praiers. 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 sign there is some distemper in the affections; all things are not straight in the inward man. *Effect.* 2. 1 Pet. 3. 7.

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, 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; *Effect.* 3.

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 toward 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.

Ephes. 4 20.

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 reioyce 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 rejoice, that wee should raise up our selves to love and praise, 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 for sinne, for crosses and losses, more than for displeasing God, these make us forget God, and so become inordinate.

What it is to mortifie affections.

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

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 necessity 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. 3 Why they are to be mortified.

The first reason is, because affections are actions of the greatest efficacie and command in the soule, they are exceeding powerfull, they are the wheeles or sailes 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 we 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 subordination is taken away, and that union dissolved, and now the affections move the heart as the wind the Sea, whether it will or no; therefore it stands you upon to keepe them under. A metled horse is a delight to the rider, if hee 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 mischiefe by. *Reason. 1.* *Simile.*

The second reason why they are to be mortified, is, because they are those that make us either good or evill men. It is not the understanding of truth, or falshood. *Reason 2.*

falſhood that makes us good or evill 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.* 4.20. *Be angry, but ſinne not*, that is, if anger exceede its meaſure, it opens a way for Satan to come in, and take place in the ſoule. The example of *Saul*, 1 *Samuel* 18.10. will illuſtrate this, when the women ſang, *Sauls* thouſand, and *Davids* ten thouſand, the Text ſaith, *Saul was exceeding wroth, and after that time had an eye upon David*; that made way for Satan, hee 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. *Iudas*, when the af-

Epheſ. 4.10.

1 Sam. 18.20.

fections

fections came to the heighth, the Divell entered into him. Hee was angry at the expence of the ointment upon Iesus feet, and upon that hee 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 Divell to possesse them; and so worldly sorrow, if it come to the heighth, it exposeth the heart to be possessed by Satan: So by strange lusts Sathan slides into the heart 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 excesse 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. 1 Pet. 5. 8.

The fourth reason is, because affections are the first petitioners of evill, though they doe 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 absteine from evill actions and evill speeches, men thinke that there is some reason for it, but for evill affections they see no such necessity: but consider you, evill affections produce evill actions; evill affections communicate evill to man, as fire heats water, and yet hath more heat in it selfe; so affections make 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, hee lookes to the af- *Reas.* 3. *Simile.*

fections, that is, to the man, whether it came out of anger and malice; if a man hath a good turne done him, he looks 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.

Vse. 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 solicite us, give them a peremptory deniall; 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 some thing good, when there is no ill to oppose it, that is a small matter; but when strong lusts haile them to the contrary, then to resist them, this *obedience is better than sacrifice:* In the old Law, they sacrificed their sheepe and their oxen, but in this obedience a man flaies himselfe; this will is the best part and strength of a man, for, when hee 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,

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 duty 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 haue 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 *Davids* 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 wisedome to know how they may be helped; if any thing doth want meanes of helpe, this doth, because it is a hard thing to keepe downe unruly affections; therefore wee will come to lay downe some meanes to helpe you to keepe them downe. *Simile.*

Meanes to mortifie inordinate affections.

The first meanes is, that wee labour to see the disease; for no man will seeke for cure, except hee see the *Meanes* 1,

the diſeaſe, the ſight of the diſeaſe is halfe the cure of it; labour to ſee your inordinate affections, and to be 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 we 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 be 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, vain-glory, love of the world: no ſuch affection can be well diſcerned, whileſt that continues in a man; take a man that hath a continued affection, it is hard for him to diſcerne it; becauſe it doth with its continuance habitually corrupt the judgement, and blinde the reaſon, and yet you are to labour to diſcerne it: And that you may two waies.

Two waies how to diſcerne a continued inordinate luſt.

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

his affections, is to obſerve them in any extraordinary accident; if any loſſe come to a man in his eſtate, or if hee 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 be 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 wee make uſe of 2
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, hee cannot judge aright of taſtes, becauſe hee hath loſt the ſenſe of taſting, that which is ſweete *Simile.*
may ſeeme bitter unto him; but he that is in health can judge of taſts as they are: therefore, it is good to make uſe of friends, and if we have no friends, it is wiſedome in this caſe to make uſe of an enemy; that is, to obſerve what inordinateneſſe hath beene in them, and what hath happened 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 be convinced of them; when this is done, in the next place we will come to ſee the cauſes of inordinate affections; and ſeeing wee are applying medicines, as we ſhall ſee the cauſes of inordinate affections, ſo to each of them we ſhall adde theſe remedies.

Cauſes and remedies of inordinate affections.

The firſt cauſe of inordinate affection, is, *miſ-apprehenſion*; that is, when wee doe not apprehend things aright, our affections follow our apprehenſi- *Cauſe* 1.

ons, as wee 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 apt to conceive of them; the will turnes a mans actions this way or that way, notwithſtanding, the underſtanding is the pilot that turns the will; ſo that our apprehenſion is the firſt cauſe of our inordinate affections; by this wee over-value things that are evill, and undervalue things that are good. Rectifie therefore the apprehenſion, and heale the diſeaſe; labour to have the judgement informed, and you ſhall ſee things as they are. Affeictons, (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 fewell, and turning the attentions another way; if wee cannot ſubdue any ſenſuall affections in us, let us be ſubdued unto it, and be as any dead man: In caſe that we are ſurpriſed 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 he can doe, is to looke to the ſafetie of the ſhip, that waters come not into it at any place, that it be 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, vaine-glory, or the like objects of reaſon.

Simile.

Now,

Now, to rectifie your mis-apprehension of them, *Remedy* first get *strong reasons* for to doe it; reade the Scriptures, furnish your selfe with spirituall arguments, be acquainted with such places as ye may see thereby the sinfulnesse of such affections: It is a great wisedome in a man, first, to finde our 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, we shall be 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 wisemans part to use earthen vessells, as silver; and silver vessells, as earthen; the one will serve for use as well as the other: So in the things of the world, he 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 he would so carry himselfe, as if he used them not: this the Apostle would have us to doe, *to use the world, as though wee used it not:* and then we should thinke the best things of the world to be of no moment, and that we have no cause to rejoice in them. Wee are to use the world with a weaned affection, not be inordinately carried with love thereupon in worldly things; there is a usefulnesse 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 wee looke for excellencie in worldly things, and touch them too familiarly, they wil burne and scorch

us;

us; but if wee use them for our necessity, and so use them as if we did not, we shall find 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 exceed 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 hee grieves 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 hee tooke it for, and thought it to be; had he then seene that which now he doth, he would not have grieved so much.

Remedy 2. The second way to rectifie mis-apprehension, is by faith; for, by faith we are to beleeve the vanity of these earthly things, and we are to beleeve the power of God, who is able to blow upon them, and to cause 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 word, but *drosse 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 privilege 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.

Remedy 3. 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 be true by experience; let

let a Souldier be 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 entred upon the doing of any difficult thing, which hee hath beene 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 be brought to a mans hand that is fearefull at firſt, but by experience and daily 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 mind things that are paſt: If wee would but call to minde how ſuch a thing wee joyed in, and yet it ſtaid not with us; our joy would not be ſo inordinate in other things: if wee would remember how ſuch a croſſe we ſurvived, our griefe would not be ſo inordinate in future events.

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 than rules doe; therefore thinke of examples to ſtirre up affections, either to croſſe them or ſubdue them. Wee ſee by the reading of hiſtories, as of the valiant acts of ſome of the worthies; as of *Iulius Cæſar*, and others, ſome, by reading of the great exploits that they themſelves had done, have beene ſtirred up as much *Remedy 4.*

as in them lyed, to doe the like, ſo that examples of others are very effectuall in this kinde. If a man would conſider *Paul*, how he 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 & righteous men, or ſuch as we now know to be ſuch, is a great helpe to rectifie the affections, and to ſet the Judgement 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, he is ſo much the more ſtrong in paſſions; and as his ſtrength is more, ſo hath hee more ſtrength to reſiſt them. *Remedy* The way to remedie this, is, to *gather ſtrength*; the more ſtrength we have, the more able wee are to reſiſt temptations, and as a man is weake, ſo hee is the more ſubject unto them, (as when hee is young) but ſtrength overmaſters them. *Simile.* Affections are in a man, as humours are in a body; when the body is in health, it keepes 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

more ſtrength: *Epheſ. 3. 16. Pray, that you may be ſtrengthened by the Spirit of the inward man:* the more fleſh we have in us, the more weakneſſe 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 waies to cauſe them to be unruly: that which ſeaſons a man, is prudence, wiſedome, and grace; the more a man hath of theſe, the more hee is able to ſubdue them. Epheſ. 3. 16.

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 waies of his errour are a thouſand; ſo when a man doth miſſe the right object in affection, they have a thouſand waies to draw to inordinatneſſe: men runne up and downe with their affections upon uncertainty, and they never caſt how to ſhun them afterward, till the end of their daies be run out. Now, to remedy this, our way is, to finde out the *right obiect* whereon the affections ſhould be 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 affecti- *Cauſe 3.* *Remedy.* The right obiect of our affection, God.

ons 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 setled in him, then hee seekes another kinde of excellency, and frames his life after another fashion, hee 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, we strive to finde contentment in the creatures, wee care not how wee come by them; that is, any rubbish will serve the turne to get riches withall, and honour and preferment in the world; but if ever you will set your affections staright, pitch them upon God.

Simile.

Cause 4. The fourth cause of inordinate affections, *f them; confusion that riseth in the heart at the first rising* ode the and they are the vapours and mists that blinm, bereason, and make a man unable to resist the must cause the putting out of the eye of reason, moate needes trouble a man exceedingly; even as a meot in a man eye troubles him, that hee caanot see as he should doe; And therefore these mists that are cast upon is, that

Simile.

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 tide 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, wee 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 waies, and ſee how hee hath beene affected, and how he is apt to be affected againe; and when hee 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 hee 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 daies, before his fit: ſo wee are to make up the banke of our affections, before the tide of inordinate affections doe come, to have a ſtrong reſolution, wee will not be led by ſuch an affection as before. And if this prevaile nor, then wee 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 abſteine for that time, (if it be poſſible) from the doing of that which it moves him unto; becauſe that hee is then moſt ſubject to doe amiſſe: You ſee a barrell of Beere, if it be ſtirred at the bottome, draw it preſently, and it will ruune 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

Remedy.

Simile.

Simile.

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 hee doth not erre, yet because then wee are most subject to erre, suspend for a while. Passion is a hinderance to the faculty, as jogging is to the arme when it is a shooting, or unto the hand when it is a writing; therefore, when 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 kinde of drunkennesse; the one is almost as subject to mis-take an error as the other.

Simile.

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 subject to affect things inordinately? the reason is, because hee hath a bad nature; it is naturall to him to doe it, and as ready to him, as sparkles 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

Remedy.

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 we 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 winne your hearts from joies, 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; darkenesse with light; so you must expell carnall affections with spirituall.

The sixt cause of inordinate affections, is *carelesnesse* and *remisnesse*; that is, want of spirituall watchfulnesse over the heart, when men rather give occasion unto 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, is to deceive himselfe, that is all one, as for a man to walke upon Ice, that is afraid of falling: Iron will move

Cause 6.

Remedy.

Simile.

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 hinderances aud inconveniences that come by it. For a man to ſay, I will give over my luſts, and yet will keepe ſuch company as hee did before, and uſe his old haunts, hee doth but deceive himſelfe: *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 wee 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 little, giving way to them, wil 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 inordinaateneſſe; 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

Prov. 22 19. & 23. 30.

to

to them on every ſide, leſt they rob you of Grace before you are aware.

The ſeventh cauſe of inordinate affections, is, *the rotte whereon they grow*, labour to ſee the root, and remove it: If one affection doe diſtemper the minde, it drawes on another diſtemper, and you cannot leſſen that later inordinateneſſe, unleſſe you weaken the former, which was the root 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; *Ionah* 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 hee be humbled, and brought to a baſe eſtimation of himſelfe. *Cauſe 7.*

Laſtly, I would 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 Spirit that muſt cauſe a man to mortifie: man is not able of himſelfe, except God perſwade him, *Pſalm.* 33. 13, 14. Except the Lord ſpeake once and twice to us, wee will not regard it: *Paul* was troubled with a ſtrong affection, what doth hee? hee goes to God, and prayes to him to take away that ſtrong miſt; and ſo muſt wee doe, pray to God in Faith, doe but beleeve, and wee 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 *Pſa.33.13,14.*

would never be mortified; yet you ſhall overcome them.

Vſe. 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, wee are not inordinate: but wee are to take heede 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 ſinne to us, affections are ſet in the heart for the ſafegard of the ſoule: A foole indeed, for want of skill, may hurt himſelfe with them, but hee that is skilfull, knowes how to uſe them without prejudice to himſelfe; 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 between their teeth, ſo as they will not be ruled, then they prove hurtfull unto us. Marke what the Wiſe-man ſaith of the luſt of uncleanneſſe; 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.

Motives to conquer and maſter inordinate affections.

Motive 1. 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 truely; this is one motive:

tive: Inordinate affections promiſe profit and contentment, and yet will pierce you thorow with many ſorrowes; that is, it taketh away the health and tranquillity of the ſoule: even as the worme doth eate the ſame tree that doth breed it. And looke as the inward heate of an Ague is worſe than the outward heate; ſo theſe inward ulcers of the ſoule and affections do trouble us, and pierce us more than any outward grievance whatſoever, that can aſſault the body: Let a man have houſes in the Citty, 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, not to injoy himſelfe; hee cannot converſe, talke, or meditate with himſelfe; it makes a man to be 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 comforts outwardly that a man hath; and one inordinate affection of the ſoule, takes away all pleaſure and contentment within: Let a man be ſicke, neither rich cloathes, nor a faire chamber, can comfort him; ſo let a man have but one inordinate paſſion, all other things are nothing to him; hee takes no pleaſure in them. *Simile.* *Simile.*

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, wounds the ſoule; and ſo makes it unable to beare the leaſt loſſe of any of them, it deads the heart within *Motive 2.* Prov. 18. 14.

a man: So immoderate griefe 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 *Ioseph's* Brethren, yet you see the difference; the one full of joy, the other full of griefe 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 meanes, as wee see in the casting of a Die, it is not in us to win as wee 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 hearts affected with any sinfull lusts, were wee more carefull of our Soules, these inordinate affections would be more broken and kept downe by us. Beleeve it,

strong

ſtrong affections breed ſtrong afflictions, and ſay, thou ſhould'ſt 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 plaiſter to an inward ſore, that will doe it no good. *Simile.* *Simile.*

The third motive is taken from 1 *Timoth. 6. 9.* the Apoſtle ſpeaketh there of the deſire of riches, hee ſaith, that *it breedeth many fooliſh and hurtfull luſts*, in that regard wee ſhould mortifie them, becauſe they are fooliſh luſts, and fooliſh, becauſe hurtfull, when a man hurts himſelfe out of ſome miſ-take, or by his owne heedleſſeneſſe, he is properly ſaid to be a foole: It is properly folly, when a man hurts himſelfe, whileſt hee ſeekes to doe himſelfe much good; wee ſeeke to doe our ſelves good, when wee 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 bee mortified, let us mortifie them; whatſoever God hath appointed to be mortified, and wee will not doe, it is as hurtfull for us, as *Achans* wedge was to *Achan*; which is called a *curſed thing*: And ſo every unmortified luſt is a curſed thing. Take we heed of it. *Motive 3.* 1 Tim. 6. 9. Iudg. 6. 14.

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 *Iames* 1. 20. *the wrath of man worketh not the righteouſneſſe of God*; *Motive 4* Iam. 1. 20.

that

that is, it disableth a man to worke that righteousnesse hee should doe; and what may be said of wrath, may be said of any other affection; As of malice: 1 *Peter* 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, wee shall be carried to it, as a boate is with the wind, with all facility and expeditenesse.

1 Pet. 2. 1.

Ezek. 31.

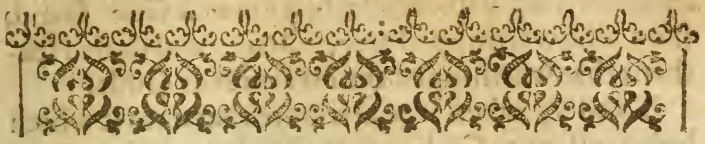
Motive 5. The fifth motive is, because of the shame and dishonour they doe bring men into; men are afraid of shame in other things; it were to be wished, they were so afraid of shame in this: Every inordinate affection is a short drunkennesse, and it brings the drunkards shame to a man; drunkennesse 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 wisedome, either the forgetfulnesse, or not heeding of the time, place, or action we are about; and what makes this forgetfulnesse? It is the drunkennesse of passion. When the Apostle *Iames* would shew who was a wise man, hee saith, *hee 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 envie or strife in the heart, this shewes a man to be but a weake creature: whereas on the contrary, it is an

James 3. 13.

an honour in a man to paſſe by an infirmity; That it a ſigne of a ſtrong man, that is able to overcome himſelfe.

The ſixth motive is, becauſe they bliude 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 waies of God, wee walke in the paths of ſinne, therefore, in regard of the ſafetie and ſecuritie of our lives and actions, wee ſhould mortifie theſe our affections. *Motive 6.*

FINIS.



HOVV TO MORTIFIE COVETOVSNESSE.

COLOS. 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 sinfull desire, either of getting or keeping wealth or monie. The inordinate lusting after honours, that is called Ambition, too much affecting of beautie, is called lustfulnesse. And lust is an inordinate affection, which when it propoundeth riches for its object, it is called *Covetousnesse*, which is Idolatrie. Now, Idolatrie consisteth in one of these three things.

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 wee 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 wee thinke that riches can doe that which God only can do as that they can doe us good or evill. *If they are Gods* (saith God) *let them do good or evill.* God only doth good and evill, therefore he is distinguished from Idols because they cannot do it, affections follow opinions, & practice follows affections, *Heb.* 11.6. *Hee that will come to God, must beleeve in him.* None wil worship *God*, unlesse they beleeve 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 frō inconveniences, this makes them to trust in them, and this thought is Idolatry.

Esay 41.23.

Heb. 11.6.

Doctr. There are two points of Doctrine that rise from these words.

1 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.

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

2 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 needes be so, because it is Idolatry. Now, in Idolatrie, there are three things: First,

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

Secondly, sinfulnesse: There is no greater *sin* than it is, and it is extreme vaine, because we attribute that to it, which doth only 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, do 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, wee are deceived, it is not so: it belongs to God only 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 the folly of the *Rich man*, that hee thought so, and therefore sung a *Requiem* unto his soule: *Eate and drinke, and be merry, O my soule, thou hast goods laid up for thee for many yeeres.* Hee did not thinke himselfe happy, because hee had any interest in God and his favour, but because hee had abundance of outward things, and therefore you see the end of all his hap- Luke 12. 19.

pinesse, *Thou foole, 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, hee had beene sure as long as his wealth continued with him, that hee 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, hee thought that *his Mountaine was then made so strong, that it could not be moved*, that to morrow should be as yesterday, and much more aboundant. 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. *Belshazzer*, when as he thought himselfe happy, being invironed with his wives, Princes and servants, when as hee praised the gods of silver, and the gods of gold, abounded with all outward prosperitie, and reposed his happinesse in it, is accounted but a foole by *Daniel*, because he glorified not God, in whose hands his wealth and all his waies were, and therefore hee was destroyed. These things of themselves will not continue our lives, nor yet make us happy of themselves; wee take not one step of prosperitie, or adversitie, but Gods hand doth lead us. My brethren that heare mee this day, that have heretofore thought, that if you had such

Psal. 30. 7.

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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 griefe 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 wee will doe what wee can to perswade you, and adde certaine reasons, which may perswade you to beleeve it to be so; if God shall adde a blessing to them that joine the operation of his Spirit with them to perswade you. First this must needes be so, in regard of Gods all-sufficiencie, he alone is able to comfort without the Creatures helpe, else there were an insufficiency, and narrownesse in him, and so then hee should not be God, if he could not fill our desires every way, even as the Sunne should be defective, if it needed the helpe 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 love 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, walke before mee, and be perfect*, that is, love me altogether, set your affection on none but me, yee need not go unto the Creature, all is in me. If the creature could doe any thing to make us happy, and not God, then wee might step out to it, but the Creature can doe nothing to it, God only is al-sufficient to make you perfect every way; though that the Creatures be used by God, yet it is onely God that makes you happy, and gives you comfort, and not the Creature.

1 *Reason.*

2 Reason. 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 be an influence from God: Looke not then unto the creature it selfe, but to the influence, action, & application which it hath frõ 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 moves, because there is an imperceptible from the will that stirres 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 concourse from God, doing thus and thus. And to know that it is from God, you find a mutability from the Creature, it works not alwaies 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 & inconstant.

3 Reason. 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 only belongs to God, which is Idolatry. The Creature

steales

steales away the heart in an imperceptible manner. As *Absalom* stole away the peoples hearts from *David*, or as the *Adulterer* steales 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, yee joy, and yee doe this with all joy, all delight, all pleasure and desire, this is a great sinne, nay, it is the greatest sinne; As adulterie is the greatest sinne, 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 consectory 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 & trifles, and have no time at all to serve God in; they are busie about riches, honor, 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 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 hererin you are giving that to the Creature, which onely belongs to God, *Esa.* 1. 23. *If the Idolls be Gods, let them doe good or evill*, saith the Lord. The scope of this place, is to cast off the whorish and adulterish

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 *Ierem.* 23. 14. Thus saith the Lord, *Let not the wise man glory in his wisedome, neither let the mighty man glory in his might, nor the rich man glorie in his riches. But let him that glorieth, glory in this, that hee understandeth and knoweth, that I am the Lord, that executed loving kindesse, iudgement 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 seeke them, but there is nothing in them that you should desire them, for it is I onely that execute judgement and mercie, all good and evill is from mee, 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?

Answ. To this I answer, that God doth reward every man according to his workes, not according to his wealth, yea, hee can comfort us without these, for he is the God of all consolation, 2 *Cor.* 1. 3. and that hath

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, wee 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.

But will not wealth and friends profit us? *Obiect.*

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 fitnesse 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 enterteine such thoughts, consider the vanity of the creature; All our Sinnes proceede from the over-valuing 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. *Answ.*

To presse this further, consider these foure 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 yeeld 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 diſquieted in vaine. He heapeth up riches, and knoweth not who ſhall gather them.* If we looke for comfort from riches, wee 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 be ſure to finde this comfort, others there are that walke in the ſhadow of the creatures, in the vanity of their minds, 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 evills, *Ierem.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 muddie, and will not alwaies 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 fruit, and he ſhould onely catch at the ſhadow of them, netling his hands, and ſpending his labour in vaine, wee would

would account him either a foole, or a mad man; yet wee 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.

Secondly, consider, that you seeke your happinesse the wrong way, that is, you seek it in worldly things, they are not able to helpe you, because they reach not to the inward man, the bodie 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 to 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 makes us happy; *He that keepeth the Commandements, shall live in them*, Hee that departeth from them is dead. Every motion of the fish out of the water is towards death, but every motion of it in the water is to life: So let mans motions be 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. 2

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 3

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, honour, friends, and many other things, but there is one thing only will doe it, if you goe the right way to get it, you shall finde it onely in God; *Martha*, shee 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 helpe 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.

4. 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 uncertaine; how much better is it to depend on God, in whom is no shaddow of variety or change. Every creature 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, *Pro.23.5. Wilt thou set thine eyes on that which is not? for riches certainely make themselves wings, and flie away as an Eagle towards heaven*, and then your happinesse is gone: but if you seek for, and place your happinesse in God, in whom is no change or alteration,

alteration, then it is perpetuall. A dependancie 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 wisedome and righteousnesse, and sanctification, and redemption, that no flesh might reioyce 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 wee fare not the better for any Creature, and that so wee might rejoice onely in the Lord; Therefore hee that made Christ redemption from all evill, that hee 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 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 chil-

dren onely Gods blessing, would it not be 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 generalitie of the disease shewes that it is hard to be cured, labour therefore to finde out the deceits which hinder your practice of these things, which are these.

Deceit. 1. One deceit that deceives them, is, that they are ready to say, that those things are the blessings of God. *Quest.* Why should wee 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 wee them blessings, and account poverty as a crosse.

Answ. To this I answer, that if you take them as blessings, you may rejoice in them as the instruments by which God doth you good; blessings are relative words, they have reference unto God, if you consider them without reference to him, they cease to be blessings; therefore if you consider them meerely as blessings, you may rejoice 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 shal 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

they shall not continue with us an houre or minute longer than God will: If you thinke so in good earnest, then ye rejoice in them as blessings. A man that is releeved when he is in danger, lookes more to the will, than to the hand of him that helpes him; Wee looke more to the good will of our friends, than to their gifts: So we 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 meerely depending on Gods will, and then you enjoy them onely as blessings.

Secondly, you looke on them as blessings, if you 2
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

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.

3 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. *Psal* 4.7 Those who have but a small Cottage, and a bed in it, are many times more happy, more healthy, and sleepe more quietly than 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, seem to have nothing, and yet possesse all things. As it is all one with God, to helpe with few or with many, so hee can comfort with few friends and externall blessings, as well as with many; yea, he can make a little which the righteous have, more comfortable than all the revenewes 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 heede that yee account not those things crosses, which indeede are no crosses: want was no crosse to

Paul,

Paul, nor yet imprisonment, for in the one he abounded, in the other hee 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 wee may sorrow for the losse of those things, and take it as a crosse. If you can say 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*.

The second Let, and Deceit is, the present sense and feeling which wee have of the comfort that comes from aboundance of outward things, therefore whatsoever is said to the contrary, is but speculations and fantasies: men are guided by sense which cannot be deceived; wee finde and feele comfort in those things by experience, we see a Realty in these things, and therefore whatsoever you say to the contrary, is but in vaine, and to no purpose. 2 *Deceit.*

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, *Answ.*

and present altogether, and so can best judge of these things as they are.

Now, for to help 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 tels you that they are but vanity of vanities, all is but vanity.

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

3 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 bemoan themselves, that they have spent so much time in seeking after those things that wil not profit them and spent so little time in looking after salvation.

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

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 benummed 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 joies to be hollow and counterfeit. There may be sadnesse of heart, when there is outward joy, because there is an inward and *Super-eminent Sense*, which

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 comfor tthey minister.

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

To this I answer, that there is an aptnesse and fitnesse 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. *Answ.* 1

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

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, be as if they wept not, that those that reioyce, as if they reioyced 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 be loose to these things. Take any of these outward things, you may cast your affection on them in a 2

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.

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

3 *Deceit.* The third Deceit is a false reasoning. *Wee finde it otherwise by experience; We see that a diligent hand maketh rich*, and bringeth comfort, we see that labour bringeth learning, and for the labour which we take to get it, in recompence of it, it makes us happy.

Answ. To this I answer, that this claime doth not alwaies hold, God breakes it many times: Riches come not alwaies by labour, nor comfort by riches, the labour profiteth nothing, *Psalm.* 12.71. Except the Lord build the house, they labour in vaine that build it. *Except the Lord keepe the Citie, the Watchman watcheth but in vaine.* It is in vaine to rise up earely, to goe to bed late, and to eat the bread of carefulnesse, ye shall not reape the fruit yee expect, unlesse God be with your labour. If Christ be absent, the Disciples may labour all night and catch nothing, but if he be present with them, then their labour prospereth, then they inclose a multitude of fishes: So when wee labour

bour and take paines, and thinke to be strong in our owne strength, without Gods helpe, we 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 we should doe. You may see this in *Ioseph*, God purposed to make him a great man; see with what facility he was made the governour 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 the became great, notwithstanding all oppositions. On the contrary, let man goe on in his owne strength, and hee shall labour without any profit at all: hence it is, that many times we see a concurrency of all causes, so that wee would thinke that the effect must needs follow, and yet it follows not, and if it doe follow, yet we have no comfort in it.

First, because God makes an insurablenesse and disproportion betwixt the man and the blessing, as betweene *Iudas* 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.

Secondly, though there be a concurrence of things, yet God may hinder the effect, sometimes for good, and sometimes for evill, as *Elishas* servant was readie in the nicke, when the *Shunamite* came to begge her possessions and lands of the King, 2 *Kings* 8.5,6. He 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 tied in the bush: So *Saul* when he had purposed to kill *David*, God called him away to fight with the *Philistins*, and as God hinders the effect for good, so hee doth for evill.

Gen. 22. 13.

3 Thirdly, God doth it sometimes, by denying successe unto the causes. The battell 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.

4 *Deceit.* 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.

Obiect.

Answ. To this I answer, it is not so, future, spirituall and eternall things are not incertaine, but these things which we enjoy here are; those things wee 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 be to morrow? In them thou canst not boast of to morrow, but as for spirituall things, they are certaine, they have no ambiguity in them; But the maine answer that I give, is, that here wee must use our faith. Consider

sider 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 beleeve 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 be God, then follow him and be satisfied with him; Labour therefore for faith unfeigned, and walke according to it.

If then it be 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 *sinfulnesse* of it, and put it into the Catalogue of your other *Siunes*, that formerly you haue 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 Idolatry.

In the time of ignorance, *Satan* drew many men to grosse Idolatry, to worship stocks and stones, but now he drawes them to another Idolatry, lesse perceptible, and yet as dangerous in Gods sight as the other, who is a Spirit, and can discerne and prie into it; Let us therefore examine our hearts, and consider how much we have trusted the Creatures; Let us condemne our selves, and rectifie our judgements to iudge 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 ioyed in these, or loved them so,

as

as to love God lesse, it is an adulterous love and joy. We have no better rule to judge of adulterous love, than this, when as our love to the Creature, doth lessen our love to God.

Signes. Now, lest wee 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.

1 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 we 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 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 nglecting 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 set 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, Whe-

whether his feare bee alwaies before your eyes, or whether Riches set you on worke or no: what mans obedience is, such is his trust; if ye obey God, then ye trust in him, and if ye obey Riches then ye trust in them, and not in God.

Fourthly, consider what your affections are; nothing troubles an holy man, but *sin*, the which makes him seeke helpe at Gods hands, and not in these. On the contrary, nothing troubles a worldly 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. 4 *Figure.*

Thus much for the first generall Doctrine.

We come now to the second, which is this. *Doctr.*

That Covetousnesse is to be Mortified, That *Covetousnesse* is unlawfull, all know it, the things therefore that will be usefull in the handling of this point, wil be to shew you what *Covetousnesse* is, and why it is to be Mortified. 2

Now to shew you what it is.

Covetousnesse may bee defined to be a sinnefull desire of getting, or keeping money, or wealth inordinately.

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 we over-value riches, set a greater beauty on them then 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 happie, is

Idolatry. 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 deliciously every day, or else to spend them on some lust, as well as to keepe them.

2 Secondly, it is of keeping or getting money, getting it inordinately, seeking it by wrong meanes, or of keeping it. First in not bestowing of it on our selves as wee 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 eat and drinke, and to enioy the good of all his labours that hee hath taken under the Sunne, all the daies of his life which God giveth him, for this is his portion*, and thus to rejoice in his labour, 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, inordinately, that is, which is besides the rule. A thing is said to be inordinate, when as it is besides the square that a man doth, and in doing thus, wee doe amisse.

Now, this affection is said to be inordinate in these foure respects.

1 First, when wee seeke it by measure more than we 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, we offend in the measure, when as we seeke for more than God gives us; that which God gives

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.

But how shall I know Gods will, and what my portion is? *Obiect.*

I answer,by the event: See in what estate and condition God hath set you; See what estate he hath given you, that is your portion, and with it you must be content, God hath a Soveraignty our us,wee 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 humility, and thankfulnesse; If we be soundly humbled, wee will confesse our selves worthy to be destroyed, *Eze.* 36.32.we 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 houshold servants,and so wee ought to be content with that portion which God hath given us,be it never so small, because it is more than we deserve, and if we desire and seeke for more, this desire is *sinfull*. *Answ.*

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 be little considered, for it is no meanes that God hath appointed, or sanctified to get mony by, because it is neither a gift nor a bargaine; I dispute not 2

now whether playing for trifles to put life into the game be lawful, but of gaming with an intent to get and gaine money or wealth. This I say is unlawfull meanes, and such as have gotten mony by such meanes, are bound to make restitution.

Thirdly, when th'end of our seeking after money is wrong, then our affection is *Sinnefull*, as if we seeke it only for it selfe, that we may be rich, or to bestow it on our lusts, and make it our ends, and not for necessaries onely, and so much as shal serve our turnes, when wee seeke thus, wee seeke it in excesse; Hee that desires money for a journey, desires no more than will serve to defraie his costes, and expences in his journey; So if a man desires money for any other end, hee 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 we 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 we seeke in a wrong manner, which consistes in these five particulars.

1 First, when we seeke it out of love unto it, and this manner of seeking is spirituall adultery, *Iames* 4. 4. *Yee adulterers and adulteresses, know ye 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 we be in love with it for its owne beauty, it is *Sinnfull*, it is spirituall adultery.

2 Secondly, when as we seeke it to trust in it, when as

as we thinke we shall be the safer by it, and make it our strong Tower, *Yet hee that trusteth in riches shall fall*, Pro. 11.28. *And therefore if wee have foode and raiment, we ought therewith to be content*, 1 *Tim.* 6.8. *and not to trust in uncertaine riches.*

Thirdly, when as we be high-minded, and thinke 3
our selves to be the better men for it, when as they make us looke bigger than we did before, as commonly those that be rich doe; Therfore 1 *Tim* 6.17. Paul *bids* Timothy *charge those that are rich in this world, that they be not high-minded.*

Fourthly, when as we seeke it to glory in it, as *David*, hee would number the people to glory and trust 4
in them; this is sinfull, *for hee that glorieth must glory in the Lord, and not in them*, 1 *Cor.* 1. 31.

When as we seeke it with too much haste and eagernesse, when all our daies are sorrowes, travaile and griefe, that our hearts take no rest in the night, *Eccl.* 2.23. When as we seek it, not staying Gods leasure, 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 we may not desire riches as they are blessings.

I answere, that it is true, that they are blessings, and reward of the feare of God, *Pro.* 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 hee is become great, and hee hath given him flockes and heards, silver and gold, men-servants and maid-servants, Camells and Asses. Iacob* 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 two-fold will or desire; First, a remisse will, which is rather an inclination than a will: Secondly, there is a peremptory will, which is mature, ripe, and peremptory; with this later will we may not desire them, but with the former wee may, 1 *Tim.* 6.8. *If wee have food and raiment, let us be therewith content; If any man hath a desire to be rich, yet having food and raiment,* Let him not so desire more riches, but that hee 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 be 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 raiment, wee suffer not our wills to goe actually beyond the limits which God hath set us; Therefore God hath promised outward blessing 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 we set bounds and limits to the sea of our desires, which are in themselves turbulent, and to 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 be 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, we may not go about to get them with a full desire and resolution.

But how farre may a man desire wealth, where must hee set limits to his desires, where must they be restrained? *Object.*

I answer, that hee may desire food and raiment, hee may desire that which is necessary 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 raiment in the Sea of his life, because without it wee cannot finish that course which God hath prescribed untous. *Answ.*

Now, there is a three-fold necessity:

First, there is a necessity of expedience, as if a man hath a journey to goe, Tis true, hee may goe on foot, yet hee may desire an horse to ride, because it will be more expedient for him; so you may desire with a remisse desire, so much as is expedient for your vocation and calling. 1

Secondly,

2 Secondly, there is a necessity in respect of your condition and place, as men in higher ranke and calling neede more than men of an inferiour degree, to mainteine their place and dignity; so they may desire to have more than they, so as they desire no more than will bee sufficient to maintaine them in that ranke and degree wherein they are placed.

Thirdly, there is a necessity of refreshment, and
3 you may desire as much as is needfull for your necessary refreshment, as much as hospitality requires, so that you doe not goe beyond it. And in these three respects, you may desire God to give you as much 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 excesse; this desire proceedes not from nature, but from lust, because that wee 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. Wee might bee well clad, and fare deliciously every day.* Many mens lives are nothing but playing and eating, and eating and playing, and are led alwaies in this circle.

To desire wealth to this or any other superfluous end, is very sinfull, and it must needs be so for these reasons.

1 First, because mans life stands not in abundance
Reason. of excesse. Therefore in *Luke* 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 Iudge or a divider over*

you?

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 yeshall 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 eyes, they will not make you more happy then 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 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 be contented 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 we may not pray for *superfluities, Pro. 30. 8. Give me neither povertie nor riches:* feed me with food convenient for me, not 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 then 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 *Agurs* prayer, *Prov.30.8.9. Give me neither poverty nor Riches, feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord?* Fulnesse and excesse is alwayes dangerous: Full tables doe cause surfets, full cups 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 increase, 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 be rich, it is a thousand to one but that he trusteth in his riches, and it is impossible that he who trusteth in his riches, shall enter into heaven.

5 Lastly, to desire superfluity must needs be sinfull, because that wee have an expresse command to the contrary; 1 *Tim.* 8. *If we have food 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. He shall not multiply 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 brethren.* 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 we desire superfluities, therefore the desire of superfluity is sinfull.

But

But may not a man use his calling to encrease his Wealth? *Quest.*

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 lye idle; every man hath some Talents, and must use them to his masters advantage, and how can that be, except ye 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. Hee that hath an office, must bee diligent and attend it; every man must attend his calling, and be diligent in it. *Answ.*

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 only 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 he makes riches the end of his calling, and doth not expect them as a reward that comes from God. I expresse it by *Iacob*; *Iacob*, he served *Laban* faithfully, and God blessed him, so that he did grow rich, he went not out of his compasse and sphere, he tooke the wages that was given, and because that Gods end was to 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 *Seeke the kingdome of God, and the righteousnesse thereof, and then all these things shall be administred 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 duty, and let him alone to provide him meat, drinke, and wages: we are servants, God is our Master, let us looke to our duty, 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?

Answer. I answer, he may lawfully take care of it, observing the

the right Rules in doing it, which are these:

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 hee must not trouble himselfe with so much business, 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 he is so much tired with them, that he hath no leisure, or spare time to search his owne heart, and to doe the particular duties necessary to salvation, hee then failes in this, and sinnes in his calling. *Rule 1.*

Secondly, his end must not be amisse, he must not ayme at riches; *Abraham* was poore, and so was *Iacob*, yet God made them rich and mighty, 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, superfluity, 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. *Rule 2.*

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: *Rule 3.*

First, if you be troubled in the businesse you goe 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.

Signe 2. Secondly, when we feare we shall not bring our enterprise to passe, or attaine to that which we desire.

Signe 3. Thirdly, when we are troubled at it if it be not accomplished, and grieve when we foresee any thing that may prevent it; care being aright, sets head and hand on worke; but when the affections are just and right, there is no tumult or turbulency in them.

Quest. When is a man covetous?

Answer. 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 feebly, 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 weakly, 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 deaths 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, hee that doth belong unto it, to him it is the root of all evill, *Luke* 16. It keepes men from

from salvation, it choaks the good seeds sowen in mens hearts. Secondly, it must bee mortified, for the vanity of the object is not worth the seeking; therfore in *Luke* 16. 9. it is set downe in a comparison with the true treasure, and expressed in these foure circumstances:

First, it is called the *Mammon of unrighteousnesse and wicked riches*; because it makes men wicked, opposed to spirituall blessings which are the best. *Circum.* 1.

Secondly, it is least, because it doth least good, it preserves us not from evill, it doth the Soule no good. *Circum.* 2.

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. *Circum.* 3.

Lastly, it is not our owne, it is another mans; riches are the goods of others, not our owne; *Luk.* 16. 12. and 10. 41, 42. *Circum.* 4.

There are foure attributes given to riches: First, they are many things, and require much labour; *Martha* was troubled about many things. 1

Senondly, they are unnecessary; *One thing is necessary*. 2

Thirdly, *They will be taken from us*. 3

Fourthly, they are not the best, and therefore our desire after them should be mortified. 4

From hencee 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; *Vse.*

many

many times it growes up with the Corne, and chokes it, therefore use effectuall meanes to root it out of your hearts.

Meanes 1. First of all, pray to God not to encline your hearts to Covetousnesse; it is impossible for man, but easie for God to doe it.

Meanes 2. Secondly, be humbled for Sinne; we 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 then their wealth and riches.

Meanes 3. Thirdly, use them to better purpose than heretofore ye 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.

FINIS.

A LIVELES LIFE:

OR,

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 faithful Preacher,
and worthy Instrument of Gods glory,
IOHN PRESTON,
Dr. in Divinity, Chaplaine in Ordinary to his Maiesty, Master of *Emanuel* Colledge in *Cambridge*, and sometimes Preacher of *Lincolns-Inne*.

ROM. 7. 9.
For I was alive without the Law once, but when the Commandement came, sinne revived, and I dyed.

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The Summe of the chiefe Points contained in this Treatise.

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ANSW.

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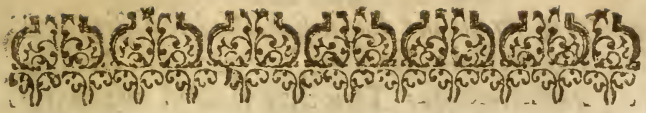


AN EXCELLENT TREATISE OF THE SPIRITVALL DEATH IN SINNE.

EPHES. 2. 1, 2, 3.

And you hath he quickned, who were dead in trespasses and sinnes.

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 wee all had our conuersation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the minde, and were by nature the children of wrath, euen as others.

THe scope of the Apostle in the former part of this Chapter, is, to stirre vp the *Ephesians* to a high estimation of their redemption by Christ; and that hee might the better doe this, hee sheweth them their estate without Christ; That *they were* The scope of the Chapter.

 children

children of wrath, and dead in sinnes and trespasses: and that they were dead in sinne, hee proueth, Because they *walked in sinne*: That they walked in sinne, he proveth, Because they had amongst them some false guides, which here hee 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 Devill; (*According to the prince of the power of the aire.*)

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,

Doct.

That all men by nature are dead in trespasses and sinnes.

This point is to be considered of all men, both those which are alive, and quickened out of this Lethargie; and those which are yet dead in their trespasses and sinnes. That wee are thus dead in sinne, it plainly appeares by this reason; All mankinde were represented in our first parent *Adam*, of whose fall this death of sinne, 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 againe, *Ephes.* 5. 14. *Awake thou that sleepest, and stand up from the dead, and Christ shall give thee*

The Doctrine proved first by Reason,

Secondly, by Scriptures.

thee light. Also in the Gospell, our Saviour Christ saith, *Let the dead goe burie the dead:* that is, let such as are dead in trespasses and sinnes, goe burie those that are dead through sinne. By all which places it plainly appears, that all men by nature are dead in sinne. This men consider not: You would thinke it a gashly sight to see Churches, streets, and houses for to lye full of dead corpes: but for to see places full of men spiritually dead, which is farre the worse, is a more gashly sight; and yet who amongst us is there, almost, that doth consider it?

In this death in trespasses and sinnes, 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.*

1. What this death is.

First, *What this death is.*

Two things, a naturall and a spiritual death

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 seperated from the bodie; so in the spirituall death there is a privation of the life of the soule; namely, the extinction of originall righteousnesse; by reason of which, a man can neither set hand nor foot forward in the waies of goodnesse; as *Paul* confesseth of himselfe:

selfe: for as the seperation of the soule makes the body to dye; so the extinction of originall righteousnesse makes the soule to dye.

Secondly, As in the death of the bodie there is a stinking carkasse left, when the soule is departed thence; so in the death of the soule there is a positive corrupted qualitie left, called the flesh, whereby a man is prone to doe 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 againe 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 workes, and yet dead; but yet it is so, because besides the privation of good, there is a positive evill, and stirring qualitie, which is active, and bringeth forth these evill and dead workes.

Dead workes why so called.

Now for the chiefe seat of this death: It is chiefly seated in the minde and understanding, and not in the will. The Understanding is *primum vivens, & moriens primum*; the first living, and first dead: for although the will bee corrupted, yet whatsoever is in it, is carried through the understanding. And this death of the understanding is such a darkenesse of judgement, as thereby a man esteemes not, but dislikes the

The seat of this death.

ways

wayes of God and goodnesse, and approves the wayes of sinne and wickednesse. And in this facultie of man, the understanding, is this death of sinne chiefly seated; therefore it it is said, *Ioh.* 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 hee 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 bee life, and not light; but it is so put to shew that the chiefest 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, Iam.* 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. Now it followes that we speake of the kinds of this death; which for the better handling, and benefit of your memories, I will range into these three sorts:

2. The kinds of this death.

1 The death of guilt, by which we are bound o-over to eternal damnation: and so in the same manner usually wee say, a man condemned is a dead man.

2 The death which is opposed to the life of grace which is the seperation of grace from our soule.

3. The death which is oppoſed to the lif of joy and comfort, which is a thouſand times more terrible than 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 elſe 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 author of comfort, as the Sunne is of light; which all, both good and bad, doe more or leſſe participate of, or elſe 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 onely, 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 knowne ſuch, that in his abſence, when his preſence hath beene taken away, have had their ſoules ſo preſſed with horror, that they have ſaid, That if at a thouſand yeeres end they might enjoy the comfortable preſence of God, they would thinke themſelves the hap-

How terrible the taking away of Gods preſence is.

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 doe it so much as the with-drawing of Gods comfort did.

Alas, poore creatures, now in this world God is not seperated 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 bee now slightly esteemed, and little regarded, yet when that day shall come that the Lord shall totally seperate 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.

3. 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:

Foure signes of bodily death.

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 finde in a spirituall death: First, As those that are corporally dead, want reason and understanding, so doe those that are spiritually dead; they cannot understand the things of God, no more then men can judge of colours in the darke.

1. Privation of reason.

But some man will object and say, The carnall man knowes many things, he hath a generall notion of the God-head, and can talke of the creation

Object.

of

of man, and his redemption by Christ, he can discourse of faith, repentance, &c.

Answ. A difference betweene knowing spirituall things, and knowing them in a right manner.

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, not in a spirituall manner. And hence is that of the Apostle, *Tit.* 1. 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 things that are of God, but come to particular circumstances, that crosseth them; they, as a Divine sayes of them, love *veritatem lucentem, non redarguentem*; they wholly dislike particulars, because they bring them to *hic et nunc*, to particulars. In the abstract they loue holinesse, but not as it is applied to particulars, as it convinces them of their particular sinnes. Hence it is that godly men are most hated of them that come neerest to them in shew, because they bring light home to them, and discover their *acerrima 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 a 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

ked men hate them, so especially those that are nigheſt unto them in ſhew; becauſe that their life doth not onely ſhine unto them, and lay open their vildneſſe, but ſcorch them alſo; and therefore they being occupied about the workes of darkeneſſe, wiſh them as farre 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 wherein 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 bee 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. 2. Privation of ſenſe.

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 worke, than a dead man can move himſelfe out of his grave. 3. Want of motion.

4. In a naturall death there is a want of vigorouſneſſe and beauty, as well in the face as in all other parts of the body; ſo alſo there is in the Spiritual death the loſſe of that vigorous beauty which followes the life of grace; they may bee ſeene to have death in the face; if a living man beholds them, he knowes how to diſcerne it: although I deny not but that they may have hypocriticall painted vertues, which may to weake eyes for a 4. Want of beauty and vigour.

great while seeme true ones; as men may have painted faces that have been taken for living ones, but they are not true graces, such as proceed from the life of grace indeed.

Object. I but some may here object and say, have not some men many excellent morall vertues, such as even the godly themselves have not?

Answ. How wicked men may have moral vertues

Indeed it's true that they have, and these are Gods gifts also, but yet they are but as chaines of gold about a dead mãs 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. The degrees of this death. The death of guilt.

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 onely by the light of nature, they indeed were guilty; but the Jewes which had a more perfect knowledge, they were more guilty then they: and now we that live under the tropicke of the Gospell, and have Sermon upon Sermon, line upon line, and every day are instructed, are more guilty then the Jewes: and amongst us, they that have most meanes, and profit least, are most guilty of all; and therefore are most bound over unto this death.

Second-

Secondly, for the death that is opposite to the life of grace and sanctification, that also admits degrees:

The death opposite to the life of grace.

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 righteousnesse, 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 sparkes of reason more then the other. The degrees therefore of this death, are these three that follow:

Three degrees of this death.

1. When men doe oppose and set themselves against a holy life, although it bee closely and covertly under other names, for against them directly the Divell will not speake, because he knoweth it will not be regarded; but he speakes against them under names of reproach, which he himselfe hath invented. These men are one of the bottome staires of the chamber of death; and therefore it is almost impossible they should ever rise, but must needs remaine in a pittifull case, although it may be they thinke farre otherwise.

The first.

2. When men are given up to voluptuousnesse and sensuality; as *Paul* speaketh of the wanton widow, *1 Tim.5.6.* that because shee lived in voluptuousnesse, shee was *dead while shee lived*: Even so, the more a man is sunke into voluptuous courses, the more hee is dead, and as it were buried in his corruptions, so that hee is altogether unable to

The second.

stirre out of them; it is a very difficult thing to leave them; as in the sinnes of uncleannesse.

The third.

3. When we are indifferent, and care not how things goe; 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 neere they are to heaven, since they are all out of heaven alike; they shall be sure, if never any more quickened, to goe 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-drawes his comfort from some more than others, and so suffers some to have lesse horror then others: Thus I have briefly explained this death, in which all men naturally are. I will now answer an objection of *Bellarmine* against that which hath beene said, and so come to the fifth thing.

Obiect.

Some there be that say, If all men are dead in sinne, 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 vaine.

Ans. 1.

To this I answer; first, that although every man by nature be dead unto grace, yet he hath the life of reason in sinne, whereby hee is able to perceive two things:

1. To

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.

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.* *Anſ. 2.*

Thirdly, Wee 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 flye 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 bee ſaid to bee dead, becauſe he will doe that that will coſt him his life: Even ſo we may affirme that that man is dead already, becauſe hee will doe that that will bring death after the doing of it. *Anſ. 3.* A difference betweene the ſpirituall and corporall death.

5. Now for the fift thing, the uſes of this point, That *all men by nature are dead in ſinne.* 5. The Vſes of this point.

The firſt Uſe then that wee may make of this point, is, If all men are dead in ſinne, 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 *Vſes.* 1. Not to defer repentance.

ſtrength and ability of nature to live a great while, they find nature ſtrong in them, and therefore put off repentance till they be ſick, 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 devil entrappeth many, in putting this conceit into them, that they may repent when they will; and this hee bringeth them unto, by making them to miſtake repentance, in conceiving of it to be nothing elſe but a ſorrow for ſinne paſt, and a purpoſe to live well afterward, and leave all ſinne: he neuer tels them, nor they nener thinke that it is the creation of a new life in them; for then they would ſay more: but they are decejued, this is not to repent, for thou mayeſt doe all this, and yet when thou haſt done, be damned. But ſuch repentance as will ſave thy ſoule, is a ſorrow for thy ſinne that is paſt, and a purpoſe for the time to come to endevour to leave all ſinne, ariſing out of a love to God: for all repentance ariſeth either out of a love of God, or elſe 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 hard to be had, it is not in thine owne power; except

How the devil deceives men in perſwading them to put off their repentance,

Saving repentance what it is.

cept God breathe 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 hee can doe nothing without the spirit blowes. When then 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 hee bee so foolish as to neglect it, and deferre his journey, and say, it may bee it will blow againe tenne dayes hence, and then I will goe? No, he will not be so foolish, for hee knowes *the winde bloweth where and when it listeth*; and therefore he will take it when it blowes, least 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 wisedome; when the spirit bloweth, neglect it not: certaine 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. yeeres of age, neglect it not, omit it not, neither deferre it, it may be it will never blow againe, and thou canst not make it blow when thou wouldest, for it is free.

Simile.

There are none which live vnder the Gospell, but at some time or other have had some blasts of the

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 againe when we would, let us not let them passe: when thou hast but the least sparke, let it not goe 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 hee might have had but one drop of that comfort which once he despised; and so till his last breath, cryed out, I am damned. Goe not therefore still on in thy sinnes, falsly perswading thy selfe, saying, thou shalt bee saved: Remember what God threatneth unto such men, *Deut.29.19. He that hearing the words of this curse, shall blesse himselfe, saying, I shall have peace though I follow my sinnes; the Lord will not bee merciful to that man.* Sit downe therefore but one halfe houre, and consider with thy selfe, that thou art but a dead man, and that thou canst not quicken thy selfe, but it is God onely that is able to quicken thee; and he quickeneth whom hee will, and those whom he quickeneth 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 selfe, 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 quickened.

Vse 2. How to esteem civill men.

Another Use which wee will make of this point, is, If naturally all men are dead in trespasses and

and ſinnes, this ſhould teach us how to eſteeme of civill men, and ſuch like; wee ſhould eſteeme of ſuch men as of dead men: and therefore,

1 We ſhould not overvalue them.

2 We ſhould not make them our companions.

Firſt, We ſhould not overvalue 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 bee as Lions, (then which no irrationall creature is better,) and that your Saints arebut as dogges (then which no creature is worſer,) yet a living dogge is better than a dead Lion. It's a ſigne of a new life to eſteeme no carnall excellencie: ſo ſaith *Paul*, 2 *Cor.* 5. 16, 17. *Wherefore henceforth know wee no man after the fleſh; yea, though wee have knowne Chriſt after the fleſh, yet now henceforth know wee 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:* hee, that is, a new creature, will not regard theſe things, but they will bee dead in his account. They account us but dead men, therefore let us account them ſo alſo.

Secondly, Make them not your companions. Wee may, and ought to love them with the love of pitty, 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 to blame, that wee doe not more pitty them, and ſeeke their ſalvation, but wee muſt not delight in them, and make them our familiar acquaintance, for wee can never thrive in grace till we leave them: for although they bee dead, yet they have a leaven which wil infect thee, although thou perceiveſt it not. Wee uſe to ſay, wee will make uſe to our ſelves of the good in them, but let the hurt goe: but wee cannot doe ſo; for wee are inſenſibly hurt, when we thinke we are furtheſt from it: Even as a man is tanned when he is working in the Sunne, and hee never perceives it; ſo doth their company infect us inſenſibly, when wee thinke leaſt of it: It's therefore but a folly to purpoſe to ſerve God, and not to breake off their company; yea, it is a plaine contradiction. Every man is compared to a coale, he is either living or dead; if he be a living coale, hee will kindle him that is next him; but if hee bee a dead coale, hee then will blacke 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 bee ſure to infect us: therefore from ſuch company thou muſt either gaine good or harme; but for good, certaine 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.

Vſe 3. To ſtirre up to thankfulneſſe for being quickned.

The third Uſe wee will make of this point, is this, Seeing that by nature all of us *are children of wrath, and dead in treſpaſſes and ſinnes,* This ſhould ſtirre

stirre up those that are quickened, to be thankefull to God therefore. Above all, wee ever labour to bee most thankefull to him that hath saved our lives; and this God hath done for us, let us therefore stirre up our selves to thankfulnesse. *Paul*, as we may read, *Rom.*7.24,25. joynes these two together, his deliverance, and his thankfulnesse; *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 esteemes not this, but if they have riches therein, they rejoyce; and so like the dunghill Cocke, or unskilfull Lapidaries, preferre vaine things before this precious Jewell; but they that have once found the sweetnesse of it, will not lose it for a world: for if wee have but this, what though wee lose wife, children, goods, credit, and good name? they are all too light being layd in the ballance with this. Doe yee every one therefore consider who it was that gave thee this, and to him yeeld all thankfulnesse. Let us love much, because as much is forgiven, so much is given to us: *Paul* was much stirred up with this consideration, thinking that he could never doe enough for Christ, who had done so much for him; as appeares in many places of his Epistles.

The fourth Use we will make of this point, is, If we are all dead in trespasses and sinnes, then this teacheth us how we should esteeme of the means of grace: if wee are dead, then it must bee an Omnipotent power which must quicken us. All

Vse 4. How to esteeme of the meanes of grace.

the meanes, as the Word preached, the receiving the Sacraments,&c. are but dead letters, they are but as pennes without inke, God muſt put inke into them if ever they be effectuall: and therefore as weemuſt not give too little to the meanes, ſo wee muſt not give too much, nor reſt in them. When wee come to heare the Word preached, it is not the hearing of the Miniſter, but Chriſt in the Word preached, which makes us live. It is good to heare the Miniſter, but except wee 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 mee warne you to take heed of breaking the Conduit-pipe from the Fountaine; if thou heareſt and profiteſt not, know that it is becauſe Chriſt ſpeaketh not to the eares of the heart, as well as the Miniſter to our outward eares.

Vſe 5. To examine our ſelves whether we have life in us or no. *Simile.*

The fifth and laſt Uſe wee will make of this point ſhall be, If that naturally all men are dead in ſinne, this ſhould teach us to try our ſelves, and ſee whether wee 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 runout: ye have but a ſhort while to live here, according to the courſe of Nature, and yet perhaps that courſe may not runne out too, it may bee broken off before wee are aware; and then for ever, either in heaven or hell, wee muſt abide hereafter:

Oh

Oh then never be quiet vntill you ſee wihther you ſhall goe, to eternall bliſſe, or everlaſting woe. Here the Diuels triicke is to put it into mens heads, that a civill life will ſerue the turne: but he dealeth with them as thoſe that take gold from infants, and give them counters and rattles: and thus he would keepe 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 ſinnes, and doe ſome duties, perhaps, in private, but this you may doe, and yet be dead ſtill. If he cannot prevaile this way, then 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 whither they are going: and therefore is it that in the Goſpell of Saint *Luke*, *chap.* 16. the prodigall Son is ſayd, *to come home to himſelfe*, when he once beganne 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 againe, or the ſonnes of Thunder ſhould ſpeake, yet except Gods Spirit ſhould inwardly worke, 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 bee moved in particular to conſider whether we are dead or alive.

How the divell deceives civill men.

Two ſignes of our quickning

If thou art quickened, thou ſhalt finde, one time or other, theſe two things in thee:

1. Firſt, Thou once hadſt a deepe 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, hee could come without the terrible voyce, as Chriſt could have come without *Iohn Baptiſt* before him, but hee will not, neither ever doth, becauſe it is impoſſible for a man highly to eſteeme of Chriſt till hee is thus humbled; for hee never will preferre him in particular actions, and take him with all croſſes and loſſes, till hee fully ſee what need hee hath of him, which he cannot untill he is thus humbled.

2. Secondly, Conſider if thou wert ever changed from what thou formerly wert; neither is it a ſlight change that will ſerve, but it muſt bee both conſtant and generall; it muſt not be for a month or a yeare, but daily and continually. It muſt bee 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 when it is died blacke. 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 & ſummer.

And

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 Passeover, else 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 againe, on the other side, if wee doe come, and are dead men, *wee come unworthily, and eat and drinke our owne damnation in not discerning the body of Christ*, 1 *Cor.*11.29. which we doe when wee doe not sufficiently esteeme it, and conceive not what right we have to, which was the *Corinthians* sinne; for they knew well enough that that did represent his body. Let us therefore take heed we come preparedly; for as God strooke *Vzzah* 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.

An application to examine our selves before we receive the Sacrament.

But to returne to the poynt which was even now handled, That all men are dead in trespasses and sinnes, because it is point which concernes all sorts of men, wee will a little further consider it, and in the next place speake of the nature of dead men.

The nature of dead men.

Dead men are either,

Two kinds of spiritually dead men.

1. Such as are starke dead in sinne, and doe 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

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 owne that is true and ſubſtantiall; and theſe are chiefly diſſembling hypocrites, or men meerely civill.

First, ſtarke deadneſſe.

First, This ſtarke deadneſſe, without any ſhew at all of life, of which ſort wee 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.

Poſitive ſignes of dead men.

1 The Poſitive ſignes of a dead man, are theſe three:

1. A careleſſe neglect of goodneſſe.

First, All thoſe which live any life, whatſoever it be, ſeeke 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 unto 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 *ægritudines animæ*, 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 ſinne, he is ſicke of goodneſſe (as the other is of wickedneſſe) and weary

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 goe upward: indeed hee may ſometimes contract impurity, and have ſome corruptions, yet they are but as mud in a cleere and living fountaine, they are ſoone waſhed away; but wicked men are like ditches which are full of mudde 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 ſinne: 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 hee may have fits of reſiſting, yet he alwayes gives over, and ſtill yeelds to that luſt, ſaying, It is their nature, and they cannot chooſe but commit it, they know not how to reſiſt it; when as if there was ſome preſent Judgement threatned thee, upon the commiſſion of it, then thou couldeſt forbeare: 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 ſinnes, becauſe they are ſinnes, 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. *Shee which liveth in pleaſure, is dead while ſhee is alive.*

2. A lying ſtill in any luſt.

A living luſt, what it is.

alive. Some may keepe themselves cleane from some sinnes, but that will not serve; for if they live in any knowne sinne, 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 stomacke riseth against a thing, and hee knoweth not wherefore: so they hate goodnesse, meerely 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 professe an holy and pure conversation, onely because they doe not conforme (as some pretend,) why doe you distaste those also that doe conforme? If you dislike the professors of an holy life because of the hypocrisie they have found in them, as some have not stood to say, why doe 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, 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 holinesse, then they cannot

not endure them. Now the Apoſtle ſayes expreſly, 1 *Ioh.*3.14. *By this we know wee are tranſlated from death to life, becauſe we love the brethren: hee 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; 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 ſinnes, by which they may cauſe ſcandall, or bee 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: Five Privitive ſignes of dead men,

The firſt privitive ſigne of deadneſſe, is want of ſpeech: He that is dead, is ſpeechleſſe, and breathleſſe; ſo he that is dead in ſinne, 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 ſinnes may ſpeake well ſometimes; but there is no living man but doth ſpeake well. *Eſa.*19.18. *Thoſe that belong to Canaan, will ſpeake in the language of Canaan:* Their language will ſhew whether they are Galileans or not: every man delights in operations agreeable to their habits. Here you 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 1. Privation of ſpeech.

godlily and holily; as a Fountaine ſometimes is ſtopped up, ſo that it cannot ſend forth pure ſtreames, yet take away the rubbiſh that ſtopped it, and then it will runne cleare againe; even 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 Privation of heat.

The ſecond privitive ſigne is Coldneſſe; when a man is dead, he growes cold; ſo is it with men dead in ſinne; they may pray, but it is coldly; and ſo in all other holy duties they are very cold.

Obiect.

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.

Anſw.

It is true; but there is this difference betweene the coldneſſe of a godly man, and a dead man; If the meanes be uſed to a godly man, it doth bring life to him againe: if he be rubbed and chafed with admonitions, or hath the *aqua vitæ* of the Word, he will recover his heat, becauſe the inward principle of heat ſtill remaines within him. But to a wicked man uſe never ſo many reproofes, or admonitions, hee will ſtill remaine cold: Let this therefore bee a certaine tryall, if after all admonitions yon ſtill remaine cold, you are dead.

3 Stiffeneſſe.

The third privitive ſigne is Stiffeneſſe; a dead man growes ſtiffe, and in what poſition his body is in when it is dead, in the ſame it will remaine, you cannot bend it; ſo is it with men ſpiritually dead,

dead, what courſe they take, what opinions they hold, what company they keepe, they will not bee 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 ruſtie hand of a clocke, it turnes 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 doe it; if not, they will croſſe it: This is a ſigne of a dead man. *Simile.*

The fourth privitive ſigne is Senſleſneſſe; hee that is dead, is ſenſleſſe: ſo it is with the ſpirituall death, there is no ſenſe in it; they can neither ſee, heare, nor taſte. 4 Privation of ſenſe.

I but ſome man will object and ſay, that is not true alwayes; for even the wicked ſometimes know matters of faith; nay, and ſometimes they relliſh them too. *Obiect.*

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.* *Anſw.* Matth. 13.13. opened.

Firſt for ſeeing, they ſee not aright: Gods children ſee experimentally, the wicked only by contemplation; and there is a great difference betweene them, for as wee ſee there is a great diffe-

rence betwixt knowing fire to be hot, and the feeling of it; ſo betweene a meere notionall knowledge of Gods will, and a knowledge that doth like and approve it.

Secondly for taſte, they finde no taſte in Gods Word; or if they finde any, like a vitiated pallat, they account that which is moſt ſweet to bee very bitter.

Thirdly for ſmelling, they ſmell no ſweetneſſe in Chriſts name, whereas to his Saints it is a ſweet oyntment poured out, that perfumeth all the roome.

Fourthly for feeling, they feele not whether the Law or Goſpell be applied to them, rub over their skarres, and make them runne downe with blood, they are notwithſtanding all that ſenſleſſe ſtill: they may have a counterfeit feeling ariſing 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.

5. No ſympathizing in the miſeries of others.

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 wee take it not to heart, or be not affected with it (eſpecially now we are put in minde thereof) it is a certaine ſigne we are dead men: We ſhould have the ſpirits that *Moſes* and *Paul* had, who even wiſhed to be ſtroyed, ſo they might ſave the Church. *Moſes*, rather than that ſhould periſh, would have his

name

name raced out of the booke of life : Paul, for the Churches sake would bee *anathema*. It is a true signe of a living member to bee 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 Sun 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 lyes in tents, and wallowes in blood, now the foundations thereof are shaken; never was the face of Christendome in such danger as now it is. Doe wee thinke 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 not they our brethren, and sonnes of the same father? have they not the same spirit? are they not of the same profession? shall wee not then bee ready to helpe them? wee cannot send armes over to them, but wee may send up prayers unto God for them: Christians are stronger than Politicians, and their prayers are armies. Let us therefore doe what wee can, the storme is not yet quite over.

Two things to move us to consider the Churches miserie.

Now there are two things that may move us to this:

1. The

1. The greatnesse of the Judgement.
2. Our ability to helpe them.

1. 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 bread and the Gospell was good cheare; what are all our houses, lands, &c. if this Spirituall food be wanting?

2. Secondly, Consider our ability to helpe them.

We may doe much by our prayers; hee that knoweth not his strength, useth it not: Did not one *Moses*, one *Eliah* 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 childe 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 soone as he did theirs.

Quest. But some man will here bee 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 doe much himselfe alone.

Answ. What we must doe for the Church. 1. Pray for it. I answer, Though thou canst not doe much, yet these things thou mayest doe; and therefore,

1. Pray for it: God delights to bee called upon, for else his hand is not taken notice of; but then we see his hand, and acknowledge it, when wee see him granting our desires. So that the strength

strength of a land lyes in Christians, and their strength lyes in their prayers, as *Sampsons* strength did in his haire. Oftentimes prayer is more available than fighting: *Moses* prayer in the mountaine, did more than *Iosuahs* fighting 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 seene in divers of his Treatises. Now this prayer which I urge unto you, must

1. Not onely be small expressions of the mind, but now God lookes for strong cryes, and long continuance in prayer. *Moses* prayed all day: Christ, which had lesse need than we have, prayed all night; *Daniel* three weekes: therefore wee that have more wants and needs, ought to bee the more fervent. Our Prayers must be fervent.

2. Our prayers must be Spirituall, not out of selfe-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. Spirituall.

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 yeelded to them. Of Faith.

4. Pray with constancy and fervency: it is not for a snatch and away, that is pleasing to God; but a With Constancy.

constant performance of duty which hee accepteth.

Of righteousnesse. 5. It must bee the prayer of a righteous man: Therefore, *Micah* 2. the Prophets sought unto God in the time of trouble, but prevailed not, because they were not righteous: for it is said there, *vers.* 7. *Doe not my words doe good to him that walketh uprightly?*

With humility. 6. It must be with humilitie; and that consists First, in confessing how unworthy we are to obtaine any thing at the hands of God.

Secondly, how unable to helpe our selves, and therefore to have our eyes onely towards God.

2. Be more zealous. Another way to doe good to Gods Church, is, to be more zealous; seeke unto God extraordinarily: The cause of the destruction of a Land, is chiefly the sinnes of the godly. When they grow cold and dead, and lose their first love, then God, as *Rev.* 2. *will remove the Candlesticke from among them,* and take away his Gospell. Indeed the carnalnesse of dead men, their prophanenesse in contemning of Gods Saints and his Gospel, &c. hasten Gods Judgements on a Land, but chiefly the Luke-warmnesse of Professors doe it: when Israel, as *Hosea* saith, is as *a cake halfe baked.* Let us therefore rectifie our lives, renew our repentance, quicken our zeale, else shall wee be guiltie of the destruction of Gods Church by our sinnes.

3. Stir up others 3 A third meanes to doe good to Gods Church, is, to stirre up others to take to heart the miseries of the Church, to pray, to renew their repentance.

tance. It would be good if Ministers would bee as Beacons to give warning to others, and to set them on fire. Thus the old Christians did, as it were, make an armie (*manu facta*) against God, by joyning together in prayer. This is a blessed action to stirre 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 harkened 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 Citie shall goe one to another, saying, Let us goe speedily to pray before the Lord, and to seeke the Lord of hoasts, I will goe 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 doe good to the Church, is, to doe it in due time: Jerusalem had a time to seeke God; if then shee would have sought, shee might have beene saved: And Christ complaines, *Luk.* 19.41, 42. saying, *If thou hadst knowne, even thou in this thy day, the 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 heaven 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.*

4. Performe duties in due time.

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 lookes not that wee ſhould meet him by repentance, becauſe we know them not : Others uſe lingring, ſuch as ſend feare and rumours before them, as are thoſe mentioned by the Prophet, *Ezek.* 22.30,31. there God expects we ſhould make up the hedge, and ſtand in the gap before him, and ſo meet him with repentance to ſtop the judgement.

With Continuance.

5 The fifth meanes to doe good to the Church, is this, Let us doe it with continuance: It may be while the newes is freſh wee will bee fervent in prayer; but often the newes altereth, and ſometimes it happens to be good, and then wee leave off: But this muſt not be; wee muſt bee conſtant in this dutie, 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 dutie of faſting and praying, that wee may trie that laſt iſſue of al. It is the common faſhion to make the afflictions of the Church onely a wonder of nine dayes. This was the Jewes fault, *Ier.* 34.10, 11. When they heard of their enemies, for a while they would pray. But although the newes bee good, yet ſtill continue as the importunate widow did to the Judge, and your importunitie will move God. Set therefore to it, and continue in it; *Pray for Ieruſalem, let thoſe proſper that love her peace, Pſalm.* 122.6. Mourne apart, every familie apart: It is not enough to heare this, and to let the

Mini-

Ministers voyce be to you as *one that singeth with a pleasant voyce:* Thus were the Prophets to the Jewes, *Ezek. 33. 32. Who heard his words, but did not doe them:* and therefore God tells them that they shall be destroyed in the judgment. The divel will suffer you to purpose and purpose to doe this dutie, but keepes you from the execution of it, and present practice, which is that onely which may doe the deed. Consider it therefore, and deferre not the present doing of this dutie: what can you doe better than to deliver Gods Church, and you may doe it; although you be poore and despised, yet being Gods Saints, your prayers are in force with God; as in *Eccles.9.14,15.* the poore man delivered the citie by his wisedome; hee was poore and despised, yet it was hee that delivered it. Others may seeme to doe much, and stand vaunting on the hatches, but it is the Saints that doe it. If 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 doe it, but will deferre it; but, beloved, the doing onely God regards. Wee, when we reade how much *Alexander, Cæsar,* and the like, did, we admire them; why we may doe more by our prayers, performed in a right manner: if you doe it, either the Church shall bee delivered, and you shall have comfort; or else you shall save your owne soules. Without you thus pray, you are guiltie of the Churches destruction: The horsemen, if they stand still, although they fight

The Divels cunning to deferre men from doing good Duties.

not againſt their owne armie, yet are guiltie of their deſtruction, becauſe they ſhould have fought for them. The Prætor, if hee let the enemies in the gate, hee is the deſtroyer of the Citie, 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 ſaies, *Ezek.* 22.30,31. *And I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it: but I found none: therefore have I powred out againe indignation upon them, I have conſumed them with the fire of my wrath: their owne way have I recompenced upon their heads, ſaith the Lord God.* Becauſe hee could not find a man to ſtand in the gap, therefore hee powred forth his indignation on the land. Their not praying deſtroyes the land: The Saints and holy Prophets are the Chariots and horſe-men of Iſraell; if then they ſtand ſtill, they doe what in them lies to deſtroy the whole Nation: they are not onely the Chariots, but the horſemen alſo; they are the whole defence of Iſraell; and therefore if at theſe times they be idle, they are guiltie 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 bee overthrowne, or ſplit againſt the rockes, is guiltie of the loſſe thereof: So the Prophet *Samuell*, notwithſtanding the people had ſinned a great ſinne in forſaking God to be their King, ſaith, 1 *Sam.* 12.23. *God forbid that I*

ſhould

should sinne against the Lord in ceasing to pray for you: and therefore it is a great sinne not to pray for Gods Church. The Jewes in the captivitie were commanded to pray for the peace of *Nabuchadnezzar*, who was an heathen Prince; how much more then ought wee 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 mercie we doe. Therefore stirre up your selves to the dutie by fasting and praying, much may you doe this way. *Ester* delivered all the Jewes by this meanes: it was not *Esters* word 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 hee on that place of *Mordecay*? They had first turned God by fasting and prayer, and then hee thus prepared the King for *Ester* to speak. Thus then, and by these meanes we may releeve the Church in distresse: And therefore if we be true living members, let us manifest our endevour to releeve them by these meanes. 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 bee 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

Signe of civil men that seem to have life, but have none indeed.

1. They doe not Grow.

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 goe on in their old tract. They are not unlike some men which eat as much, or more 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? Wee, (beloved) desire not to have againe the fruit of our teaching in your understanding only (although that be good) but in your practice: Like sheepheards which would not have their hay againe 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 victorie over your lusts, notwithstanding all the meanes of grace you have had, yet whatsoever you seeme, you are still but dead men.

2. They are moved by an outward Principle.

The second signe is; As the Angels, though they were moved, yet it was from no inward, but from

from an outward principle; ſo theſe Civill men, and all hypocrites may be moved, and doe 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 moved 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 bee no more Religious. Thus *Ioaſh* was Religious, but for ſome by-end; *viz.* while *Ieboiada* lived; and therefore after his death, *Ioaſh* forſooke God. Thus many will be good whileſt they are in good families, under good Governors; but being removed from them, they turne with the ſwine to the tumbling in the mire. Some againe, good exhortations and counſell will make them live well, and they will continue ſo, while they are in that good mood: Others will bee good while a ſtorme of ſickneſſe indures, but when the ſunne-ſhine of proſperitie ſhall beginne to appeare, they returne to their old courſes: they are like a Bullruſh, which hangs downe his head till the ſtorme is over it, but as ſoone as the Sunne ſhines it lifts it up againe. Some may hold out longer than others, yet at the laſt all will give over, becauſe they are not moved from ſome inward principle.

The third is this; As the Angels aſſumed thoſe bodies but for certaine times, and places, and occaſions, and afterwards laid them aſide againe; ſo will your hypocrites doe in ſome places and com- 3 They doe it but in ſome places and company.

panies 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 profane as any. I confeſſe, a godly man may bee the worſe for being in an ill companie; they may be myrie and dirtie, but yet they ſtill remaine ſheepe: as a pibble and a pearle ſoyled with the ſame mire can ſcarce be diſtinguiſhed till they be waſhed; ſo the godly, doe but waſh them, and then you ſhall diſcerne them to be pearles; but theſe Wolves, the wicked, which onely takes ſheepes cloathing on them, comming amongſt Wolves, caſt off that cloathing and become as much Wolves as any.

4 They ſpeake from the teeth, not fro the heart.

The fourth ſigne is this: As Angels or devils which aſſume bodies, cannot ſpeake heartily as living men, but have an artificiall framed voice, 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 than the true Star; 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 plaine: Hence is that that *Iunius* reports of himſelfe, that hee lighting into a Countrie mans houſe, which was wholly illite-

Iunius converted by a country-mans harty ſpeaking.

illiterate and unlearned, hee confeſſeth that his heartie ſpeaking of faith and repentance,&c. did ſo move him, that he thought that there was ſomthing more in it than meere knowledge, 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 followes that we ſhould ſhew the meanes of getting life, which are alſo comprehended in my text, and they are theſe two: Two meanes to get life.

1. To labour to ſee that ye are dead, (*You that were dead in treſpaſſes and ſinnes, &c.*) as all men are by nature.

2. To goe to Chriſt for life, hee it is onely that can give it; ſo ſaith my Text (*hee hath quickened you:*) It is the propertie of God alone to give life. Now wee cannot goe to him but by Chriſt, and we muſt goe to Chriſt by faith, therefore is faith called a living faith, becauſe it unites Chriſt and the ſoule together. Now the difficultie is in this, that men will not come to Chriſt and take him: ſome come not for him at all, others take him, but not in good earneſt; as grafts put into a ſtock, but not ſo ingrafted as to grow thereby: but when a man is once ſoundly humbled, then will he come to Chriſt, and not before; for till then hee doth not hunger and thirſt after him: but the extreame hungrie will bee ſatisfied with nought but meat:

as *Sampson* said, Give me drinke or else I dye. 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 burne, scorch, &c. so an humble Saint, united to Christ, hath all his proprieties, though not in the same measure and degree.

Now these must bee handled distinctly: and therfore the first meanes of life, is to see our selves children of wrath, and that wee are dead in trespasses and sinnes: The point that hence ariseth, is,

Doct. No translation to life, without apprehension of Gods wrath due to sinne.

That whosoever would be translated from death to life, must first apprehend himselfe to bee a child of wrath: that is, he must see the face of God, as of an angry Iudge, so farre forth as it may drive him to Christ. So that a man cannot be saved untill hee hath not onely a touch or two, but a true sense of sinne, a deepe apprehension of his sinnes, of death, and of damnation; for onely to such are all the promises made, Christ is onely sent to binde up the broken hearted: Christ came to call all that were heavie laden, and those onely, 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, doe ye not desire to heare the Law?* Yea, the Law is said to be a *Schoolmaster to drive men to Christ*: that is, first there must bee the Law before Christ can bee had; for else, although wee should Preach the Gospell, it would

be

be contemned: therefore Christ in his time gained onely 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 doe untill we see our miserie, how that we are in the estate of death. As the deliverance out of Egypt would never have beene so sweet, had they not beene in extreame slavery and bondage first. God deales with us, as Princes doe with their malefactors; first they bring their neckes to the blocke, 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 doe in his absolute power; I know that God might convert us and not humble us if hee would; he might say as hee did in the Creation, Let it be, and it must be: hee might come in a still voyce onely, without sending before a voyce rending the rockes: hee might use lightning and no thunder, but wee speake of his ordinary course, wherein hee will not; for none are saved but such as have not onely a sight, but also a deepe apprehension of their sinnes.

For the better understanding of this point, wee must consider these things: Things considerable.

1 That there are three things which keepe a man from Christ. 1. Three things keepe a man from Christ:

First, Vnbeleefe: when men will not beleeve that he which was borne of the Virgin *Mary* was Christ and God; therefore about the proving of 1. Vnbeleefe.

this, the Apostles did spend most time, because then it was hard to beleeve.

2. Neglect of him.

Secondly, Not caring for Christ: as those that came not to the Kings feast, they beleeved that there was a King and a feast, but cared not for it, they regarded more their Oxen, &c.

3. Vnwillingnesse to part with other things for him

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 loath to part with their master sinne; like the yong 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:

Three things to be set against these, to bring us to Christ.

1. Faith to beleeve he is God.
2. A sleight humiliation to bring vs 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 beleeve it but confusedly. The second is a sleighter manner of apprehending of Christ, and that a little sorrow will doe, a little humiliation. But the third (which we must have before we can be saved) to be willing to forsake all, to leave every sinne for Christ his sake: and that we will not doe vntill we be thorowly humbled, & are fully broken harted: therefore first a deepe humiliation is necessary for salvation.

The necessity of a deepe humiliation.

Secondly,

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 elſe we will not doe or ſuffer any thing for him.

And if wee want any of theſe wee 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 ſinnes: as in the Law no body did care for the Citie of refuge, but he that had ſlaine a man; to him onely whom the revenger of blood purſueth, is the Citie of refuge ſweet: when the fiery Serpent had ſtung a man, then he looked to the Brazen-ſerpent, and never till then: ſo when we ſee our ſinnes and miſerie thereby, then, I ſay, and never till then is Chriſt welcome. The prodigall Sonne never thought of returning home to his Father vntill he ſaw that he muſt elſe ſtarve; when he ſaw he could no longer ſubſiſt, then he returned. So, when wee are ſo humbled for our ſinnes that we ſee we ſhall indeed be damned without Chriſt, then, and never untill then we care for him.

1. Without ſound humiliation we will not come to Chriſt.

Secondly, Although we doe come to Chriſt, yet wi thout we be truly humbled wee will never ſtay with him, althougſt wee mayrejoyce in his light for a ſeaſon. And for the better underſtanding of this, conſider the foure ſorts of grounds which

2. We will not ſtay with him.

Humiliation compared to the four sorts of ground, Matth. 13.

which represented foure sorts of hearers, *Mat.* 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 Sunne parched them for lacke of rooting, vers.* 6.) 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, vers.* 7.) But the fourth ground was fully humbled; that is, they were so humbled in a sight of their sinne, 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.

4. We will not suffer or doe any thing for him.

3. If wee stay thus with Christ, yet except wee be thus humbled, we shall neither suffer nor doe 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 wouldst thou have me doe?*

And the reason of this is apparent, if we consider these things: First,

First, There are many lusts that doe encumber us whilest our hearts are unbroken; so that there is such a basenesse on the outside of Religion, that except we be humbled wee 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, hee that hath once beene soundly humbled, thinkes all too good for him. *Reas.* 1.

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 sleepe, but when once they are awaked, like *Sampson*, they cracke a two all the bonds of good purposes and vowes; they are never slaine untill we be soundly humbled. *Reas.* 2.

Thirdly, there are such contrary lawes to bee delighted in, that wee can never frame our nature unto, untill we hunger and thirst after Christ, and then his lawes will bee 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. *Reas.* 3.

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 hee doth not doe, hee will damne his owne soule; yet untill he is humbled, and shewne what damnation is, he will not buy salvation so deare. *Reas.* 4.

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, *Luke* 4. Thus did *Nathan* with *David*, he laboured to humble him, before he told him God had forgiven him. Thus did *Ionas*; *Yet forty dayes and Nineveh shallbe 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 himselfe, then he told him of his sinnes, 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, *Acts* 2. 38, 39. *Repent and be baptized every one of you, &c.*

The Doctrine of Humiliation must goe before Sanctification.

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.

Vse. 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 bee wholly changed and cast into a new mould, being first broken by humiliation, you cannot be saved. Try therefore whether now you doe that that others will not doe; wherein else doth the power of Religion consist? Try whether you have denied your selves, and throughly mortified your dearest lust, and whatso-

ever

ever the flesh desireth? and whether you bee sicke of sinne? regard not what the world prizeth, labour you to have your hearts broken, else 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 dutie, 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,) onely 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 coozeneth Witches, in giving them money to doe some murders, they laying up the money, and when they have need of it, going to fetch it, have found nothing but dry leaves; Even thus will all the holy duties wee have performed from an unbroken heart faile us. They are like Glowormes, they glister greatly in the darke, but when once the Sunne comes, their light is nothing. So *Paul*, before he was humbled, hee accounted himselfe a godly man, and none better than he; but afterward, *hee was not worthy* (as hee said) *to be counted an Apostle.* Therefore deceive not your selves any longer, for nothing is more *Simile.*

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 than the Phariſie, becauſe hee was humbled and the Phariſie was not: and indeed none are further from ſalvation than thoſe that content themſelves with outward formalities.

Three queſtions.

Now in Humiliation, for our fuller underſtanding of it, I will explaine theſe three queſtions:

1 Wherein Humiliation doth conſiſt.
2 What kinde of ſorrow is required in this Humiliation.
3 How we ſhall know whether our ſorrows are true or not.

Queſt. 1.

The firſt queſtion is, Wherein conſiſts this true Humiliation?

Anſw. True humiliation conſiſts 1. In ſeeing our lives abound in ſinne.

I anſwer, In three things:

1. In ſeeing your life to abound with actuall ſinnes, then 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 ſinnes from their nature, becauſe that that is prone unto it; but that makes their cauſe the worſe, it increaſeth their vildneſſe; for, why haſt thou ſuch a nature, and doſt not curbe 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

made thy nature worse? Every sinne thou hast committed makes it worse; for actuall sinne doth more increase the custome and habit of sinne; so that besides *Adams* sinne, thou thy selfe art guilty of corrupting thine owne nature.

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 onely 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?

2. In considering that there is nothing good in thee.

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 *Belchazzars* did him. And so much for the first question.

3. In smiting thy heart with an apprehension of Gods curse.

The second question is, What kinde 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:

Answ. 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 mourne for thy sinne. If the judgement bee 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, *Acts* 16. in the Jaylor : and of *Peter*, it is ſaid of his converſion, *He went out and wept bitterly :* So alſo of thoſe, *Acts* 2. it is ſaid, *They were pricked in their hearts :* for the ground of their ſorrow is the convincing of the judgement, which workes 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.

Queſt. 3. The third queſtion is, How ſhall he know whether theſe ſorrowes of his be true or no ?

Anſw. How to know true ſorrow. To this I anſwer, There is an Humiliation not deepe enough, a ſleight Humiliation ; and there is another too deepe, which ſo drownes vs in ſorrow that it takes away all hope of ſalvation, and brings deſpaire, ſuch was the ſorrow of *Iudas* and *Achitophel :* but the third and true, is an indifferent betweene both : ſometimes there may be an humiliation and no grace, as there may be a plowing and no ſowing. But true humiliation differs from other ſorrowes thus :

How true Humiliation differs from other ſorrow. 1. In the riſe. First, In the rice of it : both a godly man and an hypocrite may ; firſt, be wounded with Gods wrath : ſecondly, deſire freedome from hell ; but

into

into the godly God doth instill gracious seeds, whereby hee is humbled for sinne 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 hee desires to be joyned to Christ, and to have his lusts mortified.

2. In the continuance. *Bouston Cons. 299.* *Simile.*

Secondly, in the continuance of it: hypocriticall humiliation may be longer or shorter, but it is never constant, it doth vanish; but 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 againe: So *Pharaoh* as long as Gods hand was on him, hee would let the people goe, but as soone as the fire of affliction was removed, his heart was hardned; so was *Ahab* and *Saul*. But in true humiliation God takes away the iron heart, & gives an heart of flesh, so that although it may be brawnie a little, yet still it is flesh: Hypocrites so long onely as they are under the judgement are soft, but the heart of the godly is alwaies soft.

3. By the signes and effects. Contrition of heart. 1. Heales our Sinnes.

Thirdly, by the signes of brokennesse of heart: Now brokennesse of heart

1. Heales our sinnes. First, the beloved, the master sinne, and then all the rest: other humiliation skinne over, but cures not; it stops the streame for a while, but it breakes out againe: it may cause

you

you to make many purposes to leave the sinne; yea, and to leave it awhile, but you will returne to them againe; whereas if one bee truly humbled he is stronger against that beloved sin than against any other; not but that hee hath strong inclinations to that sinne, but hee is more shye of it, and shunnes the occasions of that sinne, because hee hath fully felt the smart of it, and hath by his humiliation seene that sinne more than any other. Now after the beloved sinne is once healed, then the other sinnes will soone be healed; as in a cloth by washing out a deeper staine, the same labour doth wash out lesser staines.

Simile.

2. It causeth love to 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, *Acts* 21. 13. where hee saith, having beene perswaded by his friends not to goe to Jerusalem, *I am ready not to bee 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 constraineth mee:* and therefore when by humiliation we see what Christ hath done for us, we thinke we can never doe enough for him.

2. It causeth love to Christ:

Signs to know whether we love Christ or no.

Now you may know if you love Christ or not, by these signes:

1. Obedience

The first signe to know the love of Christ, is obedience; Hee that loveth Christ, keepeth his Com-

Commandements, and they are not grievous unto him.

The second signe is this; If you love him, you shall finde 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. 2. Affection 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, hee passeth not for them: as a man that sees he must dye, hee cares for no outward wealth, take you that, give him onely the pardon of his sinnes. 3. The light prizing of spirituall things.

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 mee as one of thy hired servants*, *Luk.* 15.21. So *Paul*, after hee was humbled, thought himselfe unworthy for the Saints company, and that not for a fit onely, but even ever after he still cryes out, *I am unworthy to be an Apostle*. Thus *Naomi*, returning home to her Countrey, said, *she went out full*, and yet had nothing but her selfe, sonnes, and husband; she accounted any thing too much for her. If a man 4. Contentednesse with the meanest condition.

once come to be verily perſwaded that he is worthy to be deſtroyed, hee can with patience beare any loſſes and croſſes; for theſe are nothing to death, which he knowes he hath deſerved; therefore what impatience ſoever thou haſt, ſo much art thou ſhort of true humiliation.

3. Feare of offending God.

The fifth ſigne to know we love Chriſt, is this; It makes us fearefull of offending God: tenderneſſe of conſcience is ever according to the meaſure of true humiliation; for by how much the more we are humbled, by ſo much doe wee feare to offend God, and labour to walke obediently unto him. *Eſay 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 ſinne: Hence it is, that *Prov. 28. 14.* feare is oppoſed to hardneſſe of heart; *Happy is the man that feareth alway, but he that hardneth 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 fearfulneſſe ſtands in two things:

1. In a facility to be convicted of any ſinne; 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 hee is once convinced, he labours to doe according to his knowledge; and then is afraid to diſpleaſe God, either.

1. In

1 In committing the leaſt ſinne; as *Moſes* would not leave the leaſt hooſe behinde him; and as *Iob* feared leſt his *ſonnes ſhould have ſinned in heart*, *Iob* 1. 4. He was ſo truly humbled, that hee would not ſacrifice for owne ſinnes onely, 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 than the honie and the honie-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 ſweetened with humane Eloquence, it may bee ſweet to one that is carnall (for ſo it is pleaſing to nature,) but if the purer it is, and the more it is ſeperated from thoſe gaudy 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 wee 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 againe, the Prophet ſaith, *Ier.* 15. 16. *Thy words were found, and I did eat them, and thy Word was unto mee the joy and rejoycing of mine heart:* It is joy and rejoycing to thoſe

6. The finding of ſweetneſſe in the word of God.

that have a broken heart, as the Prophet had: nay, the ſharper it is, the more they delight in it.

7. Meekeneſſe of ſpirit.

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 heart envieth not, he ſpends his anger on himſelfe, and lookes to his owne offences ſo much, that he regards not others.

Object.

But ſome man will here bee ready to object and ſay, My nature is haſty, and I cannot ſuppreſſe it.

Anſw. Humiliation changeth our nature.

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 meeke Sheepe. *Luk.3.4. Iohn* cryes in the wilderneſſe, *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 wayes ſhall bee made ſmooth:* Humility, which prepareth for Chriſt, diggeth downe thoſe high mountaines, and maketh plaine thoſe rough wayes. I deny not but that ſomtimes Gods child may haue a paſſion of anger; yet the peace of God rules in his heart, although that ſometimes breakes 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,

Queſt.4. Whether this Humiliation muſt be in all men,

as

as well in those which are well educated, and have fallen into no grosse sinnes, as in others?

I answer, yes; it must be in all, even this great Humiliation here spoken of, else let them goe 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 names to follow Christ, fall away, because they were never humbled soundly for sinne. *Answ.*

Yet there is this difference betwixt the humiliation of one brought up well, and a grosse sinner: The difference of humiliation in one well educated and a grosse sinner.

1. The filth of sinne is not so suddenly revealed to those that have beene 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 that have a light on the sudden, it presently amazeth them; even so God strikes downe suddenly the grosse sinner, and amazes him with a more violent sorrow and humiliation, than he doth the other. 1.

2. The Joy is not so sudden, nor flashing, nor sensible in him that hath more knowledge; the medicine is knowne to him as soone as the wound: he knowes Christ a Saviour offered up for all that are wounded for sinne, and so as soone as he feeles the wound he applies the medicine; so is not his trouble so irkesome, neither being delivered hath he such sensible joy: For instance, Suppose a man be in the way wounded among theeves, and al- 2.

moſt killed, ſo that he ſaw no meanes of life; if one, a friend of his, on the ſudden ſhould ſteppe forth and helpe him, hee would be more ſenſible of it, than ſuch an one as knowing before he ſhall be robbed, getteth company to goe with him, and ſo eſcapes the danger. And ſo much for the fourth queſtion.

Queſt. 5. The fifth queſtion is this; What is the leaſt degree of Humiliation that muſt be in one that will be ſaved?

Anſw. The leaſt degree of humiliation will make us count ſin the greateſt evill, Chriſt the greateſt good

I anſwer, it is ſo much as will bring us home to Chriſt; that is, ſo much as will make us apprehend ſinne to be the greateſt evill in the world, and Chriſt to be the greateſt good; ſo much as will enable us to make ſinne our chiefeſt ſorrow, and Chriſt our chiefeſt joy: when wee doe 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 unſpeakeable and glorious*, 1 *Pet.* 1.8. For when we apprehend ſinne to be the greateſt evill, and by Chriſt to bee freed from it, we muſt needs rejoyce unſpeakably. For wee are to know that our converſion conſiſts in three things:

A mans converſion conſiſts in three things.

1. In being ſoundly humbled, ſo that wee ſee ſinne to be the greateſt evill in the world.

2. In ſtedfaſtly laying hold of Chriſt, and beleeving in him, ſo that wee will not part with him for any thing in the world.

3. In a newneſſe of life, walking in obedience to all his Commandements: and therefore Chriſt ſaith

ſaith, *Iohn 16. Hee will ſend the Comforter to convince the world of ſinne, and righteouſneſſe* : firſt, to humble for ſinne: and in this alſo there are degrees; for here one may be humbled more than another, and ſo thirſt after Chriſt more; but the more wee are humbled, the better we are humbled; it is a ſigne God hath a greater worke to doe 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 runnes 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 hee that is the moſt humbled, would be much more if he ſaw himſelfe to be the better. And ſo much for the fifth queſtion.

The ſixth queſtion is this, How ſhall we come to be thus humbled? *Queſt. 6.*

I 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 onely 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 meanes. *Anſw.* The Law the onely meanes of humiliation

Obiect. I but ſome man will bee 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 joyned with the ſpirit of bondage; for as to make the Goſpell effectuall there is required the ſpirit of conſolation, and a faith to beleeve it; ſo to make the Law effectuall there is required the ſpirit of bondage, and faith proportionable. The ſpirit of bondage is that which enlightneth us to ſee the bondage wherein we are by reaſon of our ſinnes, and then is required a faith to beleeve the threats againſt thoſe ſinnes; for faith is required to beleeve 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 uncleane perſon is threatned he is not moved becauſe he beleeves not.

The ſpirit of bondage, what and why required to humiliation.

Obiect. But here ſome man will be ready to object and ſay, Afflictions often humble us, therefore it is not the Law that doth it.

Anſw. To this I anſwer, Afflictions, as the plow, make way, but it is the ſeed of the Law ſowne in our hearts that muſt humble us: indeed thoſe notions, which they had before, are in afflictions made to ſeem otherwiſe then before: but we muſt take heed that afflictions cauſe not worldly ſorrow, for that is the applying of the corroſive to a whole place.

How afflictions and the Law concurre to humiliation

Now you muſt know that there is an extraordinary humiliation which God at ſome times workes in ſome men; we urge not to that, (God workes

workes that in whom he pleaseth, and intendeth to make extraordinary,) wee urge to the ordinary humiliation. Now the meanes to attaine that, are these five:

The first meanes to attaine humiliation, is, To enter into a serious consideration of our estate, as the prodigall Sonne did; he is said, *Luk.* 15. *to come to himselfe*, and consider that his father had enough, and he starved. So every one of us should doe: consider

Five meanes to humiliatiõ. 1. Meanes, to consider our estates.

First, the greatnesse of thy sinnes in particular, and make Catalogues of them. 1.

And then secondly, let our actuall sinnes leade 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 yeares in the wilderness, to humble them, and to prove them, and to know what was in their hearts, &c.* Hee himselfe knew it well enough, but by their sinnes he would make it knowne to themselves and others. So also God dealt with *Hezekias*, 2 *Chron.* 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 himselfe, not that God might know what was in his heart, but that hee himselfe might know. So God tels the Israelites, *Ezek.* 36. 31. *Yee shall remember your owne evill wayes, and your doings that were not good, and shall loath your selves in your owne sight for your iniquity, &c.* 2.

Thirdly, Having thus considered your sinnes, consider Gods wrath, and the certainty of it; the 3.

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* breake out, *Psal.*90. and say, *Who knowes the power of his wrath? Paul* is in great heavinesse for the Iewes, *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 soule, which as it is capable of the greatest measure of joy, so is it capable of the greatest measure of griefe. What is God but infinite? what is his wrath but infinite? under it thou shalt most wish for death, which now thou most feare st.

2. Meanes, to suffer sorrow to abide on us

The second meanes 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 something from Sathan, when he would drive a man to despaire, he oft puts thoughts of Gods wrath due unto our sinnes into our mindes, hee holds the object close unto our mindes, and so letteth us thinke of nothing else. It is the frequent and serious consideration of these things that humbleth us: This was that that humbled *David*, *Psal.*51. *My sinne was alwaies before me*: so *Iam.*4.8. *Cleanse your hands ye sinners, and purifie your hearts yee double minded*: How is that done? *vers.*9. *be afflicted and mourne*: all waveringnesse and

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 selfe from all carnall mirth (though else lawfull) and stay on these considerations.

The third meanes is this; If you cannot see sinne in it selfe, labour to see it in his effects. All miseries which you feele in your selfe, or know in others, are the fruits of it; and this will make you say, it is a bitter thing to sinne; so *Peter* in his second Epistle and second chapter, by this effect aggravates sinne, where he shewes it was for sinne that the Angels were throwne downe into hell, that the old world was drowned, that *Sodome* and *Gomorrah* were destroyed.

3. Meanes, to see sinne in its effects.

The fourth meanes to attaine humiliation is, to make these evils present before you by faith: as in an opticke glasse, those things that are a far off will seeme neere to those that looke in it; so these by faith should seeme 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 selfe feareful, yet is not feared, as death, &c. therefore set hell before your eyes, and see it as present before you.

4. Meanes, to make these evils present by faith.

Make present unto you these two things:

Two things ought to be present before vs.

1 All sinnes past: a thing that is past vs will seeme small unto us, though it be as great as ever it was before, and so doe our sinnes to us: we usually doe as men that leave something be-

hinde them, when they are far gone they thinke it is but a little, and therefore they will not returne for it; so we being far off from our sinnes, they seeme little unto us, but we must remember the day of our iniquity. Let us therefore make them our sinnes present, God he esteemes them as great as ever they were, let us doe so therefore, let them seeme abominable to us: thus did *Iob* possesse the sinnes of his youth.

2. Things future: as Gods judgements, which are neere 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 colors makes things seeme far off which are nigh; so he makes Gods wrath which lyes at our doore, seeme a farre off, when as it may bee it will light on us the next day.

5. Meanes. To take heed of shifts.

The fifth meanes to attaine Humiliation, is, To take heed of all such false shifts whereby you may seeme to keepe off the blow of Gods law from lighting on you: wee are never moved with these considerations untill all shifts are removed; so that wee see nothing but death, and then we tremble.

Eight shifts whereby men think to keep off judgments 1. Civility.

The shifts by which men thinke to keepe off the blow of Gods judgments, and so with-hold themselves from being humbled, are these eight:

1 Civilitie; this Gloworme of civility so glittereth in the darke, that wee thinke it to bee a true sparke of grace, but where the spirit shines wee shall

ſhall finde it falſe: and as the Divell deludeth Witches, in giving them leaves inſtead of ſilver and gold, ſo doth hee 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 bee 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 puffes men up, and keeps them from humiliation. If you either omitted them altogether, then your conſcience would checke you; or performed them well, then your heart would be bettered, and you would be humbled: but this formall doing of them keepes the heart dead and ſenſleſſe. Remember therefore that no ſacrifice is acceptable to God, but that that comes from a *Broken heart, Pſal.* 51. 2. Formall performance of holy duties

3 The badneſſe of your nature; you would doe better, but your nature is ſo bad that you cannot. But remember, firſt, That that aggravates your ſinne, and God likes you the worſe for that, and will the hardlier pardon you; even as wee our ſelves are readieſt to pardon an offence in a good nature. Secondly, your ſelfe is the cauſe of the badneſſe of your nature: God gave you in *Adam* a good nature, but you have loſt it, and ſince by many ſinnes have made it worſe by farre. 3. Badneſſe of nature. Two cautions. 1. 2.

4 Gods mercy: he is mercifull, therefore you will not feare: but what if hee be mercifull, hee calls not thee, thou art not burdened with thy 4. Gods mercy.

sinnes, he cals onely such, *Come unto mee all ye that are heavy laden, and I will ease you.* What hast thou to doe with mercy, which seest not thy misery? thou hast no part in it, as *Iehu* said to *Iezabell.*

5. The making conscience of many things.

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 *Amazia,* 2 *Chron.* 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 doe all out of a naturall conscience for feare of punishment.

6. The delay of executing of judgement

6. Because Judgements come not swiftly, and are not speedily executed, Ministers threaten but they feele nothing: But wee 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 vnpunisht: As we use to say, when men are frequently sicke there is no danger of death, but when they never have beene sicke, and at length fall into it, it is very dangerous; so it is to be feared, that when once God beginnes with thee, hee will make an end, as hee threatned to *Hophnie* and *Phineas*; hee will so strike, that he will not strike twice: so that nothing can be worse, than for a sinner to goe on without trouble.

Simile.

7 Men

7. Men judge their estates and sinnes in a false ballance of opinion: none (say they) thinke ill of them, but a few that are more precise than wise. But consider: 7. A false opinion of their estates.

1 That Ministers are onely the men by whom ye beleeve, not whom ye should beleeve: take our words but so farre forth as they are proved unto you by Scripture; and if they be true, then (although few be of that minde) yet you ought to beleeve them. Three cautions. 1.

2 Consider whether that latitude of Religion which thou sticke[st] unto, and hope[st] to bee saved by, will serve thee on thy death-bed, and at the day of Judgement. 2.

3 Consider that it is the part of holy men, and of none else, to discerne which are the wayes of God: every one is to be beleeved in his owne art, therefore beleeve them. 3.

Men thinke that it concernes onely some to bee holy, as Ministers, &c. and not all. I will answer such with the saying of *Wisedome*, *The way of godlinesse is too high for a foole:* If thou wert wise, thou wouldest thinke it concerned thee also. 8. An opinion that some should be holy and not all.

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 shee is thus in her mourning gowne seeke not after your profits and pleasures, drinke not Wine in bowles, use not now the liberties that otherwise lawfully you might. Remember that saying of *Vriah*, 2 *Sam.* 11. 11. *The Arke, and Israel,* *Vse.*

and

and Iudah abide in tents, and my Lord Ioab, and the servants of my Lord are encamped in the open fields, shall I then goe into my house to eat and to drinke, and to lye with my wife? &c. And doe 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 sinnes of others; continually pray to God for them. Remember what God threatneth to those, *Esa.*22 12. that when he called to mourning, they followed their pleasure; hee saith, He will not forget it to the death: so *Esa.*66.4. God is angry with all that neglect this duty, and will not bee stirred up to performe it; but those that doe call on him he will heare. The *unrighteous Iudge, Luk.* 18. was overcome by importunity, and then much more will God: if we humble our selves, as *Mordecay, 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 againe. I grant hee may rage very farre, he hath raged farre already, and how farre more he shall rage, God onely knowes; yet in the end, certaine it is he shal fall, & the Church shall stand. Let us all therefore be humbled, you which have not yet begunne this humiliation, now beginne; and yee which have begunne, bee stedfast therein, knowing that your labour shall not bee in vaine in the Lord.

The next thing to be shewed after this doctrine

that

that *wee are dead in sinne*, is the meanes of recovering our life, and that is *by Christ*, as it is in the Text (*you hath hee quickened that were dead, &c.*) *Hee*, that is, Chist hath done it. Hence learne this doctrine of comfort, as a refreshing cordiall next after the bitter potion of humiliation. That:

Whosoever will come to Christ, may come and finde mercy, Rev.22.17. Whosever will, let him taste of the waters of life freely. Here I will shew: *Doctr.3.* 3 Things in the doctrine.

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 hee may: if wee would take Christ before wee 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 wil not take him and eat him: the Sunne enlighteneth, but the window lets it in; Christ gives life, but our hungring after him makes us eat him, which we will not doe untill wee be humbled. 1 Taking of Christ. *Simile.*

2 *May come to Christ*] that is, receive him, and beleeve in him; it is but laying hold of him when hee sees he must perish; as a man that is falling into the sea, casts himselfe on a rocke, and there will lie and rest; so wee seeing wee must perish without him; wee clap hold on him, and will not leave him for any persecution or pleasure. 2 Laying hold of him. *Simile.*

3 *Whosoever will*] It is generally propounded; 3 All may come and take him.

for Christ is a common fountaine, he that will, may come; As *Iohn* 7.3,7. *If any man thirst, let him come unto mee and drinke: hee that beleeveth in mee*, as saith the Scripture, *out of his belly shall flow living waters:* and againe, *Ioh.* 3.16. *God gave his onely begotten Sonne, that whosoever beleeved in him, should not perish, but have everlasting life.* As the old *Adam* was a common root of sinne and damnation; so is Christ the second *Adam*, of grace and salvation: as at the yeere of *Iubilee*, when the trumpet sounded, whosoever would might goe free, but if any would be so slavish as to serve, they might; so now to Christ, now he calleth, whosoever will, may goe free and be delivered; but if there be any so slavish minded as to stay, they may.

The grounds of the Doctrin generally.

The grounds of this Doctrine why I thus generally deliver it, are these:

1 Otherwise no ground of our faith.

1 Because else 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 *Iohn*, 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, *Whosoever will beleeve, shall be saved:* This is the object of faith, this premised the

the faith followeth; and is the 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 wil come to Christ, may: as, if I beleeve the world is created, then it must first be created; so if I beleeve, I shall be saved, if I goe to Christ, then I must first have this, for to beleeve, that *whosoever will come to Christ, may come.*

To exhort so many as are humbled for sinne, and see what need they have of Christ, to come to him to be quickened; the fountaine is opened, so that, be thy sinnes never so many, or great however, committed of knowledge after many vowes or covenants, yet if thou art so touched and humbled for thy sinnes, that thou truely thirstest after Christ, if thou wilt take him, thou maist. To those onely that are humbled is this wide doore of comfort opened; art thou but humbled, let thy sinne be never so great, suppose it be of murther, uncleannesse, &c. let them be aggravated with all the circumstances, yet if thou canst be but humbled, and then lay hold on Christ thou maiest, Read 1 *Cor.* 6. 9. See what great sinnes those were, how can you name greater? *Neither fornicator, nor idolater, nor adulter, nor effeminate, nor abusers of themselves with mankind, nor theeves, 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 iustified, &c.* *Vse.*

Nay, suppose you have not one jot of holinesse, nor of godly sorrow, yet doe but take Christ, and hee is thine. To looke for sorrow and holinesse before thou takest Christ, is to looke for life before the soule. Therefore doe but take him and hee 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 followes faith, but are not required before it.

2 The promise is generall, *Mark. 16. 16. Goe yee unto all the world, and preach the Gospell to every creature:* If therefore there be any poore soule touched with his sinnes, so as hee will doe or suffer any thing for Christ, to him I speake comfort, to him Christ doth belong, thou maiest have CHRIST if thou wilt.

Obiect. But some man will here be ready to object and say, Then every one will take him.

Answer. Every one would take Christ as a Saviour, but not as a Lord.

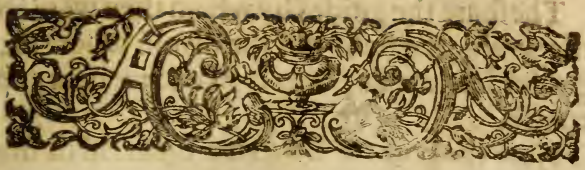
To this I answer, Every one would take him for a Saviour, but there be conditions following after, though not going before faith: if you beleeve hee is your Saviour, you must beleeve hee is your Lord, you must serve him in all his commands, and leave all your sinnes, which none will doe, untill they see that without him they cannot but perish: and none but they will take him, whom, when they have taken him, he descendeth

into

into them, and quickeneth them, and animates them, and makes them like himselfe. As fire doth yron, to have the same qualities which fire hath, although not the same degrees. Thus when a man, humbled for sinne, longeth after Christ, and receives him, Christ enters into him, and gives him a threefold life: 1 The life of guiltlesnesse, by which wee are free from the guilt of sinne. 2 The life of grace. 3 The life of joy. Thus *hee quickeneth those which are dead in trespasses and sinnes.* Hitherto of the first verse, we come now to the second.

Simile.

Christ gives whome hee quickeneth a three-fold life



Continuance in SINNE DANGEROVS.

EPHES.2. VERS.2.

Wherein in times past ye 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 hee writes, *to be dead in trespasses and sinnes*; here in the next verse hee 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

These are the guides by whom they were led, the world, the flesh and the divell: where such guides lead a man, hee is like to runne a good course.

Now the point of Doctrine that ariseth from the first of these, is:

Doctr. 1. *That whosoever walketh in any course of sinne, is a dead man, and the child of wrath*: that is, if there be any ruling lust in a man, so that hee followes it, and it commandeth him, that man is in the estate of condemnation.

The Doctrine prooved by Scripture.

This is plaine, *Rom.* 8. 1. *There is no condemnation to those which 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 certainely there is condemnation to those which walke after the flesh: So likewise, *Rom.* 6. 14. *Sin 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 vers. 18. because, *you are the servants of sinne*, (*for his servants you are whom you obey.*) Suppose you have but any one predominant sinne, it is enough to damme thee. There are some that can deny the sin of lusts, but for to leave their company, that they cannot doe: Againe, some can leave their company, but by no meanes will part with the

sinne

ſinne 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 ſinne 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 ſinne, for there is but one way to heaven, but by-waies a thouſand: now, if thou takeſt but one by-way, it will leade thee from heaven as well as if twenty; for the right way to hit the marke, is but one, but there are many by-waies wherein we may miſſe.

I added, *Whoſoever walketh in any knowne ſinne.* Indeed, a man may ſometimes by chance ſlip out of the way into ſome ſinne; but I meane not ſuch a man, but him that maketh ſome ſinne his continuall walke.

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. *By reaſon.*

The firſt reaſon is, becauſe, that whoſoever walketh in any knowne ſinne, is overcome of ſinne, and whoſoever is overcome of ſinne cannot be ſaved. Indeed, a godly man may oftentimes be foiled, but never is overcome, and at the laſt getteth the victory: But when a man aſſimulates himſelfe to ſinne, and without any *Reaſon. 1.* Hee that walketh in ſin is overcome of ſinne.

reluctation is overcome of it, striving no more against it, as fire when it is ouercome by water, that man is certainely in the estate of condemnation. This is the meaning of the Apostle *Peter*, 2 *Pet.*2.9. *While they promise them libertie, they themselves are the servants of corruption, for of whom a man is overcome, of the same hee is brought in bondage:* If any sinne overcome thee, thou art in the estate of damnation. It will not serve our turne, to use those weake excuses, which commonly is our plea; to say, wee cannot leave them, because we are flesh and blood, and they are naturally in us.

*Reason.*2. In him sinne hath the chiefest command, and God no place.

The second reason is, because, whosoever walketh in any knowne sinne, in him sinne is predominant, and hath the chiefe command, and where that hath the chiefe command and rules, God hath no place; for the motion followes the predominant element; if godlinesse be predominant, that moves us and rules us; if sinne 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 his heart. This is plaine, for when Christ would shew their hearts to be bad, hee 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 workes.

Obiect.

I, but some may say, I have a secret sinne in my heart, yet it breaketh not forth; I keepe it in,

in, and will not suffer it to come out, and so long it is not predominant, neither doth it beare rule, neither doth he walke after it, but covers it.

I answer, they have so, and though they doe 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 owne hearts, he seeth the secret bent of the heart which way it is; it may seeme contrary to the eyes of men, but hee judgeth not according to the outward appearance, but hee judgeth with righteous judgement. *Answ.*

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 hangeth not like the sprigge, 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 sinceritie, it would be accepted, whereas, while he doth much, yet in hypocrisie, God regardeth it not. This I finde by comparing these two places together. 2 *Cron.* 25. 2. And 2 *Cron.* 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 sinne in him, therefore God rejected him. *Reas.* 3. Hee is an hypocrite. God hath respect unto small things with sinceritie, more than many great things with hypocrisie.

Now, in the other place, It is said, *The heart of* Asa *was perfect all his daies*; 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 Physicians: 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 sinnes; and this the hypocrite wanteth, because there is rottennesse at the core, and his heart is not truly sound.

Reason 4, He is ready to runne into other sins upon occasion.

The fourth reason is, because that hee that walketh but in any one knowne sinne, if he had but tentation unto other sinnes, he would runne into them also. Thence is that of the Apostle *Iames* 2.10,11. *Whosoever shall keep the whole law, and yet offend in one point, is guiltie 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 doeth 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 adulterie, said also, Doe not kill: Now, if thou commit not adulterie, yet if thou kill, thou art become a transgressor of the whole Law.* For, looke what sinne soever thou art tempted unto, the same thou wilt commit, and if a hun-

dred

dred 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.

Quest. 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 needes some explanation, because it is a figurative speech. Now it is discerned by these foure things.

Answ. Right walking is knowne 1 By the choice of the way.

First, See what way a man chooseth to walke in; If a man by accident happeneth to fall into some by-path, where lies not his journy, that way is not of his choosing, hee is not said to walke in that way: *Psal.* 119.30. There *David* saith, *I have chosen the way of truth, thy iudgements have I laid before me.* His meaning is, when hee did wholly consider what journie to take, then hee fell into Gods path, and went in his waies; this was his resolution. If then after consideration thou hast a full purpose and inward resolution to go in the paths of righteousnesse, thou walkest right.

2 By the progresse therin.

2. See what way thou goest forward in, for that way thou walkest in; if a man choose a way, and goe not on in that way, it is nothing: *David, Psal.* 119. 32. saies, *I will runne the way of thy commandements, when thou shalt inlarge my heart.* But many are here deceived, they thinke they have chosen the waies of God, and yet go on in the waies of sinne; if they would walke

aright, they must hold on the paths of goodnesse.

3 By companions and guides.

3 See what companions and guides you choose for your journie; if thou professe thou hast chosen the waies of God, and yet dost delight in the same sinfull pleasures thou didest desire, thou maiest say what thou wilt, but certein it is, that thou art the same man thou wert: for *Davids* resolution, when hee walked in this path, was quite contrary, he saies, *Away from me yee that worke iniquitie, for I will now keepe the commandements of my God.* And this is laid downe in the Text: if therefore wee follow the same guides, the world, the flesh and the divell, wee still go wrong, and are not yet in the right way.

4 By the provision wee make.

4 See what provision thou makest for the place before thou come thither; See whether 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 journie; doe 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 wee will make shipwracke of a good conscience, and all our care is to gaine here, it is a plaine signe we walke not aright; and that wee mind nothing lesse than heaven. Now, thus much for the meaning of walking.

Vse. 1. For triall to see whether

The uses follow: 1 This should be a triall for us to examine our selves, whether wee be living

living men or no; for if we be living, then we walke, and if wee walke, then wee are to see whether we walke in the right way or not; for, this is the scope of the Aposte 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 yee shall know, whether ye are in Christ Jesus or not, if ye are in Christ, yee walke not after the flesh, but after the Spirit. This is a sure place of triall, and a true touchstone. And this triall is very necessarie for us; because, that men live in the Church as corne lies in the barne, after it is thresht in the floore. It is called corne 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 discerne the chaffe from the true corne: so in the Church, there is need of the fanne also, to winnow the good corne from the chaffe. Let men therefore by these two rules examine themselves:

we walke in the right way or no.

Two rules to try whether we walke aright.

1 See if it be a knowne sinne.
2 See if you continue in any sinne.

1 To see whether it be a knowne sin.

1 See if it be a knowne sinne.

A good man may continue in sinne, and yet be perfect before God, if hee know it not to be a sinne; as the Patriarkes lay in polygamie, yet it was not acounted of before God, because they knew it not to be a sinne: There were many

ny good Kings continued in it, but if they had knowne it to be a sinne, 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 doeth not that which at that time is his Princes will; because, that if he knew what were his Princes will, he would doe it: but if a man willingly commits treason, he cannot be said to be a faithfull subject; so he that sinnes against knowledge, cannot be a good man.

Simile.

2 To see if thy sinne be continued in.

2 See if thy sinne be continned in.

It is the continuance in sin that makes thee the in estate of condemnation: if it be a knowne sin a man fals into, yet if he continue not therin, 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 hee did it:* But as for those that make a common trade of sinning, they cannot say, but that they are themselves in the cõmitting thereof. In the godly, as *Paul* said, *Rom.7. 17. Now, then, it is no more I that do it, but sinne that dwelleth in mee.* It is not they, but sinne that still remaineth in them: yet the sinne, 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 absteine therefrom;

from, for a wicked man may a great while, even, a whole yeer, abſteine from ſome ſin, and yet be ſaid to lie in it, becauſe, that if he had the ſame occaſions offered as before he had, he would have committed the ſame ſinne as before hee did. Let every man therefore looke backe unto his owne heart, and conſider with himſelfe, whether he is not the ſame man he was; ſome had their delight in covetouſneſſe, ſome in pleaſure, ſome in preferment, ſome in credit, examin 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 cōmit them uſually, and ſo judge of it accordingly.

But here men may make many evaſions, and find many doubts, that it is no knowne ſin, that they lie not in it, and the like. Therefore, to the end I may make it plaine, I will reduce all to theſe five heads:

Queſt. 1. When ſin is a knowne ſin.

The firſt queſtion ſhall be this, when it is a knowne ſinne, for the hypocrite will be ready to find an evaſion about this; as for the breaking of the Sabbath, for covetouſneſſe and the like, they will ſay they are no ſinnes, how ſhall they know they are ſinnes?

Anſw. Every mans conſcience will tell him what is a known ſin.

To this I anſwer, the ſparkes of conſcience will glow in the midſt of this darkneſſe, that will grudge at that ſin, and then be ſure it is a knowne ſin, though it doe but whiſper againſt it. If therefore thy conſcience tells thee, that ſuch and ſuch things are naught, and to be a-

voided, (although it may be for a time thou maiest keepe downe thy conscience, and suffe-rest it not to speake out for the noise thy lusts make) yet, when thou shalt come to lie upon thy death-bed, and at the last day, when thou shalt appeare 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 some thing, and put away thy sin from thee, but that will not serve the turne; harken there-fore now to thy conscience, and see whether that doth not tell thee, such and such things are sinfull.

Obiect. Here it may be demanded; A godly man sometimes may have a scruple in conscience, whether he is to doe such or such things; now therefore wherein lies the difference betweene the scruple of the godly, and ignorance of the wicked.

Answ. To this I answer, Indeed there is a great dif-ference betweene the scruple of the godly, and the ignorance that is in the wicked, and the murmuring and accusing of a guilty consci-ence. There are three signes whereby they may be discerned:

3 Differences betweene the accusing of a guilty conscience, and the scruples of the godly.

Differ. 1. The wicked after knowledge lie in it, but the godly forsake it.

1 For the guilty conscience; when he lies in a knowne sin, and his conscience tells him it is a sin, he makes no inquiry after it, but he findes such a sweetnesse in it, that his heart is ingaged to it, he cannot speake against it, nay, he resolves to sin, yea, and whensoever he is reproved for it, he

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 sinne, hee would fain 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.

Differ. 2. In the subiect matter.

2 Thou maiest discerne 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 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, and perswade thee of them: Indeede, 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 discerne 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 whether it be a raging sin or no, for then they will doe all things on the other side, and one known sin drawes on another, and the false-

nesse 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 soule. And so much of the first question.

Quest. The second question is this, he that is a carnall man may say, I doe many good things as well as others, and although I doe sometime sin, yet I allow not my selfe therein; and what can a godly man doe or say more?

Answ. To this I answer: Godly men and wicked may goe farre together, but in themselves they differ much. Therefore first, I will shew how farre they may be said to agree and differ, and secondly, how they may be discerned.

Wherein a godly man & a wicked may bee said to agree & differ.

1. In these things they agree and differ.

They agree in the way & differ in the end of their journey.

First, both may agree in the way, and yet differ in the end, their journeies end may be 2. several places: for the end of allthat 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 som by-respects, so that in al 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, 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 is his readiest and perhaps cleanest way; now wee cannot say, that man tends to

Similie.

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London for all that, because here the denomination is taken from the utmost end of his journy.

2. They both agree and differ for the disapproving of evill: I know that this may be in the wicked a disapproving of evil, as well as in the godly: wherefore we are to know that there is a twofold disapproving of evill.

2 They both disagree and differ in the disapproving of evill.

1. That that ariseth from a principle nature, in conscience.

2. From a true principle of regeneration.

Disapproving of evill twofold.

If thy disallowing of sin doth but arise from a naturall conscience, that is nothing. But if it be from a principle of regeneratiō, 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 whereby we shall discerne betweene these two, are three:

Three signes to distinguish betweene a naturall dislike of evill and a regenerate.

The first signe is this; if thou dost disallow thy selfe in sinne from a new principle of regeneration, thou wilt absteine from sin with delight, and settle upon goodnesse, as a stone, or any other heavy thing rests in its centre, for working with a habit, is workingwith 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 seemes tedious unto him.

1 A delightful absteining frō sin.

2 A change & rising of the heart both against old sins and the doers of them.

The second signe whereby you may discerne the natural 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 contrary grace, but hath pleasure in them that commit the same sins But the regenerate man, hee that hath a heart changed, his heart riseth against such men. Therefore, *Rom.1.32.* it is said, *Who knowing the iudgement of God (that they which cõmit such things, are worthy of death) not onely doe the same, but have pleasure in them that doe them.* If this is reckoned as one of the sins of the Gentiles, not onely 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 favoureth 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 doe evill, than to favour them that doe it. On the contrary side, for a man to favour good men and goodnesse and hate sin, it is a great signe of a regenerated man; when, as the wise man saith, *Prov.29.10. The unjust man is an abomination to the just.*

3 A change of the whole mã,

Simile.

The third signe whereby you may discerne it, is this, if thy disallowance of sinen arise from a true principle of regeneration, it will transforme the whole man; as a sprig being once ingrafted into the stocke, will change the whole

whole nature of the stocke. For looke what the will is set upon, that wil change the whole man, and draw that after it; see therefore now what thy speeches and delights are, if thy disallowance of sinne arise from a good principle, they are true. On the contrary side, the naturall conscience that doth not transforme the whole man, but onely in some few things; though it disallow of sinne, yet it will goe on in sin; and such men hold, or as the word in the originall is, (*Rom.* 1. 18.) *They imprison the truth in unrighteousnesse.* Their consciences beinlightned, they keepe it, and imprison it in that faculty; The conscience that telleth us what to doe, and yet there is no general amendment in us. And this is a great signe wee are not inwardly changed. And so much for the second question.

The third question is this; godly men oftentimes relapse and goe backe againe and againe, and often fall into the same sin, and they know it to be a sin: how therefore shall I distinguish betweene this relapsing and lying in sin? *Quest.* 3.

To this I answer: You shall distinguish it by these 3. signes: *Answ.*

The first signe is this, a godly man never relapses into purposes of sinning, hee doth not before hand premeditate and think of the pleasantnesse and sweetnesse thereof: and after this manner is it said, *he that is borne of God cannot sinne*; for hee is overcome of sin but upon some

Distinctiō betwixt a godly mans relapsing and lying in sinne.

1 He hath no purpose to sin

some occasion. But the wicked man after hee hath committed sin, doth purpose to doe it againe; so that hee cannot be properly said to fall into sin againe, because in purpose hee never left it.

2 He favoureth not his sin

The second signe is this; Looke what sinne a carnall man lyeth in, that is his beloved sinne, he favoureth it most, and would not be crossed in it, he cannot abide to be told and admonished of that sinne. Now it is otherwise with the godly man, he favoureth not himselfe herein, but that sinne which he is most ready to fall into, he is gladdest to heare that condemned, he is very willing to heare the Preacher speake against that. As for the wicked man hee must not be touched, hee is like a lame man which cannot indure to be stirred, so he cannot abide that his beloved sin should bee spoken against.

3 He falls not into the same sin.

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. Hee falls not into it after the same manner.

1. So often as before.

1. He falls not so often as he did before.

He doth greatly resist it, the being and essence of sinne is not still in him, though it may be in part; if the same occasions bee set before him, yet he is not drawne away as hee was before. As for the wicked man, he is the same he was, and upon every slight occasion he will be drawne

drawne away; he cannot abſteine from ſinning, becauſe that ſinne is not weakend, but is full ſtill in him.

2 For the manner:

Although he doth ſometimes ſlip, yet it is with great griefe and reluctation, hee is more ſorry for it alwaies, and every time gets ground of it, and ſtrength againſt it. But as for the wicked man it is nothing ſo, hee doth it with as much joy as ever he did, hee findeth as much ſweetneſſe in it as ever he did before. So then we ſee there is a plaine difference between the relapſes of the godly, and the wickeds lying in ſin. And ſo much for the third queſtion.

2 After the ſame manner.

The fourth queſtion, or rather an objection, is this: No body can doe all things, the beſt of us are ſinners, we are but fleſh and blood, which is fraile, the beſt have ſome imperfections; and therefore, who is it that ſinneth not?

Queſt. 4.

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.

Anſw.

A double difference between the ſins of the godly and the wicked.

1 The hypocrite hath alwaies 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 bawlking of good duties, if it be againſt it. But as for the godly, in them there is no predominant ſinne, it

1 In the wicked ſome ſin is ever predominant.

may be now one infirmity ſtarts up, then another, but downe they goe againe, none can get the victory over him. The hypocrite hath ſome dominering ſinne, in which he will be favoured, but as for the godly man, he deſires none to ſpare him.

2 The wicked commit ſinne as a proper worke.

2 There is a great difference in the manner; a wicked man doth it as his proper worke, his delight and his glory, hee acts himſelfe in it. But the godly man, he acts not himſelfe in committing ſuch a ſinne, it is not he that ſins, but ſomething that is in him, and he is very ſorry afterwards that he was ſo fooliſhly overtaken therewith. One man may weare a chaine 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 knowes it hinders him, ſo that he cannot doe that he would. The godly man, he entertaines ſin as a theefe, but the wicked man as a welcome gueſt. And ſo much for the fourth queſtion.

Simile.

Queſt. 5.

The fifth and laſt queſtion is this, How ſhall wee diſtinguiſh betweene the purpoſes of the wicked and of the godly, becauſe that oft times both ſeeme to be good; and there be many men

that

that have good purposes, and do but very little.

To this I answer, the purposes of the hypocrite are weake, and bring nothing to passe, but as they rise, so they presently vanish againe; But the godly mans, they are well rooted in the soule, and bring the thing to passe that they labour to effect. A good man will use all the meanes he can to absteine from sin, he will shun all the occasions: but the wicked man, he will not absteine from the occasions, hee knowes his nature will be ready to take hold of sinne, and yet he will not avoid the occasions and allurements thereto; surely therefore this man hath no purpose to leave sin; for if his purpose be not put in practice, he had as good never purpose, for it hath no effect. The godly man, hee will use all good meanes to further his intent, by fasting and praier, and all other good duties. Againe, a godly man, if he hath a lust in sinne, hee will resist it with all his might, and never give over, though hee doth slip, yet hee presently riseth againe, and never ceaseth, and therefore it shall not be imputed to him; but if a man hath flitting purposes in his braine, that is nothing, though he falleth not into the same sinne so often. Thus much for the first use of triall.

Answ. The purposes of the wicked are weak and fruitlesse, but of the godly strong and effectuall.

The second use serveth for comfort. For if this be a signe of deadnesse, to walke in sinne; Then is it a matter of comfort to all those, who, although they often times slip

Vse. 2. To comfort al those that do not continue sinne.

into ſinne, yet are ſincere hearted, and doe not continue in knowne ſinnes. You had therefore no neede to cry out againſt us, that our words are cruell words, for this is a doctrine full ſweete; you muſt at the firſt give us leave to open the wound, though it be painefull, yet after, you ſhall finde the eaſe and ſweetneſſe. The bone-ſetter, that becauſe hee would not deale roughly, ſetteth not the bone aright, but puts in the ſore 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, feeles no paine, yet afterwards when the joint is not ſeated, will be railed againſt: or the Surgeon that will not ſearch the wound, to the bottome, for paining the patient, at the firſt may be pleaſing; but afterwards in the end hee ſhall have little thanke for his labour: in like manner ſhould the doctrine be harſh at firſt, becauſe it ſearcheth the ſore to the quicke, 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 doe walke in no knowne ſinnes: but if yee have walked formerly in any knowne ſinnes, now beginne to rectifie your lives, that ſo you may have cauſe to take

Smile.

take this Doctrine unto your owne soules. Breake the bands of Satan, and forget all his faire allurements, you must part with all your sweetest sinnes 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 finde comfort. If your hearts be perfect, you shall finde these foure comforts:

4 Comforts in a perfect heart.

1 You shall finde more comfort in easinesse and contentednesse to forbeare that lust wee most delighted in, than ever wee did in yeelding to it.

1 Contentednesse to forsake lust.

2 You shall finde your selves able to rest, to pray, to heare, and to sanctifie the Sabbath; make your hearts good, and you shall doe these things with delight: for, as when a mans hand is out of joint he cannot worke; so if the soule be out of frame it cannot pray, &c.

2 Ability to prayer.

Simile.

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 sinne be mingled with affliction, it makes that bitter: but after you have purged your selves from sinne, you shall be able to beare them; but when there is no strength within, how shall wee beare them?

3 Abilitie to beare afflictions.

4 When your hearts are perfect, the wound

4 Sound peace and lasting.

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 breake out againe, hee may make a ſhew for a while, but there is a ſecret diſeaſe in him; and the later end of that man will be worſe than the beginning; their paine will be worſe hereafter, the paine that hee ſhall indure when death comes, when Gods inſupportable wrath begins to charge his ſin upon his conſcience, that will be worſe than all hee indured before. And thus you ſee this Doctrine is moſt ſweet to all thoſe that have perfect hearts, but to the other, that remaine ſtill in their ſins, moſt dangerous.

A PROFITABLE SERMON PREACHED AT LINCOLNES-INNE, On

GEN. XXII. XIV.

As it is ſaid to this day, In the mount of the LORD it ſhall be ſeene.

THE occaſion of theſe words, was that famous hyſtorie of *Abrahams* offering his Sonne *Iſaack*: 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, The occaſion of the words.

As it is ſaid unto this day; becauſe wee are apt to forget, and proverbs are ſhort and pithy, and ſo the better remembred, 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 beene likewiſe the practice of the Lords people to turne ſuch things into ſongs, which they would not forget, as we ſee at the Red Sea, and in the time of *Debora*; and ſo did *Moſes*, when he would have ſome things to bee remembred of the children of Iſrael, he left them a ſong: ſo did *David* likewiſe, who for the remembrance of the Lords goodneſſe, made many Pſalmes of thankſgiving.

Iudg. 5.
Deut. 31. 19.

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.

Wherein note wee in the firſt place, That *the Lord will be ſeene*: why, what ſtrange thing is that? the Lord is ſeene every where of us, and makes himſelfe continually viſible unto us. I, but this is another kinde of ſight, which is not in a generall manner to bee beheld, but in his ſpeciall providence to his ſervants in their afflictions.

Two things obſervable in the Text.

The ſecond thing is, The time when he will be ſeene; that is, *In the mount*: that is, when things are brought to an extremity, when we thinke there

is

is no more helpe nor hope, that is the time when the Lord will be ſeene.

Now the ſcope of this place is, to helpe us against diſcouragements, when wee ſee it goe 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 himſelfe; and therefore you are to take heed of diſcouragements that you leave not your hope, for then you take away indevour, and ſo Gods cauſes fall to the ground, and thereby the Lord is forſaken of us; for it is our hope that ſets all aworke, and the want of hope makes us turne our backes; yea, foyle and give over the Lords Battels; and therefore we ſhould ſtill maintaine our hope in all extremities whatſoever, for when the Lord ſends any afflictions on the Church or our ſelves, wee 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 ſinewes of our ſoules looſened by them; for as we are not to deſpiſe the Chaſtening of the Lord, ſo are wee not to faint when wee are rebuked of him; for *in the Mount will the Lord be ſeene*: that is, it is a thing that the Lord will uſually doe, not at this time when thou wouldeſt have him, but even when *Abraham* was fetching the blow, then to ſtay his hand: And it is his uſuall courſe ſo to doe; and therefore it is turned into a proverbe, becauſe it is ordinary.

The ſcope of the place against diſcouragements.

Secondly, we have ordinary uſe of it, and there-

For ordinary uſe.

fore likewise it is put into a proverbe; for the Lord usually brings us into extremities; and that it might be the better remembred of us, it is put into a proverbe, 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 doe by their Silver, they change it into Gold that it may with the more ease be carried.

Simile.

Now to come to the words; out of which wee may learne, That *it is Gods usuall 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 proofe of it, but proceed to shew the reasons thereof.

Doct. 1.

Reas. 1. To make it an affliction.

And the first cause why the Lord doth so usually doe it, is, When hee brings afflictions on his children, he lets it runne along till they may thinke there is no more helpe, nor hope, that so it may be an affliction to them; for it would not bee an affliction, except it did runne on to the uttermost point; for if there were any doore for us to get out, wee were not compassed about; but when a man hath no gap to goe 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 himselfe out of it; but when wee 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.

Reas. 2. Because the Lord might be sought unto.

Secondly, The Lord brings us to an extremity because the Lord might be sought to; for so long as

as the Creatures can doe us any good, we will goe no further; but when they faile us, wee are ready to lookeup 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 bee 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 binde us up:* and the reason is, because where the Creature ends, the Lord must beginne; otherwise there can be no helpe at all. And hence it is that at the time of death, when a man once sees that, and hath no deliverance, it quaileth the stoutest spirits that are: as *Saul*, when hee could see nothing but death before him, then he sanke downe to the ground, and till then the Lord is not sought to; but *in their afflictions they will seeke mee*, saith the Lord; because then they can goe no where else. Therefore when a man is brought to say, vaine is the helpe of man, then he will looke to the Lord for his helpe; but till then, man is subject to looke round on every side to see if there bee any that will helpe: but when there is none, then hee seekes unto the Lord and is delivered.

Simile.

Thirdly, The Lord doth it, because that hereby it comes to passe that the Lord may bee knowne to be the helper; that when wee are delivered, hee may have all the praise; for otherwise if there be but a little helpe in the Creature, wee are ready many times to ascribe it all to it, or at least to divide

Reas. 3. Because God maybe known to be the helper.

vide the prayſe; and therefore the Lord ſaid to *Gideon*, *Iudg.* 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 goe againſt, yet they were too many for *Gideon*, to have acknowledged the hand of the Lord in it, if hee ſhould have had the victory with them. But the Lord wi l not divide his glory with another, and therefore he will bring a man to the ſtreight to bee without all hope, that ſo hee may have all the praiſe; for when other meanes concurre with his helpe, then it is divided; but without that, his arme lyes naked, as it were, and therefore that it might bee knowne, hee brings them to extremitie.

Reaſ. 4. Because we might receive it as a new gift

Fourthly, The Lord doth it, becauſe all that we have, wee 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 thinke our ſelves to bee Free-holders. But when wee come to ſee all gone, 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 againe of the Lord: and ſo in any other ſtreight, when there is no helpe of man left, then wee take it wholly from the Lord; and then wee give it to him againe.

Reaſ. 5. Because wee may know the Lord.

Fifthly, The Lord doth it, becauſe hee may teach us by Experience to know him.

Queſt.

But here ſome man will be ready to ſay, Why can-

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 hee hath no great experience of the Lord: But when a man is in tribulation, that brings experience; and experience, hope; for it is another kinde of experience that is so learned, than that which comes without it: and indeed nothing is well learned till it bee learned by experience: And therefore our Saviour Christ himselfe 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 hee have experience of the Lord: And therefore it is said of *Manasses*, when he was in affliction, and had prayed to the Lord, humbling himselfe, and was restored, that *he knew the Lord was God*, 2 *Chron.* 33. 13. Why, did hee not know that before? No, not as now hee did; for now hee 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 feare him not. And for this cause, when the Lord did ever manifest himselfe in any speciall manner to any of his people, ye shall see it alwayes to bee upon some great change that befell them: As when *Iacob* was forced to leave his fathers house, to flye from his brother *Esau*, then did the Lord in a speciall manner manifest himselfe unto him; and so likewise at his returning home againe, when his

Answ. God is never knowne well but by experience.

God manifesteth himselfe ever upon some great change.

his brother *Esau* came against him with foure hundred men to destroy him, which was a great change, then the Lord appeared to him againe: so still upon the great changes of his people doth the Lord appeare unto them; and as hee did to them in former dayes, so he doth to us now; hee doth appeare unto us sometimes by experience of his goodnesse; which that he may doe, he brings us to extremities.

Reas. 6. Lastly, The Lord doth it for proofe and tryall, for so it is said in the beginning of this Chapter, *God did prove Abraham*; and therefore said unto him, *Take now thine onely Sonne 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 whether hee would part with his sonne *Isaack* for his sake, therefore he lets him goe to the very place and utmost period of offering his sonne; for if the Lord had taken this tryall of him before hee had brought him to the very utmost, hee had not beene tryed; but when the knife was as it were going to the throat of his sonne, then was hee fully tryed: And like unto this doe 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 else to help; for if there be any other for him to go to, it is no tryall; but if it is come to this that you must doe it, or none will, then have you tryed him and not before: in like manner did the Lord prove *Abraham* in this place.

The

The Use of it is, That wee might learne never to be discouraged; whatsoever our case is, let us never suffer our hearts to be cast downe in us; for as we are very prone to let goe our hold upon all occasions, so is it a very great fault so to doe. We see how *David* doth recollect himselfe together when his soule was disquieted within him, asking himselfe why it was so? which hee would not have done, if the other had not beene a fault in him; and therefore why doe wee so cast downe our soules? If we say, it is because it will be long before the Lord will come and undertake our helpe: I answer, no, it will not, for as soone as he doth see thee fit for helpe, hee will give it; for when things are most desperate, then his helpe is neareſt: for as he is able then to doe it, so is hee most willing to doe it then. And to this purpose is that place, *Hos.* 14.4,5,6. *I will heale their backesliding, I will love them freely, for mine anger is turned away from them. I will be as the dew to Israel, he shall grow as the Lilly and cast forth his roots as Lebanon: his branches shall spread, his beautie shall be as this 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 sinnes, 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 hath neither colour, scent, nor beauty, yet consider in the spring time

Vse. Not to be discouraged what ever our case be.

Psal. 43. 5.

Obiect.

Answ.

Hosea 14. 4, 5, 6. opened.

what I doe unto them, and learne to know me by the workes of nature; for if I doe but ſend a little dew, ſuch as is in the time of ſpring, it ſhall grow againe, yea and bring forth ſuch a flower, whoſe beauty ſhall exceed *Salomon* in all his Royalty: and if the Lord can doe ſo in nature to the hearbs of the field, doe you not thinke he is able to doe it to you in the ordinary paſſages of his providence? If hee 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 againe as the Lilly in the Spring: that is, you ſhall ſpring quickly. I but you will ſay, and quickly wither againe: No, ſaith the Lord, you ſhall be confirmed and eſtabliſhed in your eſtate, for hee 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 ſo their boughes might bee moved, yet the bodies of the trees hold their owne, 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 remaine firme. I but what ſhall I be good for? I know not how to be uſefull neither for God nor man, but to bee laid aſide as a thing for which there is no more uſe. Nay, ſaith the Lord, I will not onely make you beautifull as the Lillies, and rooted as the Cedars, but I will make you as the Olive trees which are fit for uſe. And put the caſe thy name and credit bee loſt, yet your ſmell ſhall be as the ſmell of Lebanon, that

is,

is, as Lebanon had many ſweet bloſſomes and ſweet ſmels, ſo ſhall it be with you, whatſoever your condition be.

This place then is a place of comfort aganſt diſ- *Examples.*
couragements, which you may ſee exemplified in divers examples: As in the example of *Iob*: you *Iob.*
know in what a caſe hee was, he loſt all hee had, that he had not a friend left him; no, not his wife nor ſervants that would ſticke unto him, but was brought to the very Mount, to an extremity that could not goe further, for he was at the very brim of the hill: yet when *Iob* was fit for mercy, when hee had humbled himſelfe, you ſee what a change the Lord made, how his beauty did returne againe, and how all his health, proſperity, and friends did returne unto him, in ſo much 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 *Nebuchadnez-*
Nebuchadnezzar ever to have beene reſtored, that *zar.*
had loſt his kingdome and wits too, which is the onely meanes to bring a man in againe; yea, hee had loſt all his beauty, for hee 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 hee ſhould have his kingdome again, and be made knowne to his Nobles; why the Text ſaith, *He looked up to heaven, verſ.* 34. and then his Nobles and Princes ſought 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

The Iewes in *Mordicaes* time.

like you ſhall ſee in *Mordecayes* time, when the Church was in extremity; for you ſee how farre *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 Jewes, yet when they had humbled themſelves by faſting and prayer to the Lord, that made worke 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 deſpaire not, for becauſe the Lord is ever ready to ſhew mercy, for mercy pleaſeth him: A man when he corrects his childe, he doth it unwillingly; but when hee is fit for mercy, hee is glad to ſhew that: why ſo it is with the Lord, hee being willing to doe it, and exceeding able, for hee is a Phyſician that is able to heale the moſt dangerous diſeaſes, and ſhall wee then doubt of the accomplishment? It is a common fault amongſt us to meaſure the Lord according to our ſelves; and ſo when we ſee man cannot helpe us, we thinke that God cannot; but he that can turne Winter into a Summer, can ſpeedily turne our eſtates when we are fit for it: As a Phyſician 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 ſoone as hee is fit for Cordials, hee moſt willingly gives them unto him: And as the Husbandman, hee is willing enough to ſowe his

Simile.

Simile.

Simile.

ſeed

ſeed in the earth, and would bee glad if the time were come; I but hee knoweth if he ſowe it on the wilde waſte ground it would be loſt, and therfore he plowes it firſt, and againe too, yea thrice if it be needfull, and then having well fitted it, hee ſowes his ſeed: Even ſo it is with the Lord, hee firſt plowes the ground, he digges deepe into the hearts of men if it be needfull ſo to doe, 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 amaine 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 headlong upon us as it did upon *Nebuchadnezzar*, yet how quickly did the Lord deliver him againe? and ſo ſhall it bee with us, becauſe the Lord is delighted with mercy, therefore the Lord doth uſually helpe in extremities, and not before; for *in the Mount will the Lord be ſeene.*

And as the firſt Doctrine is drawne 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 ſeene: Therefore it followes, That

Doct. 2. Reaſons why God will not be ſeene till extremities are.

In the time of extremities will the Lord be ſeene, and not before: But then he will appeare in his ſpeciall providence, for the comfort of his Children, though not before.

And why ſo? Firſt, becauſe the Lord knowes this is the beſt way to draw forth the practice of

1. To exerciſe the graces of your God by

many graces, and good duties, which otherwise would be without use: As for example; When *Iacob* had made his brother *Esau* his enemy by his hasty getting of the blessing, whereas if hee had stayd the Lords time, he might have had it without any sorrowes with it; but because he will have it a wrong way, it is accompanied with many sorrowes 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 *Iacob* exceeding fruitfull; for hee being caused to to flye, as his mother counselled him to doe, in his necessity became acquainted with the Lord, and knew him better than ever otherwise hee should have knowne him; yea, he knew himselfe better too, 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 hee would give him food and Clothing, of which hee 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 againe; if it at the first it had beene told *Iacob* that his brother had beene friends with him, hee had never wrestled with the Lord as hee did; and so should he have missed of that great blessing which he received in being called *Israell.* 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 wee the benefit, if it were not so with us. So likewise the

Angell

Angell was ſent to *Daniel* when he began to pray; I but if the meſſage had then beene delivered to him, his heart had not beene ſo well moulded in the frame of grace, therefore the Lord lets him alone; though hee had given the Angell charge to deliver the meſſage to him, yet till he had done his worke, and was made fit for it, the meſſage of their full deliverance was not made knowne unto him.

A ſecond reaſon why the Lord deferres, 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 ſeeke unto the Lord: and for ſuch as doe not ſeeke him, it is to leave them without excuſe: as in 2 *Chron.* 11. 12. Chapters, you ſhall finde that *Roboam* ſought the Lord for three yeares together, and then departed from him, yet *Shiſacke* was not ſent againſt him till the fifth yeare of his reigne: 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 yeares liberty to ſee if he would returne. So when *Nebuchadnezzar* was like a flouriſhing tree, when he had dreamed his dreame, and that made knowne unto him, that he ſhould be cut downe to the very root, like the lilly in winter, nothing ſhould be left but the ſtumpes, yet you ſhall finde it twelve moneths after before the Lord ſtrucke him. So in the deſtruction of Jeruſalem by *Nebuchadnezzar*, the Lord was often-

Reaſ. 2. To give time of repentance.

times

times offering to ſtrike it, yet called backe his hand again that they might humble themſelves and ſeeke his face: but as it is ſaid of *Iezabel* in the ſecond of the *Revelations verſe* 12. *hee gave her time to repent, but ſhe repented not.*

Reaſ. 3. To let us know the vanity of the creature.

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 doe when he will bring a man to a ſtreight indeed, for then he will ſhew him that there is no helpe in man; as when a man that is ſicke, and ſo farre gone that no phyſicke will doe him good, but all Phyſicians have left him; or when a man hath ſome great buſineſſe in hand, and nothing that he hath will effect it; and ſo likewiſe a man at Sea, when hee is in ſuch a tempeſt that neither rowing nor any thing elſe will doe him good, then when men are in ſuch caſes, they come to ſee the vanity of the creature, and that all outward meanes will ſtart aſide like a broken bow; for a broken bow being drawne but a little, will hold; but if it bee drawne up to the head, then it breakes in the hand of him that handles it: Even ſo, when the creature is put to it, then the vanity of them is ſeene, and that they are but as hollow reeds that are empty, and ſo not bee truſted to.

Simile.

Though God defer till extremity, yet then he will ſurely helpe.

Now we muſt adde to this, that as the Lord will not deliver till then, yet then he will doe it; and

of

of that you muſt make no doubt, becauſe the Lord will make good his promiſes and bee juſt, for he is abundant in truth, he will 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 hee muſt helpe 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 doe; 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 hee ſhould faile thee: And therefore hee muſt helpe thee at the laſt caſt, or elſe not at all; and untill thou art ſo farre gone, thou art not come unto the Mount; for *Abraham* was three dayes in going the jouruey, and the Lord might have revealed it before if hee would, but hee did not till he came to the mount: And therefore doe not ſay, now is the extremity, and yet the Lord doth not helpe mee, 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.

Vſe. To teach us not to make too much haſt 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 helpe: If we looke upon the Creature, yet then are wee to depend upon the Lord, ſo as never to ſay there is no helpe; 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 Sonne, and yet he had hope: So let us, though there were a thing that would bee our utter undoing if it should come on us, yet if it doe come thou oughtest to hope, because it is the Lords manner to bring his people to extremities, as here to *Abraham*: and the like hee did to *Peter* when he came to him on the waters; for he might have holpen him before he beganne to sinke if he would, but hee did first let him sinke a little and then he holpe him: So when the people were at the Red Sea, and had no gap to goe out at, then the Lord holpe them, by making a way thorow the Sea: In like manner he did to *Iacob* when hee was returning home from his father in law *Laban*, hee suffered *Esau* to come out against him with foure hundred men, before hee holpe him; and who would have thought that *Esau's* mind should have beene so suddenly turned? But when *Iacob* was brought to a streight, 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 downe to the grave*, then the Lord brought his feet out of the Net, and set him at liberty, and tooke 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 hee was on the water, for if he had sunke, being hee had the

Lords

Lords word, hee ſhould have beene ſafe enough, and therefore had no cauſe to doubt; and ſo wee ſhould learne to doe, in all our ſtreights ſtill to beleeve; which if we doe, wee ſhall finde the Lord very exceeding ready to helpe beyond all that we can be able to aske or thinke.

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 yeeres were done; for ſhee truſted the Prophet, and therefore did not ſay, Alas, what ſhall I doe for my lands againe? but did goe; and when ſhee returned, and was gone to the King for her lands againe, at that very inſtant was the King talking with *Eliſhaes* ſervant about the great workes of the Prophet, who then told the King of this woman and her ſonne, confirming that which *Gehezi* had ſaid, and *Gehezi* being preſent to helpe to ſpeake for the woman; and then ſhee had not onely her lands reſtored her, but the fruits of it alſo for the whole time of her abſence. So likewiſe when *Mordecayes* deſtruction was plotted by *Haman*, and ſo neare brought to paſſe, that there could be no hope of helpe on any ſide, yet then when *Mordecay* was aſleepe 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 hee muſt needs call for a booke, and Eſter c. 1.

then that above all other bookes, that ſhould bee brought, and in that booke that very place to bee turned to of the treaſon againſt the King, and *Mordecayes* truth and faithfulneſſe 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 ſtreight; for though hee doth not worke miracles now, yet he workes wonders, and is able to doe 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 bee caſt downe from it, why then he went a way thorow the midſt of them; ſo is the Lord able to doe with us, and will alſo if there be the like need; and therefore let us learne to truſt in the Lord, and in all things to depend upon him. One would have thought it impoſſible when fortie men had ſecretly vowed neither to eat nor drinke till they had killed *Paul*, for that to bee 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.

The laſt point obſervable from theſe words,

is,

That *godly mens extremities are but tryals, sent for their good; and not punishments, sent for their hurt and ruine.* *Doct. 3.* Godly mens extremities are trials, not punishments.

The Lord did this but to prove *Abraham*, hee meant him no hurt at all in it: And so the Lord doth by afflicting others of his owne people, he doth not meane to hurt them by it. And therefore when you see an affliction to bee 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 onely Sonne *Isaack* whom he loved, and offer him in a Sacrifice to the Lord, and was suffered to bee the three dayes 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 worke upon him as the evill it selfe: Even so is it with us in our afflictions, they are not evils, but meere tryals, and therefore we are not much to be dismayed for the greatest afflictions that can befall us in the world, because they are but trials, that doe befall thee from God.

I, but will some say, what shall I get by it? *Obiect.* Why, so much that there is so little cause to be sorry for it, that thou hast cause to rejoyce, if thou woudest beleeve; as it is said in the first of *Iames* 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 hee would prove *Abraham*; and all is no more but to try us, and not to doe us any hurt: and this is a good reason *Answ.*

why it is ſo, in that wee are bid to rejoyce in it; now we have no cauſe to rejoyce in that which wil hurt us, neither will the Lord lay any unreaſonable command upon us.

Obiect. *Anſw.* I, but what if the tryals bee many? Yet hee bids us rejoyce, though they be of divers kindes; when wee are not onely afflicted in the loſſe of goods, and our friends forſake us, in which wee might have ſome comfort, if our healths and liberty might bee enjoyed; or if all the outward man were afflicted, yet if the ſpirit were whole it would beare out infirmitie. I, but what if that bee wounded too? Why, if there bee 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 necke of another as they did upon *Iob*, yet wee are bid to rejoyce: Why one would thinke it were enough for a man to bee patient in that caſe; yet (ſaith the Apoſtle) *you muſt rejoyce in it; yea, count it exceeding joy*: that is, as your trials are greater, ſo let your joy be greater.

Obiect. *Anſw.* We ought to rejoyce in trials, becauſe the greater the tryall 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 keepe them moſt willingly. And the reaſon of this Command is, the greater the tryall is, the more will bee the good, and therefore the more cauſe of joy; for if the moſt painefull bee the moſt gainefull, then they that have them, have the greateſt cauſe to rejoyce in them: It was a tryall for *Abraham* to

to goe from his owne land, and to caſt out his ſonne *Iſmael*; I but this was the greateſt, and this brought him the greateſt fruit that ever hee had.

I, but what is that good? Why this; firſt, it ſhall increaſe grace in your hearts; for as the gold when it is tryed loſeth nothing but droſſe, and ſo is made the better thereby; ſo it is with our afflictions; for *the triall 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 tryall doth abound, the comfort ſhall abound.

Obiect. *Anſw.* The good that comes of trials, is, 1. Increaſe of grace.

Againe, you ſhall have the greater wages; for when a man hath a friend that hath beene employed about any great thing for him, why the greater the trouble was which he did undergoe for him, the more will hee bee beholding to him, and the greater reward will hee 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, bee aſſured by this which hath beene ſaid, that ſome great benefit is comming to them; for doe you not thinke this is a uſefull doctrine; it may bee it concernes ſome

2. Increaſe of reward.

ſome of you now at this preſent ; if not, it may doe, and therefore lay it up before-hand ; and let us not thinke of our afflictions as of things that will undoe us, but as tryals that will bring us profit. For as the Spyes 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 incouraged the people to goe up into it ; and others that were afraid, they ſaid, nay but the land eats up the Inhabitants thereof, 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 mee : but what is the reaſon of this ? why they ſend forth wrong ſpies, and therefore they bring backe a falſe report : but if thou wouldeſt ſend forth thy faith and ſpirituall wiſdome which ought to be in thy heart, then thou ſhouldeſt 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 wee ſhould ſo doe ; for doe 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 wee can but reſt upon him : what though there ſhould be a

ſudden

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 overcomming all the reſt, yet as then when the ſpirit of the Lord did but move upon the waters, many beautifull creatures were brought forth, and the Sea divided from the reſt, that thoſe waters that ſeemed then to ſpoyle all, ſerves now to water all, and without it we cannot bee: Even ſo, were the Church in never ſo confuſed a condition, yet the Lord ſhall ſo order the things that ſeeme to undoe 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, onely bee humbled; for there is great cauſe ſo to be, and the Lord calls thee to it by his Miniſters, and wee are his meſſengers to declare his will unto you; and as we muſt bee humbled and take to heart the cauſe of the Church, ſo wee muſt conſider the time, that wee may bee throughly affected thereby; for it was *Ephraims* fault not to doe 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 helpe thee; but when thy ſoule is plowed up

Simile.

therewith, and then the Lord will caſt in the ſeed and water it, ſo as thy ſoule ſhall ſpring againe; and therefore let us ſtill maintaine 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.

REMAINES

OF THAT

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JOHN PRESTON,

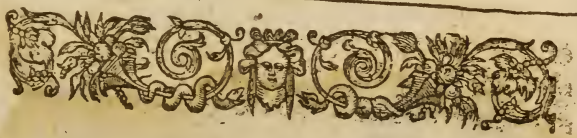
Dr. in Divinity, Chaplaine in Ordinary to his Majesty, Master of *Emanuel* Colledge in *Cambridge*, and sometimes Preacher of *Lincolnes-Inne*.

Containing three excellent Treatises,

Namely,
- IVDAS's Repentance.
- The Saints Spirituall Strength.
- PAVLS Conversion.

HEBR. 11.

Being dead, hee yet speaketh.



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Iudas Repentance.

Matth. chap.27. verſ.3,4,5.

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Saying, I have ſinned in betraying of innocent blood; and they ſaid, what is that to us, ſee thou to it.

And when he had caſt downe the ſilver peeces in the Temple, he departed, and went and hanged himſelfe.

Heſe words doe containe the repentance of *Iudas* after his great ſinne of betraying Chriſt; The ſumme of them is to ſhew what Sentence hee had caſt upon him.

The parts of the words are theſe five:

Firſt, a deſcription of *Iudas*, *One who betrayed Chriſt.*

Secondly, the occasion of his Repentance; which is set forth by the circumstance of Time; *When he saw he was condemned.*

Thirdly, the Repentance itselfe, in these words, *He repented himselfe, and brought againe, &c.* Of which Repentance there are three parts:

1. He made restitution of that hee had taken, hee brought againe the thirty silver peeces.

2. He confesseth his sinne, saying, *I have sinned in betraying innocent blood.*

3. Hee shewes himselfe sorrowfull, so that if it were to doe againe, he would not doe it; which is another effect of his Repentance.

Fourthly, the entertainment that hee had of the Chiefe Priests and Elders afterward. Wherein observe,

1. They excuse themselves, saying, *What is that to us?* although they had little reason to say so; for if hee had sinned in betraying Christ, then much more they who were the causes thereof.

2. They lay more burthen upon him, *Looke thou to it.*

Fifthly, the issue of all this; wherein is set downe,

1. What comfort hee had of those thirty silver peeces; *He cast downe the silver peeces.*

2. What Judgement God inflicted on him, hee made him his owne Executioner; *He departed, and went and hanged himselfe.* These are the parts of the words.

First, for the description of *Iudas* (one that betrayed Christ.) From whence observe, the doctrine is this,

That

That looke what a man is in his life-time, such shall bee his name in the end; if their lives have beene bad, their names at their death will be according; if good, their report shall be thereafter: as it is here plaine in Judas, *hee hath his name accoading to his desert.* Doctr.

I deny not, but for a time a good man may bee evill spoken of, and an evill man may be magnified: For the former, wee may see it in many places; Our Saviour Christ himselfe was little regarded of the Scribes and Pharises; *David* may for a while be despised; *Paul* may be reproached; and so *Ioseph*, and many others. For the second, wicked men for a while may have good report; *Iudas* may so carry himselfe for a while, that none of the Disciples would so much as suspect him for a traytor to his Master. But behold the end of these men, it shall surely bee according to their deeds: Let *Ieroboam* carry a faire shew, let *Ahab* have a good report for a while, but marke the end of these men; for *Ieroboam*, who mingled his owne devices with the worship of God, behold, he hath his brand set upon him for his perpetuall infamy; *Ieroboam the sonne of Nebat, who made all Israel to sinne*, 2 *King*. 10. 29. and although *Amazia* made a great shew, yet at last was marked for an hypocrite; so *Ahab* at last was branded with a name of eternal disgrace. On the contrary side, good mens names shall flourish at their death, though it may bee before disgraced. *David*, although hee had committed many grievous sinnes, yet at the last his name was most

honourable: And thus is that verified, *God blesseth the righteous, but the name of the wicked shall rot,* Prov.10.7.

Now to come to the Reasons of this Doctrine, why the Lord doth reward every man in the end according to their wayes in their life time.

The first reason hereof is taken from God himselfe; he blesseth and curseth mens wayes according to their workes; therefore needs must it bee that hee must blesse the godly, but curse the wicked; hee maketh their names to rot, and rotten things soone stincke: Hence is it that names of so many are so infamous after their death. And this the Lord doth for two reasons.

Reas.1. First, in regard of his truth, he cannot be corrupted. And therefore as men are indeed, so hee blesseth or punisheth them; and although men may be deceived, yet he cannot; *For hee knoweth the way of the righteous, and the way of the wicked shall perish,* Psal.1.6.

Psal.1.6.

Secondly, in regard of his glory; *I will honour them that honour me,* saith the Lord: If those that dishonour God should be honoured; or if those that honour God, should be dishonoured, it would be an impeachment to his honour; but God is tender over his honour, and therefore by no meanes will he suffer it so to be.

1 Sam.2.30

Reas. 2. The second Reason is drawne from the men themselves; ordinarily men will bee like themselves: Feigned things quickly returne into their owne nature; if good mettle be covered over with bad,

bad, the bad will ioone weare away, and the good will appeare; and on the contrary ſide, if bad mettle bee covered with good, the good will ſoone weare away, and the bad will be ſeene; ſo a godly man may have ſome ſlips, but at the laſt it will appeare what he is; and an hypocrite may have many a good fit, yet ſooner or later he will ſhew himſelfe to be like himſelfe.

The third reaſon is taken from other men; at the end envy ceaſeth, and then their conſciences that before did but whiſper, ſhall now ſpeake aloud in their eares, that they have beene good men: on the other ſide, for wicked men, it may be they have beene great men, and ſo they dare not ſpeake as they thought, but then feare ſhall be removed, and then they ſhall uſe liberty of ſpeech: for why are wicked men well ſpoken of in this life? but onely becauſe that men dare not ſpeake their minds; but then, when both envie and feare ſhall be removed, then ſhall *Paul* be *Paul*, and *Iudas* ſhall be *Iudas*. *Reaſ. 3.*

Now the Vſes are theſe three: *Vſe 1.*

Firſt, If mens names ſhall be according to their hearts in their life times, then take heed that thou keepe not an evill heart in ſecret; for God who ſees thy ſinnes in ſecret, will reward thee openly; God ſees thy ſecret prophaneneſſe, thy ſecret covetouſneſſe; ſurely without thou doeſt ſpeedily amend, God in the end will give thee a name accordingly: on the contrary, art thou ſecretly upright, holy, &c. God certainly who ſeeth it, will in the end plentifully reward thee; for if we have not Mat 6.4.

credit with God, ſurely all gloſſes and ſhifts will doe no good: ſo that this is true both as well for the evill as the good. Let every man therefore looke to his owne conſcience, and ſee how the caſe ſtandeth with him. Art thou an hypocrite? God will even ſet a brand upon thee, as he did upou *Cain* which ſhall never beſeperated from thee, no more then the ſhadow from the body; thou ſhalt never have a good name with men; yea, and rather then thy wickedneſſe ſhall be hidden, the very birds of the ayre ſhall diſcloſe it; and although it may be thou thinkeſt that thy power or authority wil ſhield thee from an ill report, yet I tell thee thy expectation will much be fruſtrated.

Gen. 4. 15.

Vſe 2. Secondly, This ſhould teach us daily to renew our repentance for our ſinnes; for although it may be our ſinnes be remitted, yet unleſſe we doe daily by repentance cleanſe our hearts, God at the length will bring us to ſhame; and as *Ioſephs* brethren, who becauſe they did not repent them of their ſinne againſt their brother, were many yeeres after grieved and troubled for the ſame. Therefore as you love your names, by daily repentance make up the breaches of your heart and life; for thus did the Prophet *David*. Who would ever in the leaſt manner have immagined that he, after his great ſinnes of murder and adulterie, would have recovered his name; yet becauſe that he unfeinedly, even from the bottome of his heart repented, behold at the laſt he recovers againe his name, and in the end dieth both full of riches and honours. So likewiſe

Iob

Iob, though he was in his life time very impatient yet because that he repented him of it truly, afterward he is honoured for his patience; and hence is it that Saint *Iames* saith, *Remember the patience of Iob.* Iam. 5. A good name cannot but must follow grace and vertue, no lesse then a sweet smell will needes follow flowers and sweet oyntments. If then thou hast committed any sinne either in secret or openly, wilt thou have thy good name recovered before thou dye? be sure to make thy heart sure by repentance.

Thirdly, Let not good men be discouraged for evill reports that they may here have for a time, nor let not evill men be encouraged for the good reports for a time they may have; for at the last all evill reports that are cast on the godly shall vanish away, and all the good report that the wicked have had shall quite forsake them, and every one then shall plainly appeare what he is: the reason of this is, because the reports of the wicked have no sure rooting. Indeede certaine it is, that the godly often have an ill name, yet most sure is it, that at the last God will make their goodnesse to breake forth as the Sunne when it hath beene long darkened. Yet here must be one caution premised, that our hearts be substantially good. I denie not but a man may have some blemishes, but we must daily labour to keepe our hearts unspotted of the world: We must behave our selves blamelesly, but how? not by stopping the mouthes of men; but we must keepe our selves unspotted of the world, and arme our *Vse 3.*

our ſelves againſt it, by abſtaining from ſinne.

Simile. If paper be well oyled, caſt inke upon it, and it will ſoone returne off againe, but if it be not oyled it will ſtay on; ſo if our hearts be well oyled againſt the world, by our innocent carriage, then if they have ill reports caſt upon them, they will not remaine qut off againe preſently; and ſo againe on the contrary ſide. And thus much for the firſt part of my Text.

2. The time [*When he ſaw he was condemned.*]

Hence learne againe,

Doctr. 2. *That ſinnes are commonly covered and gloſſes put upon them untill they be committed, but after they be committed they ſeeme moſt vile and odious.*

This is plaine here in *Iudas*, before he committed this ſinne it ſeemed a matter of nothing unto him, but after behold how hainous it is. Sathan herein is very readie to deceive us, as wee may ſee in manie examples. Thus delt he with *Dauid* when he went to number the people, when *Ioab* repreſented the ſinne to him well enough, yet it ſeemed nothing to him, but he muſt needs have it done, then afterwards ſee how hainous it was to him, inſomuch that it made him cry out, ſaying, *I have done exceeding fooliſhly.* But ſhould we trace the whole Bible, we can finde no better example then this of *Iudas*; Chriſt had given him ſo manie warnings, ſaying, *One of you ſhall betray me:* And againe, *I have choſen twelue, and behold one of you is a diuell.* And again,

1 Chro. 21. 3

Verſ. 8.

Mat. 26. 21.
Iohn 6. 70.

gaine, *It were better for that man, by whom the Sonne of man shall be betrayed, that he had never beene borne:* yet all this would not serve, but the luster of the thirtie silver peeces had so blinded his eyes, that he could not see. Marke 14 21

Now for the Reasons.

The first Reason is taken from a mans selfe; our lusts within us are so strong that we cannot see the sinne; as was that in *Cain:* for the properties of these lusts are to cast a mist before our eyes, and to blinde-fold us thereby. As when a man doth any thing in his anger, while his anger lasts, he thinketh that he doth it with reason, but afterward he judgeth himselfe for it, and considers the thing as it is in it selfe; so is it when a man is blinded with his lusts, he goes on in sinne, *perit enim judicium, cum res transit in effectum.* *Reas.* 1.

The second Reason is from the Divell, who covers our sinnes before they are committed with some baits; for hee knowes no fish will bite at a bare hooke: so sinne at the first is covered with profit, pleasures, &c. or else he laboureth to minse it with distinctions, but when its committed, then he sets it forth in its owne proper colours. *Reas.* 2.

The third Reason is from God himselfe, who giueth men up oftentimes in his just judgement; and then use all the perswasions and reasons in the world, and you cannot move them from it: hence is it that the Apostle speakes, *Rom.* 1.28. *As they regarded not to know God, so God gave them over to a reprobate sense, that they were not able to discerne of the* *Reas.* 3. Rom 1. 28

truth: which is a metaphor taken from a touch-ſtone, which is able to diſcerne betweene true gold and falſe; but when the vertue of this touch-ſtone is taken away, then it cannot diſcerne; ſo in like manner, when as God ſhall give a man up to commit ſinne, and take away his right minde, he cannot diſcerne evill from good, no more then a blind man can judge of colours; yea, and he is no ſtronger to reſiſt any tentation, then *Sampſon* was when his haire was cut off, to reſiſt his enemies.

Indeed I deny not but that God may ſometimes for ſinne, leave good men to themſelves; thus God delt with *Ezekias*, 2 *Chron.*32.31. who becauſe he had ſhewed the Embaſſadours of the Prince of *Babylon* all his furniture, it is ſaid *God left him to himſelfe.*

And this is done for theſe two Reaſons:

Reaſ. Firſt, becauſe God is willing to it for his owne glory.

Secondly, becauſe by this their conſciences come to be awakened, and begins to ring a loud peale in their eares.

But here we muſt know, that there is a great difference betweene Gods leaving of wicked men to themſelves, and good men to themſelves.

For firſt, for wicked men, their conſcience is awakened, but not ſoundly untill the day of death, although they may have ſome remorſe and ſorrow before. But commonly God awakes a good man ſooner. The ſinnes of a good man are either leſſer or greater; if leſſer, he is ſooner awakened; if grea-

greater, he is awaked with greater difficultie; for a grose sinne is alwayes most dangerous; this yee may see plainly in *David*, when he had cut off the lap of *Sauls* garment, hee quickly perceived his sinne; but when he had committed the foule sinne of adultery, he was more a great deale insensible of that.

The reason why wee are so insensible in grose sinnes is this, because when a godly man commits but a little sinne, for all that his heart stil remaines in good temper; but when he commits a great sinne, then its all out of order, and cannot perceive it so soone. Even as a man, if he hath a great blow on the head with a staffe, he is lesse sensible then if he had a little scratch or rench; so is it with Gods children in committing of sinne. Now the Use is this: *Reas.* *Simile.*

Seeing that this is the Divels craftinesse, first to cover sinnes before they be committed, let us then when we are assaulted with any tentation, take heed; let us not beleeve that that sinne is little, but rather let us demurre and consider a little the matter; If thou hast any good motions in thee, execute them speedily; but if thou art tempted to wickednesse stay a while, and consider a while. Its the note of a foole to goe on he regardeth not whether; but its the signe of a wise man, to see a danger a farre off, and escape it. Consider what will follow thy sin. At the first *Iudas* thought that thirty peeces of silver would have made amends for all, but after he was condemned, he repented for his former fol- *Vse.*

ly. If before we ſinne we could but feele the ſequences, we would never commit it; if we could but ſee the blindneſſe of minde, the horrour of conſcience, the hardneſſe of heart that will inſeparably follow them, we would certainly ſhun them; for is any man ſo mad as to thinke that if a man felt the ſurfeit firſt, before he eat the ſweet meat, that he would then eat it? no ſurely: ſo could we but ſee the puniſhment now that will follow a little pleaſure, ſurely we would reject all the pleaſure.

Let us therefore be ſo wiſe for to looke to the baits that the divell caſts before us, for he is cunning and ſubtill, and its good for us to thinke ſo.

We uſually labour and ſtrive againſt evill company, to abſtaine from them; why ſhould we then meddle with the divell, or be in his company? *Evah* was drawne to ſinne through conference with him, although it may be at the firſt ſhe intended it not. Gaze not at all upon theſe baits of ſathan. And if he doe preſſe ſore upon you, conſider the conſequents that will certainly follow, and ſay as *Iezabel* ſaid (though after another manner) had *Zimri* peace, who ſlew his Maſter. If he tempt thee to lying, then ſay, had *Annanias* and *Saphira* peace, who lyed to the Lord? If he tempteth you to other ſinnes, looke what the Scripture ſaith againſt ſuch ſinnes; as if he intice thee to commit fornication, remember that of the Apoſtle; *Commit not fornication, as ſome did, whereof dyed three and twenty thouſands:* or ſay thus, had *Onan* peace, who ſinned in thus doing.

Gen. 3. 1

1 Corin 10
Gen 38. 9

ing. Doth he intice thee to drunkenneſſe, ſay with thy ſelfe, had *Nabal* peace, who died not for his churliſhneſſe, but for his drunkenneſſe; ſo for any ſinne in generall, doth he intice thee to it, looke to the plaine words of the Scripture; for there is no ſinne without bitterneſſe.

But now to the intent we may the better be able to avoide his baits, let us conſider the deceits and gloſſes which he uſeth to put before us: which are theſe:

His firſt deceit is, that he ſeldome tempts one to the committing of one of the leſt ſinnes, but he promiſeth either profit, pleaſure, or ſome reward. *Satans deceits* 1

Now to this I anſwer, firſt, Here conſider, if thou doeſt not deprive thy ſelfe of a greater pleaſure, even of the pleaſure of a good conſcience, ſurely that will bring more joy and comfort then any earthly thing can, yea, and at the laſt, more advantage in outward things then ſinne. *Anſw.* 2.

Secondly, when he tels thee of his profit and pleaſure; tell him that he cannot be as good as his word, for the pleaſures of ſin are but for a ſeaſon, and in the midſt of theſe pleaſures there is grieſe. *Anſw.* 2.

Now there is a double miſery in every ſinne:

Firſt, that which is inherent, which is the ſinne it ſelfe. The minde can never take contentment till it have the proper object; and every thing taketh pleaſure when it is as it ſhould be, otherwiſe it doth not, but as a legge or an arme being out of joynt, is full of paine and grieſe; ſo when the mind and faculties thereof are diſtracted, they were as it

were out of joynt, and full of griefe. The pleasures of the wicked have sorrow with them, but the sorrowes of the godly have joy.

Secondly, as to good actions there is pleasure adjoyned, so there are also some wils which follow every sinne. Sathan hee presents before our eyes faire pleasures, when he tempts us to hainous sins; but he never shewes us the paine and griefe that will follow. Thus did he with our Saviour, when he tempted him, shewing him all the kingdomes of the world, and the glory of them; but never did he shew him the griefe. Thus likewise did he when he tempted the Israelites, shewing them their flesh-pots in *Egypt*, and their onions, &c. but he never shewed them the grievous paine and servitude that there in making brickes they did undergoe.

2. Deceit. His second deceipt is this; he tels us, that though we sinne, yet we may escape and goe to heaven notwithstanding.

Answ. I answer: Doe but remember what God saith to this temptation, *Deut.29.19. When hee shall heare the words of this curse, if hee shall blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornenesse of mine owne heart*, quasi dixit, though I commit such and such sinnes, yet notwithstanding I shall goe to heaven; but marke what God saith, *I will not be merciful unto that man, but my wrath and my jealousie shall smoake against him, every curse that is written in this booke shall light upon him, and his name shall be rooted out from under heaven.*

So

So *Esd.*28.12. *I will disanull your covenant, and your agreement with hell shall not stand,* qvasi dixit, when a man thinkes he shall escape hell, and goe to heaven, though he commit sinne, he doth, as it were, make a covenant with hell, but God saith that covenant shall not stand. So *Esd.*44.11. *Destruction shall come suddenly on them, and they shall not know the morning thereof.* Indeed, perhaps they say, we will repent in the meane time; but I wish them seriously to consider the fore-named places.

Thirdly, the Divell tels us, that though we commit sinne, yet we may leave it when we will. 3. *Deceit.*

But for the answer of this; know, it is a meere delusion; for can a black-moore change his skinne, *Ier.*13.23. Suppose a black-moore should be warned to come before a Prince with a faire skinne, and have a weekes space to prepare himselfe, and deferre it untill the last day, thinking he could doe it soone enough; would he not be accounted a foole? yet a black-moore shall sooner change his skin, then a wicked man depart from his evill way. Sinne is like to sicknesse, it weakens the strength of the mind, of the judgment, and affections, and takes away all our purposes which we had at the first. *Answ.*

If a man that is sicke can keepe his strength, then may a man that lives in sinne keepe his, and rouze himselfe up by repentance at his pleasure; but it is not so, its God onely that giveth repentance, now the spirit bloweth were it lusteth. If you say, I will be sorrowfull, forsake my sinnes, and repent when sicknesse comes, this will hardly prove true repentance,

tance, for *Iudas* did ſo. This repentance moſt commonly riſeth from ſelfe-love; every creature loveth his owne ſafety; ſo at death a man is willing to leave ſinne, but this comes from nature and ſelfe-love, becauſe he would not goe to hell, and moſt commonly theſe men, if it pleaſe God that ever they recover out of their ſickneſſes, they fall into the ſame courſes againe.

4. *Deceit.* Fourthly, He will excuſe our ſinne by ſome vertues wherewith it hath affinity; he will put on us *palliata vitia*, thoſe vices that have ſome neereneſſe to vertue.

Anſw. I anſwer: howſoever the divell may uſe ſuch diſtinctions to helpe out his baits to ſinne for a time, yet in the time of trouble they will not hold out, but appeare as they are indeed.

5. *Deceit.* Fifthly, He makes men beleeve their nature is prone to it, and they cannot leave it. If I were as ſuch and ſuch men are indeed I could abſtaine, but my nature is ſuch that it will not ſuffer me.

Anſw. I anſwer: Thou muſt know that this doth not excuſe but aggravate thy ſinne; if thy nature be prone to any ſinne, know, that the ſinne is much more grievous: we loathe a toad becauſe of the venomous nature of it; ſo God loatheth our nature, becauſe its ſinfull. As a drunken man that murthers another commits a double ſinne, one of drunkenneſſe, another of murther, which comes from drunkenneſſe; ſo, if our nature be prone to any ſin which we commit, its a double ſinne; firſt, in that it is naturall to us and originall: ſecondly, that we com-

commit thereby originall transgressions. We had you know, a part in *Adams* sinne by propagation; now if we have a hand in it our selves by our strong inclinations thereunto, wee our selves are causes thereof: likewise let us not therefore goe about to excuse our selves with this, that because I am of an other temper then another man, I may take more liberty, and God will beare with us herein; for God certainly will beare with us the lesse.

Sixthly, He will turne away thy thoughts from the sinne, and fasten them on something else; so *Iudas*, his eye at the first was fastened on the thirty pieces of silver, but afterwards he thought of his sinne. *6. Deceit.*

For this I commend unto you *Davids* practice, *I considered my wayes, and turned my feet unto thy testimonies.* So looke thou first upon thy sinne before thou commit it, and labour to see his cunning therein. If *David* had seriously looked on the sinne of adultery before he had committed it, he would never have done it; hence is it that the Wise man councelleth us, Prov. 4. last. *Ponder thy wayes aright, &c.* And this is commonly the greatest deceit of all. *Answ.* Psalme 119.

Seventhly, He labours to draw men on to sinne by degrees, by a little and a little; he never aggravates the sin at the first, but extenuates it. *7. Deceit.*

I answer: when water hath gotten a little passage, it will soone make a great breach; one little wedge makes way for a greater: so it may be a man commits but a little sinne at the first, but afterward *Answ.*

the Divell drawes him to commit greater. A man that commits ſinne is as one in a quieke ſand, who ſinkes deeper and deeper: or as a little ſparke that kindles a great fire. Seeing therefore the caſe ſtandeth thus, we ought tò reſiſt the beginnings of ſin, and give peremptory deniall to the firſt temptations. And thus much for this point.

Now followeth the third point, *viz.* the repentance of *Iudas* in theſe words, *Hee repented himſelfe, &c.* which repentance of his conſiſteth of three parts.

1. His reſtitution, *he brought againe, &c.*
2. His confeſſion, *I have ſinned, &c.*
3. He was ſorrowfull.

From which repentance of his learne this Doctrine,

Doctr. *That there is a falſe repentance, confeſsion and reſtitution that is very like the true repentance, confeſsion and reſtitution, and can hardly be diſcerned.*

This repentance, confeſſion and reſtitution which *Iudas* made was not true, yet it was very like to true. Such was that of *Saul, Ahab*, and the reſt. Such is the repentance of many at this day, who in ſome good mood, or in ſome afflictions ſeeme to repent; but this repentance breakes as bubbles, and vaniſheth as the lightning in the ayre. This repentance is falſe, yet ſo like the true; that the difference betweene them is very hard to diſcerne, although in themſelus they differ much; as true gold and counterfeit

terfeit are hard to be discerned asunder by os, although in themselves there is a broad difference, as much as betweene gold and copper.

This false repentance may goe farre,

1. If we consider the substance of it.
2. If we consider the concommitants.

First, if we consider the substance, it may goe farre, for,

1. He may seriously consider his wayes.
2. He may have a kinde of sorrow for his sins.
3. He may sue for pardons for his sinnes, as doe many hypocrites.
4. He may desire faith and repentance, as *Francis Spira* did.

But here wee must know that there is a twofold desire of faith and repentance.

First, from a selfe-love, not out of a love to the graces, but feare of hell; and this may be in false repentance.

Secondly, From a love to the graces, having sensibly tasted them; this desire is grace.

5. There may be an amendment for a time, as did *Saul* and *Pharaoh*.

6. He may come to that passe, that if the sinne were to be committed againe, he would not doe it for all the world, as *Iudas*.

Secondly, Trve repentance and false are very like in respect of their concomitants.

1. This false repentance may cause a remorse, yea it may bring forth teares, as we may see in *Saul*, 1 Sam. 24. 17. *he lift up his voice and wept*.

2. This false repentance may cause confession, freely and fully, as did *Pharaoh*, Exod. 9. 27. taking shame to himselfe, and ascribing glory to God: thus did *Saul*, 1 Sam. 26. 21. he confessed that he had sinned exceedingly, so that one would have thought that it had beene true.

3. It may cause them to fast and pray for pardon, as did *Ahab*, 1 Kings 21. 27. but it was not in truth, but onely in the time of his misery.

4. They may come to Restitution, as *Iudas* did.

5. They may bring forth some fruits of amendment of life; so that verie farre this false Repentance may goe; as the second and third ground.

And now behold true Repentance in substance and concomitants; what can you finde more in it? hence it is that so many are deceived with false repentance, which is so like the true; but bring them to the touchstone, and you shall finde a broad difference betweene them, as after you shall see.

Now the Reasons of this Point are taken from the false grounds from whence repentance comes, which are these:

1. It comes from selfe-love; when sinne proves hurtfull, and the hurt is neere at hand, then it may worke, but all out of selfe-love. An hypocrite when he finds fire in the sinne, hee throwes it away, but when once the fire is out of the coale, hee will play with it, and foole himselfe, hee feares

feares onely the fire, not the foulenesse of sinne; he hates the sting, not the sinne.

2. This repentance comes from the common gifts of the holy Ghost, which a carnall man may have; as,

First, Hee may disapprove the foulenesse of sinne.

Secondly, Hee may hate the uglinesse thereof.

But here we must know that the light of nature is extinguished in some more then in others; as no doubt but that it was rife in *Iudas*. When sinnes rightly are propounded to us, farre we may goe in false repentance.

Thirdly, their repentance comes from the beauty, sweetnesse, and excellency a carnall man may finde in Gods-wayes, which may make him amend and turne unto God for a while: as in the time of *Iohn* Baptist, they confessed and turned to him (but it was but for a while;) the reason was, because he was a burning and a shining light, and they rejoyced in his light. So the second ground found a sweetnesse in the Word and left all, but yet returned, as 2 Pet. 2. latter end. Some in the excellency of Preaching may see a sweetnesse, and rejoyce a while, but yet returne againe to their sinnes.

Fourthly, Their repentance may arise from a good Family, company, or Ministry: Thus *Ioash*, (2 Chro. 24.) good, while *Iehojada* lived, which seemes to be thirtie yeeres; so *Vzzia*, 2 Chro. 26

was good all the dayes of *Zacharia*; so many are good while they are under carefull Governours, and in good company; so long as good meanes last they will be good. I cannot compare such men better then to the Swine, which whilest they are in faire meddowes keepe themselves cleane (which is no thanke to them, but the place) but as soone as they come to the mire they tumble in it; so will these men, so soone as opportunitie is given them.

2. So likewise confession may arise from false grounds.

1 First, from passion, being in good moods, they confesse sometimes, not otherwaies; but sound humiliation, as a spring, makes us alwayes ready to confesse.

2 Secondly, From some evident discovery of his sinnes; when the light shines so in his eyes, that he cannot but confesse; as *Saul* when he evidently saw *Davids* kindnesse, could not but confesse.

3 Thirdly, From some extorting cause; as here did *Iudas*, when God and his conscience prest him to it; so did *Pharaoh* when he was under the racke.

Thirdly, Restitution may also arise from false grounds.

There was a great difference betweene the restitution of *Iudas* and *Zacheus*, *Iudas* was sicke and oppreſt with his silver peeces, as a man of meat in his stomacke; therefore no wonder though hee would be rid thereof; but *Zacheus* did it most willingly and freely.

Vse 1. This sheweth unto us the vanity of the Popish doctrine,

doctrine, which makes but three parts of Repentance, Confession, Contrition, Satisfaction, all these had *Iudas*, yet who can say he truly repented; one may doe all that they say, yet be damned.

Let men then looke to themselves that have not gone as farre as *Iudas*, namely, have not repented, confessed, and restored; for though these be in false repentance, yet are they in true also; onely in false there are these onely, in true there is these and more also: for as the guilt in counterfeit gold (which makes it like the true) is good; so the fault is, that it is not throughout, such as the outside is; so these things in false repentance are good, the fault is, that their grounds are not good also. *Vse 2.*

And againe, they which have gone as farre as *Iudas*, and seeme to have repented, let them try themselves, and take heed they be not deceived.

Now there are two things that hinder us from judging aright of our estate.

1. Vnwillingnesse to search.
2. Vnability to judge.

First, Vnwillingnesse to search, and the causes of that are these:

First, because they have beene long sure, and others so judge of them, and therefore now they are loath to call in question their estate: But let such know, that nothing can establish their state more; for either your repentance was sound, and then the more comfort unto you if you search, or else it was not sound, and then the sooner you discover the falsenesse thereof, the sooner you may amend it.

2. It

2. It is becauſe they are unwilling to make their hearts fully ſound; they would not be perfect; they will have ſome ſinne to dally with: but this is great folly in men, for want of one ſteppe more to miſſe heaven, and to make ſhipwracke in the haven of their happineſſe.

Secondly, inabilitie in judging, not being able to judge whether wee have truely repented or no.

To helpe this; conſider whether your repentance ariſe from a naturall conſcience, or an heart truely changed, for that is all in all. If your heart be changed; and from that, and not from a naturall conſcience enlightned, ariſeth your repentance; but this is hardeſt of all to know.

You may know it two waies.

1. By the inward differences.
2. By the outward effects.

Firſt, by the inward differences, and they are five:

Firſt, if it come from an heart truely changed, thou ſhalt finde thy ſelfe doing all holy duties with a naturall inclination, as the fire to aſcend; although thou meeteſt with many impediments, yet never leaveſt ſtriving, but inwardly delighteſt in Gods law. A naturall conſcience may doe much, but never make us inwardly from the bent of the heart to willgood; now in ſpirituall things, its more to will then to doe; as Saint *Paul* would have the *Corinthians* not onely to doe, but alſo to will. Hence is it that *Nehemiah* deſires the Lord to heare the prayers

1 Cor. 8. 10.

Nehem. 1. 11

prayers of them that did desire to feare him: This is the very Character of a Saint; The naturall conscience, if there were no hell, would sinne, love it, and use it; but inwardly to desire holinesse for it selfe is an infallible signe; so that were there no heaven nor hell, yet hee would choose holinesse, and could doe no otherwise, when it is his meat and drinke (as our Saviour speaketh) to doe Gods will. Now a man soundly an hungry, will eat though not hired; so would he doe the workes of holinesse though there were no reward. If you have this disposition, sure I am you have truly repented; if you have not, feare, and labour after it.

Secondly, the naturall conscience tells us this should be done, urgeth it, and blames if it bee not done; and hence ariseth hearty resolution and purposes, but it never enables to doe it, therefore hee never performes what he purposeth; but a heart truly changed enables us to doe it: As *Paul* saith, *I can doe all things through Christ:* not some, but all; whereas the naturall man cannot but sinne, because (as Saint *Peter* sayes) the will is not stirred nor changed; therefore although much may be done, yet it will downe againe; as a stone, if not changed into fire, though it be lifted up, yet it wil fall downe againe: Now the naturall conscience cannot change the will, therefore cannot he resist sinne; but the true Convert can say, he can be chast, he can resist lusts, and the like; the other say (and say truly) they cannot but sinne, for the naturall conscience cannot change, and therefore they grow wearie of

it, because it is not naturall; if they were truly changed, they would doe it with ease.

Thirdly, the naturall conscience can goe no further then it's enlightned; it may approve formall civill living, and holinesse in the generall, but it cannot so approve of holinesse in the particular, that the stricter any man is, the more they approve him, and desire to be like him: A man truly spirituall is burthensome to a natural conscience, though never so much enlightned; the high degrees of holinesse doe make him distaste him. Wherefore canst not thou delight in them that are good? thou hast care to feare.

Fourthly, the naturall conscience may make a man abstaine from many sinnes, but hee abstaines from none out of a detestation and hatred of them: he may indeed hate a morall vice, because hee may have a morall vertue contrary to it; but hee cannot hate sinne, for nothing is contrary to sinne but grace, which he hath not: If therefore you abstaine from sinne out of a hatred to it, it's certaine you are changed; else though you abstaine, it's but from a naturall conscience. *Moses* and *Lot* abstained from uncleannesse, so that they wept and were vexed, that was a signe of change; else abstaine never so much, it's not true grace. But if thou hatest it because it's sinne, and hatest all sinne both small and great, it's certaine thou art changed.

Fifthly, the naturall conscience may make us love some good men, and God also with a naturall love, because hee giveth them some good blessings;

ſings; and may rejoyce in God with ſome flaſhes of joy; as, *Hebr.6.* But to love God in his Attributes with the love of delight and conjugall love, to love him becauſe he is holy, juſt, &c. this an heart unchanged cannot doe; and the reaſon is, becauſe that all love of delight ariſeth from ſimilitude; and none thus love God, which are not changed, and ſo like him.

But you may ſay, How can I know this love of God? *Obiect.*

I anſwer, It's eaſie enough to be knowne: For, *Anſw.* 1. He that loves God, keeps his Commandements. 2. The Commandements of God are not burthenſome unto him. But beſides this, you may know in your heart whether you love him or no, as you can tell if you love a friend, for then your heart will be toward him, you will delight in him; Now if theſe ſignes be not in you, you may juſtly doubt that your repentance is no more than the repentance of *Iudas* was.

2. But now becauſe theſe inward effects of ſound repentance are hard to be diſcerned, wee will now conſider the outward effects of true repentance, which are foure.

Firſt, Conſtancie; true repentance holds out, all falſe repentance is inconſtant; for it ariſeth from paſſion which is ever inconſtant, and therefore the repentance comming from it, muſt needs be inconſtant; whether it be from feare or from novelty of holineſſe, or perſwaſion, or companie, or ſome ſudden joy, what-ever it be (not being a true change)

it ceaseth, as heat that arising from rubbing goes away when the rubbing is ended; but it would continue if it arose from a soule giving life to the body. Indeed I confesse some passion may stay longer then other, as *Ioash*, *Amazia*, but when once *Iehoida* dyes, they will cease.

Secondly, an evennes & uniformity in their lives; counterfeits cannot ever be the same, but the godly are still the same, in all courses and places: Indeed they may be often uneven from the suddennesse of the occasion, as the newnesse of the ayre in the new Country, may make one sicke, but it kils not; so a godly man, in what place or time soever, remaines the same, thogh he get disadvantage by it; as a sheep falling into a ditch may be fouled, but is a sheep stil; but the wicked is cleane another man; he casts off the passion of goodnesse, and is cleane changed; but the godly man cannot cast off his nature, because he is borne of God, therefore cannot sinne; that is, in the manner he did before.

Thirdly, generality of obedience; the hypocrite ever rowles some sweet morsell under his tongue, and so doth something wherein he savoureth himselfe, but the godly man leaves all sinnes.

Obiect. But you will say, the godly also have some beloved sin, & some infirmities to which they are inclined

Answ. I answer: there is a great difference between the hypocrite and the godly man; for an hypocrite purposely keepeth some roome for his sin; but the godly man desires to be reproved, & will willingly suffer admonition, and desires no exempt place for his deerest sins, but would thorowly be tried.

But you will further object, that godly men both have and doe often relapse? *Obiect.*

I answer: he differs much from the wicked: for, *Answ.*

1. The godly man strives against that sinne most to which he is most inclined, by using all meanes against it, and shunning all the occasions thereof, which the wicked man doth not.

2. Although the godly man relapse, yet he never comes to allow himselfe in that sin: the wicked, finding sin pleasing, sits downe and followes it: as *Saul*, who purposed not to persecute *David*, but finding it pleasing to his lust, continued therein. *Pharaoh* for a time would let the people of Israel goe, but afterward for his pleasure stayed them.

3. They differ in the issue; the godly man gets the victory over his sin, but sin gets the victory over the wicked man.

4. Hypocriticall repentance is violent and earnest at the first, & slack afterwards; but true grace grows more and more: false, is like a land-flood, great on a sudden, but quickly dried up again, but in true grace it's as in a naturall birth, the begining is small, but it growes stronger and stronger; hypocrites are hot at the first, but quickly grown coole. I deny not but that a godly man may abate of his strength of grace as a childe may fall sicke and abate of his strength and beauty; but it's but a sicknesse, and commonly after it they shoot up the more: so the godly, though for a while they may be sicke, yet afterward they grow in grace the more for that sicknesse. The motion of the wicked is violent,

ſwifteſt at the firſt, but ſlacke afterward ; but the motion of the godly is naturall, ſloweſt at the firſt, but after it's ſwifter and ſwifter.

2. Having already ſhewne the difference betweene true and falſe repentance, I will now ſhew the difference betweene true and falſe confeſſion.

True Confeſſion is an infallible ſigne of grace ; many thinke it an eaſie matter, but to confeſſe aright is a very hard thing : Many confeſſe for ſome byends, or ſome extorting cauſe ; but true Confeſſion hath theſe three properties.

Firſt, it's particular ; it confeſſeth the leaſt and ſecreteſt corruption in the heart ; and not onely groſſe ſinnes : But the hypocrite, although he may confeſſe ſome groſſe ſinnes, yet never comes to full particular Confeſſion.

Secondly true Confeſſion is conſtant, but falſe is onely in ſome good mood, or in ſome affliction, as ſickneſſe, &c.

Thirdly, true Confeſſion ariſeth from a good ground ; namely, a baſe conceit of our ſelves, a true ſhame, and an earneſt deſire onely to glorifie God, with a full purpoſe wholly to debaſe themſelves, and a perfect reſolvtion to forſake the ſinne hee confeſſeth, which the wicked never doe.

3. Reſtitution that is true and right, differs from falſe.

Becauſe hypocriticall reſtitution is in neceſſitie when hee cannot helpe it, but it's a burden to him; then hee caſts it away as a dogge doth his vomit, when

when he is sicke by it; thus *Iudas* rewored; but when we care for it, and it's pleasing to us, then to restore it is a signe of grace; thus did *Zacheus* chearefully, when hee might have kept it. The hypocrite restores as the Merchant that casteth his goods into the Sea, unwillingly; yet will rather lose them then his life.

Thus have we seene that there is a false repentance, confession, and restitution, much like to the true, and how they differ.

Then seeing there is such similitude betweene false repentance and true, this should teach us what to judge of such mens repentance which is onely in the time of sicknesse; it's greatly to bee feared that it's even such as *Iudas* his was, false and hypocritical, onely in some mood. *Vse 3.*

Lastly, if this Repentance of *Iudas* was not true, what shall wee thinke of them that have not gone so farre as *Iudas* did, to repent, confesse, and restore, surely this is the case of many now adayes! All these things that were in the repentance of *Iudas*, are good and commendable in true repentance, but we must exceed it before wee can come at heaven; and therefore if they that doe not exceed it shall never come there, what shall become of those that come farre short of it? *Vse 4.*

Next, marke the name *Iudas* now gives Christ; he calls him Innocent; *I have sinned in betraying of Innocent blood.* Whence learne,

That those things which are good, are approved to mens conscie- *Doctr.*

consciences, whether they will or no.

Iudas confesseth Christ innocent now; this put not a new conceit of Christ into his conscience, but made him confesse what before he thought in his conscience to be so.

Quest. But some may say, that many men that are worthy Instruments of Gods glory, find envie and hatred here amongst men?

Answ. Indeed it's true; but it will bee but for a short time before the mist will be expelled from before their consciences; and afterward, although their consciences for a while may be tongue-tyed, yet they will openly approve them to be good men, as *Iudas* here did Christ.

2 Cor. 4. 2.

Reas. First, because it's not in the power of men to judge as they will, but they must judge according to the light of conscience that is in them, they cannot but see what's presented unto them by conscience: as the eye being open cannot but see what is shewed to it; and it's so naturall to the conscience to see truth; for light is put into the conscience even of the wicked by God himselfe: Hence is that that the Evangelist Saint *Iohn* sayes, *Ioh.* 1. *The light shined in darkenesse:* Where by light is meant the naturall light of conscience, which although it maketh not men obedient to the truth, yet it maketh them to acknowledge the truth. Therefore Conscience by the Schoolemen is called a Virgin, because it is not defiled by untruths, but ever murmurs against evill, and assents to truth and good; it may be oppreſt somewhat, but ever keepes it selfe streight in judgement;

ment; therefore the false judgement of the wicked comes not from conscience, but from lusts, which when they are gone (as in death, or often before) then they speake the truth.

Secondly, because God will have glory from all the creatures that hee hath made, and they cannot but acknowledge it to be right; therfore they which sinne against the holy Ghost, though they hate goodnesse, because they count it not good to them, yet in it selfe they thinke it to be good; therefore the Devils beleeving and trembling comes from their conscience.

This should teach us to thinke well of the waies of God, although others speake against them; for it is for some secret cause, and inwardly they doe approve of them in their consciences while they live, and oft witnesse the same at their deaths. *Vse* 1.

2. Be not discouraged for any opposition or hatred that thou shalt meet withall; what though they hate thee, yet they have that within them that will approve thee: Wee cannot approve our selves to their wils, affections, or lusts; but whether they will or not, we may approve our selves to their consciences. It is therfore a basenesse when we labor to approve our selves to any by doing evill; the best way is to approve our selves to their consciences, and take *Davids* course, who when *Micholl* scoffed at him for dancing before the Arke, sayes, *If this bee vile, I will yet be more vile; so shall I bee had in honour of the Virgins*: So likewise, Art thou hated for Religion? Labour to exceed in that; so shall they Galat. 6.

 honour

honour thee in their consciences; and it's better to approve thy selfe to their consciences, for they indure; then to their lusts, for they are vanishing; and their good opinion of thee shall vanish. Hee that reproves, shall finde more favour in the latter end, then he that flatters; because he approves himselfe to the conscience, this onely to the lusts.

Now followes the carriage of the Elders towards *Iudas*; they excused themselves, (saying, *What is that unto us, Looke thou to it?*) although they were the chiefest Agents therein. Whence learne this Doctrine,

Doctr. *That there is a marvellous aptnesse in the nature of man, to excuse a sinne when hee hath committed it.*

The Pharises here were the men that moved and hired *Iudas* to betray Christ: *Iudas* was but the Instrument they used; and they had purposed to have put him to death, although *Iudas* had never betrayed him; yet they say, *What is that to us?* Thus also *Adam* having done that that was directly contrary to Gods Command, yet excuseth himselfe. Thus did the Kings of Israel; as *Asah*, when hee had committed an evident sinne, he would not acknowledge it; but when the Prophet comes to tell him of it, hee falls a threatning of him. Thus also did *Amaziah*.

Reas. First, because all sinne after it's committed, leaves a blot in the minde, which is compared to a shadow,

ſhadow, which darkens the minde, ſo that it cannot ſee: For that that the Apoſtle ſayes of hatred, 1 Joh. 2. 9. *that ſuch an one as hates his brother, liveth in darkeneſſe*; the ſame may bee ſaid of all other ſinnes.

Secondly, becauſe actuall ſinnes increaſe the paſſion which at the firſt made us commit it; now the ſtronger the paſſions are, the more is the judgement corrupted.

Thirdly, becauſe ſinne worketh on thoſe faculties which ſhould judge, it weakeneth the judgement, and is like a blow on the head that taketh away all ſenſe.

Fourthly, becauſe actuall ſinne grieveth the holy Ghoſt, and makes him depart, and it is hee onely that convinceth us of ſinne; and therefore how can we ſee when hee is gone, that enlightneth us? And when this holy Spirit is gone, then in comes the evill ſpirit which puts into us falſe reaſons, and ſo we by them excuſe our ſelves.

The Uſe is, firſt, therefore to let us take heed of declining from God, and falling into any ſinne, ſeeing it's ſo difficult a thing to get out of it againe. What makes us to recover, but a ſight of our ſins? Now falling into ſinne, blindeth our eyes, wherefore it muſt needs be very hard to recover. Seeing then it's ſo hard to recover, take heed of firſt falling into ſinne; for a man that is a little fallen into ſinne, is like a man in a quicke-ſand, ready to ſinke deeper and deeper. Suppoſe a man doth pollute Gods Sabbaths; at the firſt there is ſorrow for it; afterward *Vſe 1.*

ward he beginnes to doe it more and more; but at last he doth it with delight. What is said of uncleanesse, is true of all sinnes: Prov. 30. 20. *Shee wipes her mouth*; *i.e.* excuseth: so that although she must needs confesse it to be a sinne, yet in that case shee accounteth it none.

Vse 2. Secondly, if thou art fallen into any sinne, remember thy aptnesse to excuse it, and labour to get out as soone as thou canst.

1. Remember what thy judgement was of that sinne before thou fellest into it, although now thou judge it small. Thy judgement is like a glasse; before it is crackt, it shewes true; but after it is crackt, it representeth things otherwise then they are. Thinke with thy selfe therefore how ill once thou thoughtest that sinne; and seeing thy owne judgement is blinded, helpe thy selfe with other holy mens judgements concerning that sinne.

2. Labour to abstaine from the acting of that sinne, and so will light come in againe by a little and a little, and then thou wilt see the uglinesse of it; for no man sees the uglinesse of a sinne, untill first he comes out of it.

And now we come to their Answer.

What is that to us, looke thou to it. From hence againe learne this Doctrine,

Doctr. *That for the most part, in the time of our extremity, wee have least comfort from those which were our companions in evill.*

Iudas

Iudas here comes to the High Priests, which were his companions in the betraying of Christ; but they give him poore comfort, *What have wee to doe with that, looke thou to it*: Miserable comforters to a man in his extremity.

Now the Reasons are taken, first, From Gods Justice; it's just with God, when men joyne against him, to set them one against another. Thus he set *Abimilecke* and the men of *Sechem* one against another: God sends an evill spirit betweene them; he can make enemies to be friends, and friends to be enemies. There are abundance of such examples in hystories. *Reas.*

Secondly, from mans nature, which is apt to love the treason, and hate the Traytor: he hath a love to the lust, and so may love the treason; hee hath a principle in him to hate the Traytor.

Thirdly, from the nature of their love; it's for commodity or gaine, or some by-end or other, and therefore when the commodity ceaseth, that also ceaseth; yea, and often turnes to hatred, as *Ammons* love to *Thamar* did.

This should teach us to take heed how wee joyne with men to doe evill: It's better to joyne to their consciences in doing well, for their consciences will continue; then to their lusts, for they wil end, and then their love to you wil end also. Hence it's said in the *Proverbs*, *That he that reproveth, shall finde more favour in the end than he that flattereth.* Many rejoice in the love of evil company; but all that love is but like glasse sodered together; *Vse.*

when God ſendeth the fire (as he did to *Abimilecke*) to melt that, they fall aſunder, and all their love ceaſeth.

Now the next thing is, *Hee caſt downe the thirty peeces of ſilver.* And here the Doctrine is this,

Doctr. *That, that that is the greateſt comfort, when God once turnes his hand againſt us, proves moſt diſcomfortable.*

Iudas here thought theſe thirty peeces of ſilver a great matter, but when once God moved his conſcience, he caſts them away: So, ſuppoſe a man get favour, honor, riches, or any other thing naughtily, it will prove but a trouble.

Reaſ. 1. From the curſe of God; although the thing in it ſelfe be good, yet God ever mixeth ſome evill with it, which maketh it bitter. Stollen bread is ſweet, but God filleth the mouth with gravelli. All miſery with Gods favour is moſt ſweet, as *Pauls* impriſonments, and whippings, and *Ioſephs*: but on the contrary ſide, all pleaſure, with Gods diſpleaſure, is bitter.

2. Becauſe ſinne makes the ſoule ſicke, and then it's never well, untill it caſts up; and thus *Iudas*, the thirty peeces, burdening his ſoule, muſt caſt them up.

Obiect. Many goe on in ſinne, and are never troubled.

Anſw. As in our bodies, though there be ill humours, yet they make not a man ſicke untill they be ſtirred; ſo doth not ſinne untill God ſtirres it, as here hee did

did in *Iudas*, and then it makes us sicke.

This should therefore move men to take heed how they turne saile for their owne advantage. Suppose by going from God thou getteſt what thou wouldeſt, yet God can make that comfort to prove but a burthen unto thee, as hee did *Iudas* his thirty silver peeces. Be therefore content to loſe all before thou loſe God. *Vſe.*

Now followes the event of all, *Hee went and hanged himſelfe.* Whence learne,

That Gods wrath and ſinne are exceeding terrible and unſupportable, when they are once charged on the conſcience. *Doctr.*

This made *Iudas* to hang himſelfe. Doe but a little conſider mans nature, how loth to deſtroy himſelfe, how afraid to be killed, and you ſhall find it to bee ſome great matter that muſt cauſe him to make an end of himſelfe, and to caſt himſelfe into that which he feared; namely, hell: thus heavy is ſinne when God once chargeth it on the conſcience, that it maketh a man doe all this. Indeed ſinne was as heavy before, but then it lay at our foot, and we felt it not; but when God layes it once on our ſhoulders, and on our Conſciences, then ſhall wee feele the burthen thereof to be farre beyond all torments that can be imagined. See this in Chriſt, when God did but charge our ſinnes on him, how intollerable were they?

Now for your better underſtanding of this point,

I will first shew you what this horror of conscience is; which I will doe by explaining these five questions following.

Quest. 1. By what meanes is this horror of conscience wrought?

Answ. Two woyes: sometimes by Gods owne Spirit; sometimes by Satan.

First, it's done by Gods owne Spirit, when by it the mind is enlightned to see that he is in bondage by reason of sinne; Hence it is, that it is called the *Spirit of bondage*, Rom. 8.

Secondly, and more frequently, by Satan, when hee, by Gods permission, doth vexe and terrifie the soules of men, and drive them to despaire; and this is called horror, and the vexing of the soule.

Now Whether this horror of conscience bee wrought by Gods owne Spirit, or by Satan, we may know by these foure differences:

1. If wee find any falshood mingled with this trouble of conscience, then it comes from the Divell; for the holy Ghost mingles no falshood, but onely enlightens, and shewes the truth: light makes a thing seeme as it is.

2. You may discerne of it by the affection it striketh in us; for that that the Devill causeth in us, striketh a hatred of God; but that that Gods Spirit worketh in us, causeth a servile feare.

3. You may know it by the extremity of anguish it causeth; Gods Spirit worketh by meekenesse and consolation; but the Divell worketh by extremity of terror and feare.

4. You

4. You may know it by the manner of doing; for the Divell doth it disorderly, suddenly, and violently, without any equality; but the Spirit proceedeth orderly: first, it enlightneth the mind, and then it raiseth objections, and so goeth on by a little and a little; but the Devill worketh violently. Hence is that that Satan is said to buffet *Paul*; for all buffeting betokeneth violence. Indeed, sometime the Spirit doth unequally, but yet there is a great difference betweene Satans working and his.

What is to bee thought of such a condition? *Quest. 2.*

I answer, That such a condition being simply in it selfe considered, is very miserable; because it estrangeth and draweth the heart away from God, yea, and from Christ, who is the end of Gods works, and so therefore must needs be a most haynous sin; but yet as God useth it, it is a signe, or one of the first steps to faith; and a good meanes to subdue and weaken the stubbornnesse of our hearts. *Answ.*

Quest. How may wee know whether God intends this for a punishment, or for a preparation of grace?

Answ. You may know it by the event; for when God doth it for the salvation of the creature, then after it there followes grace; but if it brings not grace after it, if there be onely a plowing and no harvest, the pricking with a Needle, and no thred, then it's a sparke of hell fire, and the very *præludium* of hell.

What shall wee then thinke of those that never *Quest. 3.*

had this horror and trouble of conſcience?

Anſw. Their eſtate for all that may be very good; for this vexation is not abſolutely needfull, although humiliation is; wherefore if thou haſt it not, ſeeke not after it; for God uſeth many meanes: yet thou mayeſt take hence occaſion the more to try thine eſtate.

Queſt. 4. Whether comes this horror from mellancholly, or how ſhall wee diſcerne it from mellancholly?

Anſw. If thou apprehend ſinne and the wrath of God, then it is horror of conſcience; for when the faculty is pitched upon the right object, to wit, ſinne; then it's no melancholly; but in horror the conſcience is pitched upon the right obeject, *viz.* ſinne; for that is the proper object of the conſcience: As for melancholly, that is not griefe, but extendeth griefe; as varniſh is not colour, but doth extend the colour. Indeed melancholly may bee joyned with it, and draw it forth, but it comes not wholly from that, but from ſome other inward principle. As the fatneſſe of the ſoyle may bring forth the corne the ſooner, but yet that is not the cauſe thereof, but the root that it hath.

Againe I anſwer, that all diſeaſes are healed by their contraries; If that this were melancholly, then might it be healed by merry company, which is the contrary unto it; but if it bee the horror of conſcience, then muſt it onely be healed by the apprehenſion of Gods love in Jeſus Chriſt.

Queſt. 5. Whether may it befall the childe of God to be

be in this case after he is in the estate of grace, or not?

I answer, That this extremity of horror which *Iudas* here tasted of, never befals the childe God after he is in the estate of grace; and my reason is this, Because that as perfect love casteth out all feare; so where there is some love left, there is no perfect feare. Indeed Gods children are never wholly without feare, *Rom.*8. yet in their greatest feare there is in them the root of comfort remaining. There are many examples that may bee brought to prove the same, but I know none like that of our Saviour Christ, who although he was in such unspeakeable horror of conscience, that it made him cry out, *My God, my God, why hast thou forsaken mee?* yet this horror was mingled with faith, comfort, and the assurance of Gods favour. So Gods Children may have such sorrow, and be so drunken with wormewood, that it may make them not to know what to doe; yet in all this griefe the fire of Gods love is not quite extinguished, but there are some sparkes thereof remaining under these ashes. *Answ.*

Here is a Caveat to be given of two things.

First, Let those that are in this disposition of minde, take heed of that that Satan in this condition may labour to bring us unto; for then they are in a disease; and those that are in a disease, incline unto some thing: Take heed then of polluting the Sabbath, and other sinnes that hee may intice thee to; for *Sanus* and *Æger* differ, the one de- *Caveat.*

ſires one thing, the other another.

Caveat. Secondly, Something muſt bee done poſitively for the healing of our griefe: when that we are in ſorrow, wee muſt pitch it upon the proper object, to wit, ſinne; and put away all worldly ſorrow, for that bringeth death; but ſorrow for ſinne, that bringeth life.

All theſe things thus being expounded, the point is manifeſt,

Doctr. *That ſinne and Gods wrath being charged on the conſcience, are exceeding terrible.*

Indeed, when the burthen lyes on the ground, we feele it not, but when it lyes on our ſhoulders: So, before this horror is charged on the conſcience wee feele it not, but then is it exceeding terrible.

It is with griefe as it is with joy: There are three things in all joy.

1. There is a good thing.
2. There is the conjunction of that good thing to us.
3. A reflect knowledge thereof.

So alſo in griefe there are three things.

1. There is a bad thing.
2. The conjunction of that to us.
3. The reflecting of the underſtanding, whereby we know the hurt that comes to us thereby.

When a man feeles, and ſees, and knowes his ſinne:

ſinne, then is it unſupportable; and the reaſon thereof is, becauſe that then a mans ſpirit is wounded, and cannot beare it ſelfe.

The Reaſons of this point are theſe three:

First, becauſe that ſinne and Gods wrath are in themſelves the greateſt evill, as righteouſneſſe and Gods favour are the greateſt good: Men may thinke that puniſhment were the greateſt evill, but it is not; for that is but the effect of ſinne, ſinne is the cauſe thereof; now we know that the cauſe is alwayes greater than the effect: Now when God ſhall open our eyes to ſee this ſinne and Gods wrath, then it will be an inſupportable burthen. This is the reaſon that at the day of Judgement the wicked ſhall cry, Hils and Mountaines fall upon us, to hide us from the preſence of the Judge, becauſe that then God ſhall open their eyes to ſee their ſinnes; which if hee ſhould doe now while they are here on earth, would make them cry out as much. As it is with comfort, ſo it is with griefe: If we know not of it, it affects us not: As the Army that was about *Gebezai*, it comforted not him, becauſe hee ſaw it not: So for griefe; although hell and damnation be about us, yet if we ſee it not, wee doe not regard it. *Reaſ. 1.*

The ſecond Reaſon is taken from Gods manner of working on the ſpirit of the creature; hee then leaveth it; now wee are to know, That the greateſt comfort the Creature hath, is the fruition of Gods preſence, & the greateſt griefe is his abſence; *Reaſ. 2.*

if we want that, wee are deprived of all comfort; as if the Sunne be absent, wee are deprived of all light. If there were but a little comfort remaining, that would serve to hold the head above the water; but if all comfort bee gone, it then presently sinketh. The proper object of feare and griefe, is the absence of good, and presence of evill, and both them come by the privation of Gods presence.

Reas. The third Reason is taken from the nature of conscience it selfe when it is awakened, because that then it is sensible of the least sinne; for every faculty, as it is larger, so it is more capable of joy and griefe; therefore men are said to be more capable of joy and griefe, than the bruit beasts; and in man the soule is more capable than the body; and in the soule, conscience of all other parts most capable; and as the conscience is capable of the greatest griefe, so also of the greatest comfort; it is capable of the peace of God, which passeth all understanding. And surely this horror of conscience is nothing else but a sparke of hell fire, which the Heathen had some inkling of, when they sayd they were exagitated with the furies.

Vse 1. Seeing then that the wrath of God is thus insupportable, this should teach us in all things especially to labour to keepe a good conscience, and to labour to be free from the guilt of sinne: if the wrath of God be the greatest evill, then should the whole streame of our endevours be to take heed thereof, by labouring for to keepe a pure conscience: Proportion your care herein to the good that will come

come thereby ; it will bring the unſpeakeable comfort; without this labour to keepe a good conſcience, thou wilt neuer have thy heart perfect; therefore labour for it, conſider the good it bringeth: Men buſie their heads here to the utmoſt for other things, as for Learning, Credit, Riches, Honour, and all becauſe they thinke that they are worthy their labour; Let us then but conſider the fruit that this peace of conſcience will bring; let us but gather up our thoughts that are buſied ſo much about other things, and but conſider this a little; which if men would but doe, they would ſpend more time about it then they dee; for now theſe things are done but by the bye, and have not that tithe of the time ſpent about them that ſhould be, which we ſpend about other things: But let ſuch know, that it is but a folly to goe about that worke with a finger which requires the ſtrength of the whole body: When this worke of the building of grace doth require the whole ſtrength of a man, and we put not our whole ſtrength thereto, it is no marvell if we doe not proſper therein. Let us therefore ſeriouſly conſider our wayes, let us conſider with what tentations the Devill daily aſſayeth us; Conſider that it were as good get ground of the raging Sea, as of raging luſts; Conſider theſe things with thy ſelfe; I am verily perſwaded, that the chiefeſt cauſe why there is ſo much deadneſſe in thoſe that belong unto Chriſt, is, becauſe they conſider not their wayes. Take time therefore to conſider thy wayes. It is no wonder to ſee men complaining

plaining of their weakneſſe, when as they will not labour to keepe a good conſcience; it is all one as if a ſluggard ſhould complaine of his poverty, or an idle ſcholler ſhould complaine of his ignorance. Be exhorted therefore to prize the peace of conſcience, ſpend the chiefeſt of your cares for it; what if you looſe ſome few other things, ſo you get that, they are all nothing in compariſon to that; but the common faſhion now is to ſpend but a little time in ſuch things as theſe are, and ſo thinke that enough too.

Vſe 2. This ſheweth us the miſerable condition of thoſe that ſtill lye in their ſinnes, it may be they thinke the burthen thereof to be light, and account it not; but when the burthen of their ſinnes ſhall be layed upon them, they will finde to be intollerable; now while the burden lyes not on their ſhoulders they feele it not, but when God ſhall once ſay, Let him beare the burden of his ſinnes, we ſhall finde them to be unſupportable, even able to preſſe us downe to hell, as here they did *Iudas*. The common faſhion of men is not to regard what ſinne they runne into for the eſcaping of ſome outward croſſe, thinking that to be the greater, but they ſhall one day, to their coſt, finde the contrary, that theſe outward puniſhments and loſſes are nothing in compariſon to the inward; that as outward cold and heat is nothing to the inward, the heat in ſummer is nothing to the heat of the feaver; ſo that theſe outward croſſes are but as the heat in ſummer; inward, like the heate of the feavor. But its a wonderfull thing

to

to ſee how men, like little children, rejoyce and tremble at appearances. Children cry not at things to be feared, but at things not to be feared; as Hobgoblins, and the like, they cry: ſo doe men moſt commonly feare thoſe things that are but *umbræ doloris*; for outward evils are like the ſcabbard without the ſword, which cannot cut; they are only inward evils which are like a deepe pit, out of which we cannot be recovered. Set your hearts therefore in a right diſpoſition of judging of ſinne, that you may judge aright thereof as it is in it ſelfe; labour to apprehend Gods wrath for ſinne, and beat downe thoſe luſts that like miſts hinder us from the ſight thereof: Judge of ſinne as the Scripture judgeth of it, for that is the true glaſſe; judge of theſe outward things as they are; ſee how you ſhould judge of them in the day of death, and ſo judge of them now, and by this meanes you ſhall foreſee the plague, and prevent it.

Vſe 3. Seeing then that ſinne is ſo unſupportable when once it is charged upon the conſcience, this ſhould teach us earneſtly to ſue for pardon for it above all other things, if we meane to have it. It is now become the faſhion of the world to pray for the pardon of their ſinne in a ſuperficiall manner; but ſuch ſhall never obtaine it, but only thoſe that are fervent in prayer for it: for God will be glorified of every man, both of the unjuſt and juſt. 2. For the wicked, he will be glorified of them at the day of Judgement, in their deſtruction. This is the meaning of that place, Rev. 1.7. *Behold, he commeth with Clouds,*

and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wayle because of him. But for his owne servants, those that he calleth he first woundeth; he causeth them for to see their sinnes, and the pittifull case they are in by reason of them; and then he causeth them to see him in his Attributes of Love, Mercy and Judgement; and maketh them to sue unto him for pardon, as a man condemned, and ready to be executed: and thus he is also glorified by them.

Seeke therefore for the pardon of your sinnes; if you did but feele the burthen thereof a while, as *Iudas* did, you would: if you cannot see your sinnes, labour to see them.

Quest. Some may here say, How shall wee doe to get pardon? we desire it with all our hearts.

Answ. Use a right method.

1. Labour to be humbled by the Law.
2. Labor to be comforted againe by the Gospel.

1. For the Law that must humble us.

1. By the declaration of the fault.
2. By the commination of punishment.

Which thou must apply unto thy selfe.

1. Thou must apply unto thy selfe the corruption of thy nature, by reason of thy sinnes.

2. Thou must consider what thou hast deserved for this thy sinne: The first being as the Jury, that tels a man hee is guilty; the second being as the Judge that pronounceth the sentence of death.

This is the way to be humbled, and so to come to sound repentance. Thus did *Paul* with *Felix*, Act. 24

25.

25. *He reasoned of temperance, righteousnesse, and judgement to come.*

1. *He reasoned of Righteousnesse and Temperance*; that is, he told him what righteousnesse and temperance was required of them that should be saved.

2. He added *judgement to come*; that is, he threatned the terrors of the Law, and so made him to tremble. So likewise let us doe, first consider what righteousnesse, temperance, purity and holinesse is required of them that would be saved; then in the second place consider the judgement that is threatned if we doe not performe these things.

Now that we may the better see the fault,

1. Fasten thine eyes upon some particular grosse sin, as suppose it be of drunkennesse, uncleannesse, lying against the conscience; see if thou art guilty of such sins first, as the woman of Samaria did by her adultery, Ioh. 4. So *David*, when he had committed adultery, first he saw that, and the seeing that, hee came to see the corruption of his owne nature: for it is a loud sound that must first awaken a man, then being once awakened, he will heare lesser sounds.

2. After thou hast thus done, then consider the corruption of thy nature; looke on all the faculties of the soule, see how they are out of square; the understanding is dulled, the conscience, when it should cry, then its still; and when it should be still, then it cryes; the memory ready to forget good things, but prone to retaine privy grudges towards our neighbors; the will wil do a thing when as the understanding tels it, that it is contrary to Gods will, & there-

fore ſhould not be done; and ſo likewiſe for the other affections; all which when we have done, let us looke on the ſtreightneſſe of the law, & the crookednes of our lives, how ſhort we come of doing that we ſhould, and then ſee what we have deſerved for it.

2. This being done, let us comfort our ſelves with the Promiſes of the Goſpell, for grace can never truly be wrought, untill by the Goſpell we beleeve, humiliation cannot do it: we muſt therfore know that God is exceeding merciful more thē we can imagin, and lay hold upon his love in Chriſt, by a true faith.

Obiect. Every man knowes that God is mercifull, but we are not fit for to receive his mercy.

Anſw. I anſwer; you know not what mercy is; It may be thou thinkeſt, if thou hadſt more repētance, or more humiliation, then thou wert fit for mercy; but thou art deceived, for the more thy heart is out of order, the fitter thou art for mercy; for the greater thy ſin hath bin, the more will his mercy be ſeen in the forgivenes therof. And therfore never look what your ſinnes have been in time paſt, but ſee what your purpoſe & reſolutiō is for the time to come; and (which is the hardeſt thing to do) labor to beleeve in Chriſt for the pardon of thy ſins, and apply the promiſes to thy ſelf, for a ſin is never ſoundly healed until we apply the promiſes, for unleſſe we apply the promiſes, we cannot truly delight in God, & untill we do truly delight in God we cannot hate ſin, & thinke well of God & goodnes. And therfore, to conclude all, let us here be exhorted to labour for faith above all things which daily will increaſe grace in us.

FINIS.

THE SAINTS SPIRITVALL STRENGTH.

Excellently and Amply ſet forth in three Doctrines drawne from

EPHES. 3. 16.

That he would grant you, &c.

By the late Reverend and learned Preacher,

IOHN PRESTON,

Dr. in Divinity, Chaplaine in Ordinary to his Maieſty, Maſter of *Emannel* Colledge in *Cambridge*, and ſometimes Preacher of *Lincolnes-Inne.*

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THE

THE SAINTS SPIRITVALL STRENGTH.

EPHES. 3. 16.

That he would grant you according to the riches of his glory, to bee ſtrengthned with might by his Spirit in the inner man.

THESE words are part and the ſumme of that Divine Prayer that *Paul* made for the *Epheſians*: the principall thing that the Apoſtle prayes for, is this, *That they may bee ſtrengthned by the Spirit in the Inward man*: and this hee ſets downe in ſuch a manner, that he anſwereth all doubts that might hinder the *Epheſians* from obtaining of this grace.

1. For first, they might demand this of *Paul*, you pray, *That we might be strong in the Inward man*, but how shall we? or what meanes shall we use to get this strength? the Apostle answers to this, and tels them, the meanes to be strong in the inward man is, to get the Spirit, that you may be strengthned by *the Spirit* in the inward man.

2. Secondly, they might demand, I, but how shall we doe to get the Spirit? the Apostle answers to this, you must pray for him, for your selves, as I doe for you: For, I pray that he would grant you the Spirit, that you may be strengthned in the inward man.

3. Thirdly, they might demand, but what should moove God to give us his Spirit, and to heare our prayers? to this the Apostle answers, that the motive-cause is, the riches of his glory, that hee would grant you according to the *riches of his glory*, that you may be strengthned by the Spirit in the inward man.

4. Fourthly, they might demand, I but what shall we be the better for this strength if we get it? to this the Apostle answers in the verses following, then saith he, *You shall be able to comprehend with all the Saints, what is the length, and the height, the depth, and the breadth of the riches of the love of God towards you in Christ*, Now in that the Apostle above all other good things that hee wishes vnto them, prayes for this, *That they may be strengthned by the Spirit in the Inward man*, I gather this point.

Doctrine. That which is to be desired of every Christian and

and to be ſought for above all things, is this, *that he may be ſtrengthened in the inward man.* I gather it thus. *Paul* was now to pray for ſome good to the *Epheſians,* and conſidering what might bee moſt profitable for them, he makes choice of this above all other good things, making it the ſumme, and ſubſtance of his prayer, *that they may be ſtrengthened by the Spirit in the inward man:* I ſhall not need to prove it by any other place of Scripture, becauſe this in hand ſufficiently proves the point, as being the maine ſcope and intent of the Spirit in this place, to ſhew the neceſſity of this doctrine of ſtrengthening the inward man. But for the more fuller explaining of this point, we will firſt ſhew you what this ſtrength is, and then we will come to the uſes.

What this ſtrength is.

There is therefore a twofold ſtrength: Firſt, there is a naturall ſtrength: Secondly, there is a ſupernaturall ſtrength. Firſt, I ſay there is a naturall ſtrength, and this is when a man is naturally ſtrong either in the parts of his body, or in the gifts of his mind: as for example a ſtrong memory in a man, that is a naturall ſtrength; and ſo other qualities of the mind: ſo likewiſe when a man is ſtrong in the parts of his body, as in his armes or legges or necke, theſe are naturall ſtrengthes, but this is not the ſtrength, that is here meant. Secondly, there is a ſupernaturall ſtrength, and this is twofold, the firſt is a ſupernaturall ſtrength, which is received from the evill ſpirit, that is, when Satan ſhall joyne with the ſpirit of a man to doe evill,

1.

2.

1.

then he addes a supernaturall strength, and so makes him to doe more or suffer more then otherwise by nature he is able to doe: with this spirit are all the enemies of the Church strengthned withall. *Paul* himselfe before he was converted was thus strengthned: and so was hee that killed the *French* King, hee had more then a naturall strength to undergoe all those torments, and not to shrinke at them: but this is not the strength here meant; but there is (2.) a supernaturall strength, and this is that strength which comes from the sanctifying spirit whereby a Christian is able to doe more then naturally he could doe, and this is the strength, that is here meant in this place, and with this strength all the Saints are strengthned withall. This was the strength that *Eliah*, *Stephen*, *Iohn Baptist*, and the Apostles had: this made them speake boldly in the name of Christ.

2.

Particulars of this strength.

But you shall the better understand what this strength is, if you doe but consider the particulars of it which are these: the first particular in which this spirituall strength is seene is this, if a man *can beare any wrong patiently* without seeking revenge any way, it is a signe that they are spiritually strong: the second particular, wherein this spirituall strength is seene is this, *if a man can thrive under many afflictions* rejoycing under them, he hath this strength: as in the *Acts* 5 41. it is said of the Apostles that they departed from the Councell rejoycing that they were thought worthy to suffer rebuke for the name of Christ: hee that can beare

The first particular. Beare wrong patiently.

The second particular. Thriue under any affliction.

Acts 5.41.

beare ſome troubles hath ſome ſtrength, but to beare great troubles is required great ſtrength, that is, to ſtand faſt to Chriſt to profeſſe his name there (as the holy Ghoſt ſaith in *Revelation* 2. *verſ.* 13.) where Satan hath his throne muſt needs be a great ſupernaturall worke of the ſpirit: the third particular wherein this ſpirituall ſtrength is ſeene, is this, *If a man can beleeve* though hee hath all reaſon and ſtrength of reaſon againſt him, or if a man can doe all things of knowledge, this is to be ſtrong in the inward man. But to goe further, that you may the better know what this ſtrength is, I will give you a deſcription of it, that is, I will deſcribe what the ſtrength of the inward man is more fully. Firſt, I ſay it is a generall good diſpoſition or right habite, temperature, or frame of the minde, whereby it is able to pleaſe God in all things. I ſay it is a generall good diſpoſition or right habite, becauſe, if it be onely in ſome particulers, and that at ſometime onely, it is not ſtrength: as for example, to have a paſſion to good, and not to continue argueth not ſtrength in the inward man: or to have the underſtanding ſtrong, and yet to have the will and affections weake to good, is not to be ſtrong in the inward man; but they muſt be all ſtrong: as for example, a man or a woman is not ſaid to bee perfectly beautifull, except they be beautifull in all parts, for beauty is required in all parts; ſo likewiſe a man is not throughly ſtrong, but imperfectly, except hee bee ſtrong in all parts: ſtrong in

The third particular. To beleeve.

Deſcription of ſpirituall ſtrength.

the underſtanding, ſtrong in the will, ſtrong in the
2. affections, &c. Secondly, I call it *a temperature or right frame of the mind*, becauſe it ſets the ſoule in order, that is, it ſets a new habite on the faculties, and fixes the ſoule on fit objects for theſe habits: the ſoule was before like a diſordered clocke that went at randome, every thing was out of its place, but when the ſtrength of the inward man comes into the ſoule, it frames it anew, and puts
3. it into a right temper againe. Thirdly, I ſay, *whereby a man is able to pleaſe God in all things*, becauſe it ſets a good hew upon all our actions: for as Varniſh makes all Colours freſh: ſo doth the Inward man, it ſets a deepe dye upon all our actions; a glaſſe upon them, and makes them beautifull: nothing without it will hold tryall: every thing that hath the tincture of the inward man upon it, will hold good: this ſets the ſtampe of holineſſe upon them: and therefore they are acceptable to God.

Now that you may know the better what this ſtrength is, you muſt firſt labour to know what weakeneſſe is: by weakneſſe I doe not meane weakneſſe before a man be converted, for that cannot properly be called weakneſſe, but wickedneſſe: and therefore know that this weakneſſe, which I ſpeake of here, which is proper unto Chriſtians, is of two
1. ſorts; The firſt is weakeneſſe of grace, as in the
1 Cor. 3. 5. 1 *Cor.* 3. 1. *I ſpeake unto you as unto babes in Chriſt*, that is, as to thoſe that are weake in knowledge,
2. babes. The ſecond kind of weakeneſſe is this, when

when one that hath been ſtrong is new falne ſicke, and weake into a conſumption of grace that hee cannot uſe grace, and his ſtrength, ſo as formerly he could: now they who are weake in the firſt ſort of weakeneſſe, grow ſtrong; but they who are weake in the ſecond ſort, grow weaker and weaker: therefore if there be any here that are ſuch, that hath once truely lov'd God and his Kingdome, but now is falne unto the love of the world, that once was lively and quicke to good, but is now backward and cold, my Counſell to them ſhall bee the ſame which Chriſt gives unto the Church of *Epheſus*, *Revelation* 2. *v*.5. to remember and repent, and to doe their firſt workes, leſt their Candle-ſticke be taken from them; let them remember what they were in times paſt, and what they are now, and then let them humble themſelves and turne againe into the right way and bee aſhamed of themſelves, that they runne ſo farre away from Chriſt; and that in time, leſt their Candleſticke be taken away from them, leſt theſe opportunites to good, and the offer of grace be taken from them.

Againe as there are kinds of weakeneſſe, ſo there are degrees of weakeneſſe. As touching that kind of weakeneſſe that followes upon a relapſe, (to ſpeake of this firſt,) there are two degrees of this. Firſt, ſenſible: Secondly, unſenſible. Firſt, I ſay, 1.
ſenſible, and that is when the underſtanding is 2.
good, but the will and affections are deſperately 1.
wicked: the underſtanding, I ſay, is good in regard

gard of the good it knowes, whereby the weakeneſſe that is in our wils and affections becomes
2. ſenſible unto us. Secondly, there is a weakeneſſe, unſenſible, and that is ſuch as cannot be felt, and this is when men change their opinions of ſinne, when they have thought otherwiſe of it then now they doe: as for example; before, they thought every ſinne a great ſinne, but now little or none at all: Now as touching that weakeneſſe, which followes upon the new birth, there are two degrees likewiſe of this; the firſt is generall, the ſecond
1. particular: The firſt is a generall weakneſſe, and that is when the Iudgement, will, and affections are all weake. When a man is weake in all the whole parts of the ſoule: The ſecond degree, is a parti-
2. cular weakneſſe, and that is when a man is generally ſtrong and yet weake in ſome parts; as for example, a ſhip may be ſtrongly built or generally ſtrong, and yet having a leake in it cannot bee ſaid to be ſtrong in all parts, becauſe it hath that leake; that is a weakeneſſe in one part of it: ſo the ſoule may bee generally ſtrong, and yet weake in ſome particular: therefore a man muſt take heed of all particular weakneſſes. Now by way of oppoſition unto theſe weakeneſſes you may conceive of inward ſtrength. But to come unto the reaſons wherefore we ſhould ſtrengthen the Inward man; and they are theſe.

Reaſon. 1. The firſt reaſon wherefore you ſhould be ſtrong in the Inward man is this, becauſe it will fit you for many imployments, it will make us goe through

through much worke with great eaſe, to performe the weightieſt duties of Religion in ſuch manner as otherwiſe wee could never be able to doe, and this ſhould perſwade men the rather, becauſe God rewards men according to their workes: it is not riches, beautie, honour, or dignitie that prevaile with God in his giving the reward, but according to our workes ſo ſhall his reward be. And this reaſon ſhould make men to haſte to get into Chriſt, becauſe the longer they are in Chriſt, the ſtronger they are in the Inward man.

Reaſon 2.

The ſecond reaſon wherefore you ſhould deſire to be ſtrong in the Inward man is this, becauſe it brings moſt comfort and cheerefulneſſe into the ſoule. (1) Becauſe it makes us doe all that we doe with facilitie and eaſineſſe, ſo that that which we doe is eaſie unto us; as for example, a man that is weake in Iudgement and weake in underſtanding, any high point of religion is wearineſſe unto him, becauſe hee wants a capacitie to conceive: now that which is not rightly conceived or underſtood, wee have little or no comfort or delight in it, but it is irkeſomeneſſe and wearineſſe unto our nature: wherеas the ſame things unto a man that is of a larger capacitie are eaſie unto him and hee delights in them (2.) The more ſtrength a man hath in the Inward man, the more health he hath in his ſoule, for as it is in the body, the more naturall ſtrength, the more health; ſo in the ſoule, the more ſtrength in the inward man, the more health-

1.

2.

3. full in grace (3.) It brings the more cheerefulneſſe into the heart, becauſe it brings Chriſt and God thither, who is the God of all comfort and conſolation, as the Apoſtle calles him there. For that muſt needs be the beſt thing in the world to be ſtrong in the inward man; and the joyfulleſt heart, that hath his inhabiting with God, and Chriſt.

4. (4.) Becauſe it brings ſufficiency and plentie of all good into the ſoule, and we ſay, that if a man hath a good outward eſtate, he is like to hold out if a famine ſhould come; ſo it is with a Chriſtian if he bee ſtrong in the inward man, though a famine ſhould come, hee is likely to hold out and keepe that which he hath: but on the contrary, when a man is poore in the inward man (as it is with a body that is weake) every thing that it hath is ready to be taken away. But as a bowle that hath a byas, the ſtrength of the arme takes away the byas, ſo ſtrength in the Inward man takes away the byas of ſhame and reproach, which otherwiſe would draw us to deſpaire, and makes us to goe on ſtoutly and to beare afflictions ſtrongly; babes you know cannot beare that which a ſtrong man can, neither are they able to hold out in any thing as a ſtrong man is able. Therefore that you may hold

5. out, labour to be ſtrong in the Inward man, (5.) becauſe it ſtrengthens a man againſt temptations, and therefore the Apoſtle ſaith, *Bee ſtedfaſt and unmooveable*, for it makes us to ſtand faſt in Chriſt, ſo that nothing ſhall breake us off from Chriſt; neither temptation, nor affliction, nor reproach.

Con-

Contrary, what is the reaſon that temptations preſſe men ſo ſore as they doe, but becauſe they are not carefull to grow more ſtrong in the inward man.

This ſhowes how they are to be blamed, that ſeeke this ſtrength leaſt of all, or not at all; for let us looke upon men, and we ſhall ſee how buſie they are, to get the riches and honour, and pleaſure of the body; but few or none regarding this ſtrength which is the riches, and honour, and pleaſure of the ſoule: for the health, beauty, and ſtrength of the outward man, all take great care, ſpend much time about them, much labour in them, to adde any thing unto them; but for the beautie of the Inward man, they care not for that, they reſpect not that: All their care is, for their backes and bellies, ſtill regarding the things that may raiſe their outward eſtate, but never minding the ſtrengthning of the inward man; which will appeare more plainely by this. Aske but ſuch men why they doe not pray, or heare, or receive the Sacrament oftner then they doe: to this you ſhall heare them anſwer, that they cannot for buſineſſes; they have great employments in the world, and they muſt not neglect them, to doe ſuch and ſuch things; as if the inward man were neither worth the getting or having. And yet theſe men will be as good men as the beſt. *Vſe* 1.

Againe, ſee it in your ſelves: This day is appointed for the ſtrengthning of the inward man, but how doe you neglect it, how often were you in

prayer, and holy meditation before, or how often ſince have you ſeriouſly conſidered on the things that you have heard, or how have you caſt aſide your occaſions of buſineſſes in your callings, or whether be they not now freſh in your memories: nay, doe not your hearts run after them, even now when I am perſwading you to the contrary; If they be, whatſoever you ſay of your ſelves, you have not the care you ought to have, to grow ſtrong in the Inward man. And yet that you may ſee, that you have good reaſon to ſtrengthen the inward man;

1. Firſt, you old men, conſider you and bethinke with your ſelves, how ſoone your inward man may be throwne out of doores. Therefore you have great cauſe to ſtrengthen it, and grow ſtrong in it.

2. Secondly, you young men, as for you, you have need to ſtrengthen the inward man, becauſe as there is a time of ſpringing and growing ſtrong for you in the inward man, ſo there is a time of not ſpringing, that is, when you will have much to doe to keepe that which you have, without increaſing of it; therefore whileſt the time is, take heed of neglecting the time; It is no rule to be followed, That God cals at all times, for thou know'ſt not whether he will call thee and therfore do thou labor to grow ſtrong in the inward man, & to perſwade you the more conſider theſe particulars.

1. 1. Cõſider the excellency of the inward man that it wil fit you for great imploymẽts; as for example, it will make you to ſee God in his holineſſe and to converſe with God, & to have ſuch a holy familiarity with Him; as will joy the ſoule: this will bring

you ſo acquainted with God, that you wil be eſteemed of him as one of his familiars: therefore this ſhold perſwade you to ſtrengthen the inward man.

Secondly conſider, that you are to be made like unto the Image of God, if you will be ſaved; but this cannot be, except you ſtrengthen the Inward man, and therefore the Apoſtle ſaith, 1 *Pet.* 1. *As he that hath called you is holy, ſo bee you holy in all manner of converſation:* that is, ſeeing you are called unto ſuch a high place, as to be the ſonnes of God by grace, what a baſe thing is it for you to ſtoupe unto baſe things? what a baſe thing were it that an Eagle ſhould ſtoop at flies? And although it is unſeemely in that creature, yet men doe the like, and are not aſhamed: men will ſtoope to the world, and will bee any mans vaſſall, and bee any thing what any would have them to be, if it may but inlarge their outward eſtate. But beloved there is a great loſſe and baſeneſſe in it: for what is Gold, or honour, or pleaſure to Chriſt, grace, and holineſſe? In every thing wherein there is loſſe, it grieves and paines vs: we grieve when we ſee Wheate given unto Hogs, which would bee mans meate: wee grieve when we ſet up a faire building, on which we have beſtowed much coſt and labour, and then to have *Iim*, and *Chim* to dwell therein, and not our ſelves: And if we be ſubject to grieve for theſe things, then how much more have we cauſe to grieve, when we ſee men give themſelves unto their luſts, that is, they give their ſoules to bee a harbor for their luſts, which ought to be a Temple 2.

for the holy Ghoſt.

3. Thirdly, conſider that it is the inward man that enables a man to doe thoſe things that are honourable unto God and profitable unto men; no man can truely honour God that doth it not by the ſtrength of the inward man; neither can any man truely be ſaid to profit another, except what hee does, flowes from the inward man unto him, therefore the Apoſtle ſaith, *Col.* 3. 2. *Set your affections on things above, and not on things below:* but Satan comes and robs us of all the good that otherwayes we might doe: and firſt he robs us of our ſelves, by ſtealing from us the ſtrength of the inward man: and then ſecondly, he robs our parents of us, making us the objects of their griefe: and thirdly, he robs the Church, and Commonwealth of us, by making us unprofitable inſtruments: and beloved, if you looke into the world, you ſhall find it true; as for example, looke unto young men, they are buſied in eating and drinking, and riſing up to play, but never regard at all the ſtrengthning of the inward man; whereby they may become profitable unto all. When the ſoule is unto ſome, but as ſalt is unto meate, onely to keepe it from Putrifaction: and the body, that is put into the ſoules place: but what is the reaſon we put it thus, doth not this prove that true, which *Salomon* ſaith, I have ſeene ſervants ride, and Maſters goe afoote. When you imploy your ſelves and ſpend your time and paines in getting of outward dignity, in decking the outward man, and little regard the beau-

beautifying of the inward man, you preferre droſſe before Gold, Copper before Silver: you ſet the body in the ſoules place, you ſet the ſervant on horſebacke, but the Maſter muſt goe on foote; in a word, you doe not things like or beſceming Chriſtians, and on the contrary you doe things like your ſelves, when you preferre the inward man firſt.

Fourthly, conſider that it is an immortall ſoule: why doe *you labour for the meat that periſheth*, in the uſe of it; that is, why doe you dote upon the outward man that periſheth in the getting, which periſheth in the uſing, that will ſtand you in no ſtead if you keepe it? and why doe you not rather labour for the meate that periſheth not? why doe you not labour to get the ſtrength of the inward man which is of an immortall ſubſtance that will never fade nor periſh in the uſe: you have built a Temple heere, which is in it ſelfe a good worke, but I ſay, except you build alſo in your ſoules the Temple of the inward man, all your labour, all your paines and all your coſt is but loſt labour: it will periſh and ſtand you in no ſtead when you ſhall need it. And this is one maine drift of the Scripture to ſhew you the vanity of earthly things, that you ſhould not ſet your affections upon them, becauſe they periſh in the uſe, and that you ſhould not *lay out money for that which profiteth not*, as the Prophet ſpeakes. Conſider therefore that it is a ſpirit, and againe borne and infuſed into this body to beare rule there, and the body to be but a ſervant

Iohn 6.27.

vant to the inward man. But that you be not deceived, there is a naturall ſtrength whereby ſome men will goe very farre, and there is a morall ſtrength, and yet take heed you reſt not in that: not that I ſpeake againſt naturall ſtrength, becauſe it comes from God and is good. For I ſay, we doe not take away thoſe affections, but we alter and change them, and therefore I beſeech you looke that you doe not content your ſelves with them, but labour to ſtrengthen the Inward man. And here a queſtion ariſeth, ſeeing that there is a naturall and ſpirituall ſtrength, how ſhall a man come to know whether the ſtrength which hee hath, be a naturall, morall, or ſpirituall ſtrength: yet as I ſaid, we doe not deſtroy naturall ſtrength, but we uſe it as men doe wild Horſes and beaſts, they tame them, to make them fit for ſervice; ſo we ſhould uſe theſe as meanes to carry us unto their right ends. We will therefore come to ſhew the differences betwixt the naturall and ſpirituall ſtrength.

1. *Difference.* The firſt difference is this, The ſpirituall ſtrength goes further then the naturall ſtrength. Looke what the naturall man with the naturall ſtrength can doe, the ſpirituall man can doe more, he can goe further both in degree and meaſure: and the reaſon is, becauſe grace elevates nature, it brings it unto a higher pitch; grace is unto the ſoule as a proſpective glaſſe is unto the body, it brings that which is a farre off, to be as it were nigh at hand, it turnes a man to ſee things in a more excellent manner:

manner: for as water that is elevated by fire, ſo is he that hath this ſtrength; that is, he is abler to doe more then a naturall ſtrength can doe: this was that which made a difference betweene *Sampſon* and other men, he had a naturall ſtrength, and he had another ſtrength to doe more then another man could doe: and that this ſtrength doth goe further then a naturall ſtrength, we will proove by theſe particulars. Firſt, the ſpirituall ſtrength enables you to ſee more, and to prize grace more; 1.
the naturall ſtrength ſhewes you ſomething in your journey, but it ſhewes you not unto the end of your journey; whereas the ſight that the inward man brings unto the ſoule, addes unto it *Ieremy* 31. 34. *Then* ſhall yee know mee; that is: Iere. 31.34.
they knew mee before, but *now* they ſhall know mee in another manner then before: grace preſents things unto the ſoule in another hue. Secondly, in performances: all naturall ſtrength leads 2.
a man but unto a forme of godlineſſe, but this ſtrength gives a man power and abilitie to doe good. Labour, therefore, labour for this ſtrength that your hearts may be in ſuch a frame of godlineſſe, that you may doe Gods will in earth as the Angels doe it in heaven, which the carnall man will never doe: he that hath not this ſtrength, he will never labour to pleaſe God after that manner, becauſe hee cares not for grace if he can but eſcape hell, but the ſpirituall man will not be contented to have the pardon of ſinne, except he may have grace and holineſſe too. Thirdly, it inables 3.

him to goe further in Iudgement, the naturall man he cares not, if hee can get but juſt ſo much holineſſe as will bring him to heaven; but the ſpirituall man will not be contented with any anſwer: but it is with the ſpirituall man as it is with the Sun; the cleereſt Sun-ſhine ſhowes the moſt motes; the cleereſt glaſſe the beſt; and beſt water is next the fountaine; even ſo when the ſpirituall man is ſtrong in the inward man, it ſees the more motes and bracks in the ſpirituall ſtrength, and labours for more ſtrength againſt weakneſſes,
1 Pet.4.4. which a naturall man cannot conceive of, as 1 *Pet.* 4. 4. They thinke it ſtrange that you run not with them into the ſame exceſſe of riot; they know not the reaſon, or they cannot conceive what ſhould keepe you from loving ſuch and ſuch vices which they love: like blind men, they heare the pipe, but they ſee not the perſons that dance, ſo they heare the pipe, but they ſee not the rule by which the ſpirituall man goes; as a countrey-man that comes and ſees a man drawing the Geometricians line, he marvels what he meanes to ſpend his time about ſuch a thing, when as hee that drawes it knowes that it is of great uſe: Fourth-
4. ly, in degree, that is, in the generality of the growth, when you grow in every part proportionably: a naturall man may grow in ſome parts, but not in all parts; as for example, he may have a large capacity of knowledge in divine Truths, yet he hath but weake affections to God: or it may bee his affections are ſtrong, but his Iudgement is

weake

weake: or it may be hee is strong in both, that is, he knowes the good, and after his manner of loving, hee loves the good: but yet there is such weakenes in the wil, that he will not yeild any true obedience unto God: but it is not thus in the spirituall strength, that is, in the growth of the inward man, for that leads him unto all growth in all parts: now in the naturall growth, wee say, it is not a proper augmentation, except there bee a growth in all parts: as for example, if a man should grow in one member, and not in another, as in the arme, not in the legge, we would not say that it were a growth, but a disease, and that many humours of the body were met together in his arme, and that it were rather a signe that it should bee cut off from the body, then a helpe unto the rest of the body; even so the growth in any part of the soule, if it bee not universall, rather hurts then helpes, that is, it rather showes a disease in the soule, then the health of the soule: but the true spirituall strength, that growes in all parts: so much for the first difference.

The second difference is in the beginning and ending of that strength: it hath another *Alpha* and *Omega*: for the strength of the spirituall man is wrought by the Spirit and Word of God; as thus, the principles of religion being taught him out of Gods Word, hence there is a spirituall strength conveyed into the soule, for I say, no man can receive the spirit of this spirituall strength, but by the Gospell, therefore consider what the good- *2. Difference.*

neſſe is that you have, and how you came by it, whether it came by the Goſpell or no, if it did you ſhall know it by theſe particulars. Firſt, examine whether ever you were humbled: that is, examine whether by the preaching of the law, you have had ſuch a ſight of ſinne, that hath broken your hearts; if thus in the firſt place you came by it, it is a ſigne that it is the true ſtrength, for this is the firſt worke of the Spirit, when it comes to change the heart of a Chriſtian, and to make him a new Creature; Firſt, throughly to humble him; Secondly, examine whether there hath followed a comfortable aſſurance of Gods love in Chriſt, which hath not onely wrought Ioy and comfort againſt the former feare, but alſo a longing deſire after Chriſt, and holineſſe, therefore if the holineſſe that is in you be throughly wrought, it doth proceed from the Spirit, for this orderly proceeding of the Spirit doth make it manifeſt, but as for the naturall ſtrength, it hath not ſuch a beginning, it is not wholly wrought by the Word, it may be he hath beene a little humbled and comforted by the Word, but it is not throughly and ſoundly wrought by the ſame Word: but is a meere habituall ſtrength of nature pickt out of obſervations and examples. Againe as the ſpirituall ſtrength hath a different beginning, ſo it hath a different end: the end of them are as farre (if not further) differing as their beginnings: for as the holineſſe that is in a Holy Man, ariſeth from a higher Well-head, ſo it leads a man to a more nobler

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bler end then the naturall ſtrength: for the end of the ſpirituall mans ſtrength is Gods glory, that he may yeild better obedience unto God, that hee may keepe truth with him and keepe in with him that he may have more familiarity with him and more confidence and boldneſſe in prayer; in a word, that hee may be fit for every good worke: But the end of the naturall ſtrength, is his owne ends, his owne profit and pleaſure, and his owne good; for as the riſe of any thing is higher, ſo the end is higher, as for example: water is lift upon the top of ſome Mountaine, or high place becauſe it may goe further, then if it were not: ſo when a man is ſtrong in the inward man, he is ſet up higher for another end, and that is to pleaſe God, and not himſelfe, and thus much for the ſecond difference.

The third difference is this, he that is ſpiritually ſtrong, is ſtrong in faith. The ſtrength of the inward man is faith: but the ſtrength of the outward man is but morall ſtrength, an habituall ſtrength of nature: it is faith that gives ſtrength: a man is not a ſtrong man in Chriſt, or in the inward man that hath not a ſtrong faith. Strong faith makes a man or woman ſtrong: that is, it is that which makes a difference betweene a ſpirituall man, and a naturall man: for as reaſon makes a difference betweene men and beaſts, ſo faith makes a difference betweene a holy man, and a wicked man: as for example, take a Philoſopher that doth excell in other things, as in humane *3. Difference.*

knowledge: such goe beyond other men, yet in matters of faith and beleeving, they are as blind as beetles; and the reason is this, the one sees and doth all things by faith, but the other onely by the light of nature and this is the same that the Apostle speakes of in *Hebr.* 11. *of weake they became strong*, that is, because they had faith, and were strong in the faith, and trusted and beleeved, and hoped in God, therefore they became strong, they did that which other men could not doe that wanted faith. *Sisera* might doe as great things as *Gideon*; but here is the difference, *Gideon* doth them all out of Faith, but the other doth them but from nature, and so *Socrates* may in worldly things, be as wise as *Paul*, that is, as wise in understanding, and in policy by reason of excellent outward parts as *Paul*: but here is the difference, *Paul* doth all things out of faith, but *Socrates* doth not: therefore the Apostle saith, 1 *Tim.* 4.10. *Wee are strong because we stand in God*: that is, we have a strong faith in God, and that makes us to withstand all the assaults of men and divels. I say, this is that which makes a difference betwixt us and the men of the world. *Diogenes* may trample under his feete the things of the world aswell as *Moses*, but *Moses* by faith chose rather the one then the other, *Hebr.* 11.24. Faith in Christ made him to choose grace before the things of the world: but it was not thus with the other, his contempt of earthly things, was not out of faith, as *Moses* was, who had respect unto Gods Commandement, and to his

Heb.11.34.

1 Tim.4.10.

Heb.11.24.

his promiſe; for then and not till then is a man ſpiritually ſtrong, when hee will let life and riches, and honour, and pleaſure, and liberty, and all goe for Chriſt: the naturall man will never doe this, this is the onely property of faith, a ſupernaturall worke, and change in the ſoule, and therefore the holy Ghoſt ſaith, they ſuffered with patience the ſpoiling of their goods, that is, they let them willingly goe; life and liberty and all ſhall goe ere Chriſt ſhall goe. A noble Roman may doe ſomething for his countrey, and for himſelfe but there is a by-end in it, he doth it not in a right manner unto a right end, but the ſpirituall ſtrong man doth all things in a ſpirituall manner unto a ſaving end, the one doth it for vain glory, but the other in uprightneſſe of heart: for there is a double worke of faith. Firſt, it empties a man, as a man that hath his handfull cannot take another thing till hee let his handfull fall, ſo when faith enters into the heart of a man, it empties the heart of ſelfe love, of ſelfe will: it purgeth out the old rubbiſh, that is naturally in every mans heart, and lets all goe to get hold on Chriſt, all ſhall goe then, life, and honour, and profit, and pleaſure, and hee is the truly ſpirituall man that can thus looſe the world to cleave to Chriſt, and miſerable are they that cannot. Secondly, as it empties the heart of that which may keepe Chriſt out of the ſoule: ſo in the ſecond place he ſeekes all things in God, and from God, that is, he firſt ſeekes Gods love, and Gods bleſſing upon what he doth injoy, and then hee

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he goes unto ſecondary meanes, and uſes them as helpes: but a man that wanteth faith, he will not let all goe for Chriſt, hee will not ſeeke firſt unto God in any thing, but unto ſecondary meanes, and then if hee faile, that is, want power to ſupply, then it may be he will ſeeke unto God: and hence it is, that he will not looſe his life, or liberty, or honour for Chriſt; becauſe he ſees more power and good in the creature then in God. Againe, this makes the difference betweene Chriſtian and Chriſtian, namely faith, and hence it is, that ſome are weake, and others are ſtrong; hence it is that ſome are more abler then others for the greateſt duties of Religion: as for example, *Caleb* and *Ioſhua* can doe more then the reſt of the people, and what is the reaſon, but becauſe they were ſtronger in the faith then others, and ſo *Paul* ſaid of himſelfe, that he could doe more then they all, becauſe *Paul* had a ſtronger faith: For the truth of a mans ſtrength, is knowne by his ſtrength of faith that he hath, whether he be naturally ſtrong, or ſpiritually ſtrong, for this is the firſt worke of the Spirit after the humiliation of him in the converſion of a ſinner, namely, to worke faith in him; and no ſooner faith, but as ſoone by degrees, ſtrength, and then the promiſe followes faith, *He that beleeveth and is baptized ſhall be ſaved, but he that beleeveth not ſhall be damned, Marke 16. 16.* and this is the courſe that wee take in preaching: firſt wee Preach the Law unto you, and we doe it to this end to humble you, and to breake the hard diſpoſition of your hearts,

Marke 16.16.

hearts, that ſo they may be fit to receive Chriſt, and when we have throughly humbled you then wee preach unto you the Goſpell, beſeeching and perſwading you to beleeve in Chriſt, for the pardon of ſinnes paſt, preſent, and to come; and to lay downe the armes of rebellion which you have taken up againſt Chriſt and you ſhall be ſaved, but yet notwithſtanding, you are neither humbled by the one, nor perſwaded and provoked by the other, but are as the Prophet ſaith, *You have eyes and ſee not, you have eares but you heare not, ſeeing you doe not ſee, and hearing you doe not heare*; as for example, when a man is ſhowed a thing, but yet hee minds it not, when the eye of the minde is upon another object, that man may be ſaid to ſee and not to ſee, becauſe he doth not regard it, or a man that hath a matter come before him, he hears it, but his minde being otherwayes employed he regards it not, in which regard hee may be ſaid to heare and not to heare, becauſe he minds it not. And what is the reaſon that though wee preach the Law and the Iudgements of God ſo much unto you, beſeech and perſwade you ſo often to come in and receive Chriſt and you ſhall be ſaved, time after time, day after day, yet we ſee no reformation at all? what is the reaſon that the word wants this effect in you, as to humble you, and that you are no more affrighted with the Iudgements of God then you are, and that you remaine as ignorant and careleſſe as ever you were, the reaſon is, becauſe you doe not beleeve: you want a true ſa-

ving & applying faith, for if you had that, the word would worke other effects in you, then it doth. If one ſhould tell a man that ſuch or ſuch a benefit or legacie is befalne him, that would raiſe him unto great honour, though before hee lived but in a meane condition, now if this man did but beleeve it, then ſurely he would rejoyce. Truly ſo, if you did but beleeve that Chriſt, and grace, and ſalvation were ſo excellent; and that holineſſe and the ſtrengthning of the inward man, would bring you unto ſo happy a condition and eſtate as to be the heires of heaven, you would rejoyce in Chriſt and grace only. Againe, if you did beleeve that the Word of God is true, and that God is a juſt God: if the drunkard did but beleeve that drunkards ſhall be damned; or if the Adulterer did but beleeve that no adulterer ſhould inherit the Kingdome of God & Chriſt; or if the prophane perſon and the gameſter, did but beleeve that they muſt give account for all their mis-ſpent time and idle words, and vaine communication, they would not ſport themſelves in their ſinnes as they doe. Againe, if men did but beleeve that God calles, whom and when he liſts, and that many are called, but few are choſen, that is, here is a Church full, but it may be but a few of you ſhall be ſaved; I ſay, if men did but beleeve this, they would not ſurely deferre their repentance, they would not put off the motions of the Spirit, but they would ſtrik whileſt the iron is hot, and grinde whileſt the wind blowes, but men will not beleeve, and therefore

fore it is that they goe on in sinne as they doe: It is not so for earthly things, men are easily brought to beleeve any promise of them: as for example, if one should come and tell a man of a commoditie, which if he would but buy and lay by him, it would in a short time yeeld a hundred for one; oh how ready will men be, to buy such a commoditie with the wise Merchant, *Mat.* 8.44. They wold sell al that ever they had to buy this: oh that men would be but thus wise for their soules: beloved I tell you this day of a commoditie, the best, the richest, the profitablest commoditie that ever was bought, even Christ and grace, and salvation; which if you will but lay out your stocke of grace to buy him, you shall have him, that is, if you have but a desire to receive Christ, and lay him up in your hearts, I tell you it will yeeld you a hundred for one. Nay, Christ the commoditie himselfe saith, in *Marke* 10. *He that forsaketh father and mother, and wife, and children, and life for my sake, shall receive a thousand-fold in the life to come*: but men will not beleeve it, but a time will come when you shall see it to bee true: and befoole your selves, that you lost so precious a bargaine as Christ and salvation is, for the disbursing of a little profit and pleasure, but as I said before, the difference lyes here, men want faith, and hence it is, that they neglect the strengthning of the inward man, and are so over-burthened with losses and crosses, because they want faith; And so much for the third difference.

Marke 10. 29, 30.

4. *Difference.*

The fourth difference is this, the naturall ſtrength leades a man but unto a forme of godlineſſe, but the ſpirituall ſtrength leads a man unto the power of godlineſſe: I call that the forme of godlineſſe, when a man doth performe, or doe any thing with carnall affections not to a right end, and this is knowne by this, when they fall away from that ſtedfaſtneſſe, or forme and ſhow of holineſſe that they ſeemed to have: this forme of godlineſſe is the ſame with that in *Heb.6.* A taſting of the Word of life, and yet notwithſtanding fall away: they ſeemed to have taſted of ſaving grace, and to have the power with the forme, but it was not ſo, becauſe they continued not: they loſt that forme which made them ſeeme to bee that which now it appeares they were not. Againe, I call that the power of godlineſſe which is performed by the divine power, force and efficacy of the Spirit. *Rom.*2.14. it is ſaid, that the Gentiles, that were not under the law, did by nature the things contained in the law: that is, they did it by the efficacy and power of nature. Semblable unto this is that of the ſame Apoſtle, 2 *Tim.*2.3. in the latter time men ſhall come in a forme of godlineſſe, that is, with a forme in ſhow without ſubſtance or power of the Spirit: but the inward ſtrength which is the inward man doth not onely teach you to doe, but alſo it teacheth you how to doe them; but men that have but a common ſtrength, have ſome bubles to good and they ſeeme to have this ſtrength becauſe they have the law of nature written

Rom.2.14.

2 Tim.2.3.

written in their hearts and they may promiſe much and yet he is not ſpiritually ſtrong, becauſe he cannot doe ſpirituall actions in a ſpirituall manner, for hee goes about that with a naturall ſtrength which ſhould be performed with a ſpirituall ſtrength, 1 *Pet*. 1. 5. *Who are kept by the power of God through faith*, unto ſalvation: when a man is truely regenerated when he hath not power of his owne to doe the Will of God, then hee hath the ſpirit to helpe him, that is, they are not onely kept by the power from evill, but alſo they are inabled to doe good by it. 1 Pet. 1. 5.

The fifth difference betwixt the naturall and ſpirituall ſtrength, is this, that which proceeds from the ſpirit is alwayes ioyned with reluctancy of the will, but in the naturall ſtrength there, as no reluctancy, becauſe there is no contraries, but in the ſpirituall man there is two contraries, the fleſh, and the ſpirit, and you know theſe can never agree, but they are ſtill oppoſing one another is for example, a man that is going up a hill, he is in labour and paine, but a man that is going downe a hill goes with much eaſe: ſo there is much labour and paine, which a ſpirituall man takes to ſubdue the fleſh, but the naturall man hath no reluctancy at all: he hath no fighting and ſtrugling with corruption, but he goes without paine becauſe hee is but one, and one man cannot be devided againſt it ſelfe, but in every ſpirituall man there are two men, the old man, and the new man, the fleſh and the ſpirit, and hence growes that ſpirituall com- 5. *Difference.*

bate, *Gal.*5. 17. *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, that they cannot doe the things that they would:* theſe two men in a regenerate man ſtrive for maſteries, and ſo hinder one the other. Yet know alſo that in the naturall man there may be reluctancy in the will againſt ſome particular ſinne, as covetouſneſſe may ſtrive againſt pride, and pride againſt nigardneſſe, yet not fight againſt it as it is a ſinne, but as it croſſeth and thwarteth his pride. Againe, know that a naturall man may have reluctancy in ſome part of the ſoule, as in the conſcience, which is ſenſible of ſinne; and hence it may convince the man and the reſt of the faculties, notwithſtanding they are at peace: but where this ſpirituall ſtrength is, it is in all parts not one faculty againſt another but all are fighting againſt ſinne in the whole man: now the reaſon that there is not this reluctancy againſt ſinne in every faculty in the naturall man, is, becauſe hee wants ſaving grace; grace is not in the faculty opposite unto the corruption that is in it: but in the holy man there is, and therefore he is like *Rebecka*; they have two in them, *Iacob* and *Eſau:* the fleſh and the ſpirit, and *Paul* complaines of ſo much,
Rom.7.23. *Rom.* 7. *I finde another law in my members rebelling againſt the law of my minde*, that is, I finde ſomething in me that is contrary unto me: *In my members,* that is in my body and ſoule, notwith-
1. ſtanding; firſt, I hate the evill of ſinne as being moſt contrary unto grace, but yet I cannot avoyde it, I cannot doe the things that I would: but the naturall

turall man doth not hate the evill of ſinne otherwayes then as it brings puniſhment: Secondly, *I delight in the Law of God in the inward man*, that is, howſoever I am violently carried unto the committing of ſinne, yet it is againſt the deſire of his ſoule, he hath no pleaſure, he can take no delight in it, for his delight is in the inward man: but the naturall man takes Gods Lawes as burthens, and therefore he will not ſubmit himſelfe unto them becauſe he is not ſtrong in the inward man: hee promiſeth, but he performes not; hee yeilds, and yeilds not; he yeilds to ſomething, but not to every thing: And thus much for this laſt difference betwixt the naturall ſtrength and the ſpirituall ſtrength. 2.

Is it ſo, that the ſtrength of the inward man is to be deſired above all things, then as it was in the firſt place for reproofe, ſo in the ſecond place it may ſerve for exhortation to all men, that they would labour to grow ſtrong in the inward man, and that they would now at laſt gather the fragments of their thoughts and deſires which have beene formerly ſet to get other things, and now wholly imploy them for the getting of this ſtrength, and ſo much the rather becauſe other things are but as the huske without the kernell, or as the ſcabberd without the ſword, which will doe a man no good when hee ſtands in need of them; as for example, to bee ſtrong in riches and honour and credit, (and yet this is all the ſtrength that moſt men deſire) will doe no good *Vſe 2.*

when

when yee come to wraſtle with ſinne and death. But for to be ſtrong in the inward man who ſeekes or enquires after it? I know you would be ſtrong in all earthly ſtrength: but I beſeech you above all things labour to be ſtrong in the inward man. It is the folly, weakeneſſe, and ſickneſſe of men, they looke all without the doores, unto the ſtrength of the outward man, oh that I could but perſwade you as I ſaid before to gather the reſt of your thoughts and deſires together and ſet the ſoule in a frame of grace that you may mortifie theſe inordinate affections which keepe backe the ſtrengthning of the inward man as covetouſneſſe, pride, pleaſure, love of vaine glory, and the like; then it would bee but an eaſie worke and no burthen unto you to ſtrengthen the inward man; but here men ſticke, the way is too narrow, it is a hard matter to perſwade men unto it, that there is ſuch excellency in the one and not in the other, that grace is the better part. Therefore that I may the better prevaile with you to ſtrengthen the inward man, I will lay downe ſome motiues to perſwade you to it.

1. *Motive.* The firſt motive to move you to ſtrengthen the inward man, is, becauſe your comfort lyes moſt in the inward man: even all your comfort and therefore to ſtrengthen that, is to adde unto your comfort: as for example, the Sunne brings comfort with it becauſe it brings light, therefore the more light the more comfort, ſo the more of the inward man you have, the more light and ioy.

Now

Now the reaſon wherefore the inward man brings the moſt comfort is, becauſe it is the greater faculty, and the greater the faculty is, the greater is either the joy or the ſorrow, as for example, take a man that is troubled in minde. None ſo humble, ſo penitent, ſo ſorrowfull as he: and therefore it is ſaid, that the Spirit of a man will beare his infirmities, but a wounded ſpirit who can beare? a man may be able to beare any outward trouble, but the griefe of a troubled mind who can? on the contrary take a man, that is at peace with God, who ſo joyfull and comfortable as he? now the outward man is the leſſe faculty, and therefore it is capable of the leſſe comfort: it doth not in any meaſure know what true comfort and ioy there is in the inward man: Againe, what joy the outward man hath in outward things, it is but in the opinion of the inward man, they comfort no more, but as they are eſteemed of the inward man, if the inward doe not eſteeme them as worthy the reioycing in, they will not bring comfort; Againe, all the paines and labour that you beſtow on the outward man is but loſt labor, that will bring you no great advantage: but the ſtrength of the inward man will arme you againſt loſſes, and croſſes, and reproach, that you ſhall meete withall in the world, whileſt you are in the way to heaven: Againe, conſider that though you bee ſtrong in the outward man, yet you are moveable; ſubject to ſhaking and fleeting; but it is otherwayes with the inward man, it makes a Chriſtian ſtedfaſt and unmoveable;

it will ſo eſtabliſh the heart in grace, that he will ſtand firme unto Chriſt in all eſtates. It is with the outward man as it is with the Seas, though the ſtrength of the ſtreame runne one way, yet if the wind blow contrary, it moves and ſtirres, and ſtrives, and diſquiets it: ſo when loſſes, and croſſes come, they breake the frame and ſtrength of the outward man, but the inward man is like the dry ground, let the winde blow never ſo violent, yet it moves not, it ſtands firme. Againe, in the abundance of outward things there is no true contentedneſſe: Neither in the want of them, where the ſtrength of the inward man is, is there cauſe of dejectedneſſe. This we ſhall ſee in *Adam* and *Paul*: *Adam* though hee was lord of all things, and had the rule of all the creatures yet when hee was weake in the inward man, what joy had hee, nay what feare had he not, when he hid himſelfe in the Garden? Againe, looke upon *Paul* in the want of theſe outward things, he is not dejected at all, as in *Acts* 16. 25. it is ſaid, that when *Paul* and *Silas* were in priſon in the ſtockes, the priſon rung for joy: now what was the reaſon of it, but this becauſe they were ſtrong in the inward man? And therefore you ſee that all true joy is that which comes from grace within, and when you rejoyce in that, your rejoycing is good, you ſtand then upon a good bottome! Alas, you thinke to have contentment in your riches, but you will be fooled by them: they will deceive you, if you build upon them you will build without a foundation, and

Acts 16.25.

goe

goe upon another mans legges: now were it not farre better for you to get legges of your owne, and build upon a ſure foundation? and this you ſhall doe if you will ſtrengthen the inward man. Againe conſider, that if you doe not ſtrengthen the inward man, you will have wicked thoughts in your hearts and evill actions in your hands; were it not better to bee ſtrong in the inward man and to have holineſſe, and grace in the heart? Let this therefore move you to ſtrengthen the inward man, becauſe your comfort lyes moſt in the inward man: Thus much for the firſt motive.

The ſecond motive to moove you to ſtrengthen the inward man, is this: if you labour to ſtrengthen the inward man, you ſhall thereby pleaſe God. If a man had never ſo much ſtrength, yet if it be not the ſtrength of the inward man hee cannot pleaſe God, he cannot performe any holy dutie, in ſuch a holy manner as God will approove of, and therefore the Prophet ſaith, That God doth not delight in any mans legs. He cares not for any mans ſtrength, be it never ſo great and excellent, except it be the ſtrength of the inward man, and on the contrary, hee regards the holy man with his ſtrength, though outwardly weake, as in *Eſa.* 56. 2. *I will dwell with him that is of a contrite and humble ſpirit*, hee that is of a contrite ſpirit, he is ſpiritually ſtrong, and therefore I will dwell with him: now what is the reaſon, that men ſeeke ſo much the favour of Princes, but becauſe

2. *Motive.*

Iſaiah 56.2.

they may be exalted unto honor, then why ſhould not you much more labour to be in favour, and have familiaritie with God, who is the King of kings, and Lord of lords, who hath power to exalt one, and pull downe another; now if we could but bring our hearts to beleeve this, that in ſtrengthning of the inward man, wee ſhould get and grow in favour with God, then men would be ſtirred up to ſet upon this worke: yet withall, you muſt know that by the ſtrength of the inward man, you doe not pleaſe God by merit, for ſo Chriſt onely, and none but Chriſt pleaſeth God: but when you ſtrengthen the inward man you pleaſe God, by object, becauſe you chuſe grace and holineſſe, and his favour above all things: Merit was the ſame argument which Chriſt uſed unto his Father, when hee would have his Father to glorifie him, *Ioh.* 17.4,5. *Father I have glorified thee on earth: I have finiſhed the worke, &c.* therefore, Father, glorifie me, that is, I have merited this at thy hands, that thou ſhouldeſt glorifie mee, becauſe I have perfectly pleaſed thee in doing thy will. But an argument drawne from the object, is that, which Chriſt uſeth to his Diſciples, *Herein is my Father glorified, that you bring forth much fruit:* when you grow ſtrong in the inward man, and can bring forth fruite agreeable unto his will you pleaſe God: And therefore it is, that the Scripture ſets forth the members of Chriſt by the Olive tree, and by ſweete oyle, the one full of fatneſſe, the other full of ſweetneſſe; ſo the inward man makes

Ioh. 17.4,5.

Ioh. 15.8.

makes a man fat, rich in grace, and oyle as the nature of it is, to cheere and beautifie the countenance, ſo doth grace; it ſweetens the ſoule, and makes it beautifull unto God: Therefore let this moove you to ſtrengthen the inward man, that thereby you may pleaſe God.

The third motive, to perſwade you to ſtrengthen the inward man, is this, becauſe this inward ſtrength drawes on the outward ſtrength, that is, it makes the outward ſtrength more proſperous. Now who would not thrive in the things of the world? but if you turne it, the contrary will not hold ſo, for the outward ſtrength will not draw on the inward ſtrength; therefore our Saviour ſaith, *Seeke you firſt the Kingdome of heaven, and the righteouſneſſe thereof, and then all things ſhall be added unto you*; the way for you to thrive in the outward man is, firſt to get ſtrength in the inward man; Seeke you firſt grace and Chriſt, and holineſſe: and then the effect will follow, All things, that is, what you ſhall ſtand in need of, ſhall be given you, and *Eſa.*48. 18. The Lord ſaith, O that my people had but a heart to conſider, that is, oh that my people would but bee wiſe; Firſt, to ſtrengthen the inward man, and then as it followes, your proſperitie ſhould be as the floods, then your outward ſtrength and proſperity ſhould abound like floods: againe *Prov.* 22. 4. The wiſe man ſaith, that the reward of holineſſe is, *riches, and honour, and life*: hee that is ſtrong in the inward man, ſhall have whatſoever may be neceſſary

3. *Motive.*

Matth.6. 33.

Iſai 48.18.

Prov.22 4.

or good for the outward man: and therefore wee ſhould ſtrive to grow ſtrong in the inward man, that is, to be full of grace and wiſedome, eſpecially againſt evill dayes againſt they come, that when they come wee may have ſtrength to beare them: now the inward man will beare a mountaine of afflictions and reproches, which will preſſe and ſqueeſe the outward man to powder: *The ſpirit of a man will beare his infirmities, but a wounded conſcience who can beare?* If the inward man be weake, who can beare, the burthen of afflictions and the like, but if the inward man be ſtrong then the Will, will beare a part, & the affections will beare a part with the conſcience, and ſo the burthen will bee the lighter, but if you be not ſtrong in the inward man, it is unpoſſible that you ſhould beare them: therefore let us not buſie our ſelves about fantaſies, and vaine things that will ſtand us in no ſtead, but let us labour to ſtrengthen the inward man.

4. *Motive.* The fourth motive, to perſwade you to ſtrengthen the inward man, is, becauſe a man is that which he is, in the inward man, *a man without the inward man, is but as a ſcaberd without a ſword, that is, worth nothing,* and therefore the wiſe man ſaith, That the righteous man is more excellent then his neighbour, the excellency wherein he doth exceed him, is in the inward man: and therefore Chriſt in the *Canticles*, when hee would ſet forth the excellency of his Spouſe, hee ſaith, *That ſhee was fairer then the daughters of men*, ſhee is fairer in regard that ſhee is ſtronger in the inward man, ſhee

shee is all glorious within, *Psal.*45.13. that is, the holy man doth as farre exceed the naturall man in beautie, as pearles exceed pible stones, or gold brasse, or silver copper. I know any man doth desire to be in some excellency, I say, it is a propertie in nature to seeke out some excellency: then is it not the best wisedome to seeke it in the best things in the inward man? Now as there is meanes to bee rich in the outward man, so there is meanes to be rich in the inward man; therefore I beseech you, use the meanes that you may be rich in grace and holinesse, *Prov.* 30. 29,30. the Wise mans speech there, may serve to set forth the excellency of that man, that is strong in the inward man: there are 4. things, saith he, that are excellent, a Lion, a Hee Goate, a Grey-hound, and a King, before whom there is no standing. So he that is strong in the inward man: First, hee is as a Lion, that is, he is strong in grace: Secondly, he is as a Greyhound, that is, he is swift in the performance of all holy duties: Thirdly, he is as a Hee Goate, profitable to God and the Church. Fourthly, he is as a King, to rule and over-rule his base affections and lusts. Every spirituall man is a King, because he beares rule in the soule, but it is not so with a wicked man, his lusts rule him: hee is a slave and not a king, and therefore the Apostle saith, *Let not sinne reigne in your bodies, to obey it in the lusts thereof.* If it once reigne it will rule, and if it rule you must obey, unto whatsoever drudgery or slavery it enjoynes you: therefore labour to get strength in the

Psal.45.13.

Prov.30.29,30.

Rom.6.12.

the inward man, and know alſo, that you ſhall not onely be free from the inward ſlavery of ſinne, but alſo you ſhall keepe your excellency, and therefore it may be ſaid of every one that is weake in the inward man, as *Iacob* ſaid of *Reuben, Gen.* 49. 12. thou art become as weake as water, as if hee ſhould ſay, thou waſt that which thou art not now: thou waſt excellent, but now thou haſt loſt it. So I ſay unto you, if you loſe the ſtrength of the inward man, you will loſe your excellency: now no man would willingly loſe his excellency; if you would not then, you muſt keepe ſtrength in the inward man. In the 1. *Pſalme*, the Pſalmiſt ſets forth the excellency of that man that is ſtrong in the inward man, *He ſhall be like a tree that is planted by the rivers of water.* Firſt, hee ſets forth the propertie of the ſpirituall man, he ſhall be greene. Secondly, his ſtabilitie, he ſhall be as a tree planted, that is, which ſhall not eaſily be pluckt up. Thirdly, his perpetuitie, his branches ſhall never wither, he ſhall never grow unſeemely to God. Fourthly, his fruitfulneſſe, he ſhall bring forth fruit in ſeaſon, that is, hee ſhall be fruitfull in grace; but on the contrary, when a man growes weake in the inward man, it will be farre otherwaies with him, he will bee like a tree that hath loſt both ſap and roote, leafe and fruit, ſet in a barren ſoyle with withered branches, and fruitleſſe, fit for nothing but the fire: but if a man can keepe his ſtrength in the inward man, neither reproach, nor diſgrace, nor ſhame, nor the divell ſhall be able to make that

Gen.49.4.

Pſal.1.3.

that man miſerable. Therefore keepe the Image of the inward man ſafe, whatſoever becomes of the outward man. And there is good reaſon why you ſhould keepe the inward man ſafe, becauſe it keeps the ſoule, and directs it unto its right end. In *Eccleſ.* 12. the Wiſe man ſaith, *All things are vanitie and vexation of ſpirit:* when a man loſes his happineſſe in the inward man, though hee keepe the outward man ſecure, yet it were but vanitie and vexation of the ſpirit. For hee goes beſides the rule he ſhould goe: there is a rule unto every creature that it is to goe by, and the neerer the creature comes unto the rule, the more excellent is the creature; but if it goes beſides the rule, it loſeth its excellency: as for example, the fire and water are excellent creatures if they keepe to their rule, but if they exceed their rule, then they become hurtfull: So the rule of the ſoule is the inward man, that he grow in grace and holineſſe; and the cloſer you keepe to this, the more excellent you are: therefore that you may keepe your excellency, which you cannot doe, except you ſtrengthen the inward man, let this moove you to doe it.

Vſe 3. In the third place, this may ſerve for direction for you may ſay unto mee you have ſhowed us what this inward man is, and the differences betwixt the inward ſtrength, and the outward ſtrength and you have alſo laid downe motives to move vs to ſtrengthen the inward man, but alas, how ſhall we ſtrengthen the inward man?

what meanes ſhall we uſe to doe ſo? To helpe you in this worke I will lay downe ſome meanes by the uſe of which you may bee ſtrengthned: but before I come unto the particulars, it will not bee amiſſe to ſtand upon the generall, and a little to perſwade you, but to deſire to be ſtrong; for if you could but bring your hearts unto this, but to deſire to be ſtrengthned, it will be a great meanes to move you to prevaile againſt whatſoever may ſeeme to hinder you from it; I ſay, if you did but deſire it: if you did but know the excellency of the inward man, it would worke a holy deſire in you, and a true deſire will let no meanes eſcape, that may further it. This is the ſame meanes that Chriſt uſes unto his Diſciples, when he would have them in love with Faith, if you had Faith, yea, but aſmuch Faith as this graine of Muſterd ſeed, you ſhould be able to remoove mountaines: if you did but know the excellency of this Grace of Faith, you would deſire it, and if you did but deſire it, you would never reſt till you get it: ſo if you did but prize grace, and the inward man at a high rate you ſhould bee ſure to have him: you know the promiſe, *Matth.5.6. Bleſſed are they that hunger, and thirſt after righteouſneſſe, for they ſhall be ſatisfied:* therefore if you could but bring your hearts unto this frame as to hunger after the inward man you ſhould have him, or if you can but bring your hearts unto this temper, as to deſire him, or ſeeke after the ſtrength of the inward man you ſhould find him: *Prou.2.4. If thou ſearcheſt*

Matth.5.6.

Prover.2.4.

cheſt for her, as for ſilver, and diggeſt for her as for hid treaſure, then thou ſhalt find, &c. If you did but eſteeme the inward man, as men doe ſilver, and prize it as a rich treaſure at a high rate, then the effect would follow, you ſhould find: ſo then, if you will deſire ſalvation, and happineſſe, and the ſtrength of the inward man, you ſhall bee ſaved; but you will never thrive in grace till you have a deſire to thrive, grace will not grow till there be a deſire wrought in the ſoule: for when men doe not delight in the inward man, they never grow in grace and holineſſe; they are not as trees planted that bring forth ſeaſonable fruit but barren: doe what you will to it, the ſoyle is naught, for the ſpirit hath not yet tilled the heart, and ſowne in it the firſt beginning of the ſeeds of grace, which is a deſire after it: now, as it is good in the bodily ſickneſſe to know the meanes of recovery, ſo in the ſickneſſe and weakeneſſe of the inward man: it is good to know the meanes by which it may be ſtrengthned, therefore we will now come unto the particular meanes for the ſtrengthning of the inward man.

The firſt meanes to ſtrengthen the inward man is *to abound in ſpirituall knowledge:* becauſe the more knowledge the more ſtrength, for the ſpirituall knowledge of divine truthes is the ſtrength of the ſoule; for as the ſoule is unto the body, ſo is the knowledge of the word unto the inward man. The body is dead without the ſoule, not able to doe any thing, ſo the inward man without this ſpi- *1. Meane.*

rituall ſtrength which is wrought in the ſoule by the ſaving knowledge of the Word, is nothing but weakeneſſe, therefore the Apoſtle ſaith, 1 *Pet.* 2.2. *As new borne Babes deſire the ſincere milke of Word, that yee may grow by it:* knowledge in the Word will make them grow in Chriſt: the contrary unto this we ſee the Apoſtles upbraides in the *Corinthians*, 1 *Cor.*3.1. and *Heb.*5. 13. becauſe they were weake in knowledge, hee cals them Babes, for ſaith hee, *Hee that is not expert in the Word of righteouſneſſe, is a Babe*, therefore labour to abound in ſpirituall knowledge. I preſſe this the more becauſe I feare many of you are weake, becanſe you are ignorant; you want this ſpirituall knowledge: you know in our ordinary talke we count ignorance folly, when a man doth any thing that he ſhould not doe, or would not doe, if he did but underſtand himſelfe; we ſay, that man is weake in judgement, or it is folly in him: ſurely this weakeneſſe in the inward man is folly indeed; and a man cannot ſhow his weakeneſſe more then to bee weake in ſpirituall knowledge, and yet you muſt know, that a man may have much knowledge, as worldly knowledge, and the knowledge of divine truthes, and yet bee but weake in the inward man: for there is a knowledge of Arts, which fils the braine with knowledge; but the ſpirit goes no further, that is, it doth not ſanctifie that knowledge in the heart? Againe, there is a knowledge of the ſpirit, which is an operative working knowledge, which goes with this

1 Pet.2.2.

1 Cor.3.1.

Heb.5.13.

this other knowledge, and leads it to ſanctification and is practicall? But yet I ſay you muſt know before you can be ſtrong; there muſt be ſome proportion betweene the ſpirituall knowledge, and the ſpirituall ſtrength: as for example, one man eates and is fat, another man eates and is ſtill leane; ſo ſome have aſmuch as others have, and yet are not ſo ſtrong as others, and yet wee ſay, fatneſſe comes by eating, ſo doth the ſtrength of the inward man by knowledge: and where the Lord workes by his Spirit, *by his Spirit* I ſay, the moſt knowledge; there is moſt ſtrength: therefore I beſeech you labour for a full meaſure of ſaving knowledge, for a working, purging, convincing, operative, and powerfull knowledge. And this I doe not onely ſpeake unto you that are weake, but alſo unto you that are ſtrong, that you be carefull to adde unto your knowledge: for what is the reaſon that you doe not grow in grace, but becauſe you are not carefull to adde more knowledge unto that which you have: it may bee you picke ſome good things from ſome Sermon, or good booke, but preſently you forget it, you doe not make it your owne by meditation, and ſo it doth you no good; but if you would be carefull to adde unto it; you would grow ſtronger in the inward man then you doe: and here is the miſery of vs builders; other builders when they have built a houſe, the owner lookes to it himſelfe, and keepes it in repaire; but when we have done what wee can to build you up in the inward man, and thinke that

you will put to your hands your ſelves, when we are to further the worke of grace, you begin to pull downe your building againe your ſelves, by your looſe lives: by following your pleaſure, your ſporting, and gaming, and prophaning of the Lords day. Therefore you muſt labour to grow in knowledge, if you will grow ſtrong in the Inward man.

2. *Meanes.* The ſecond meanes to bee uſed, if you would grow ſtrong in the inward man, is this, you *muſt bee diligent in the uſe of the meanes*, as the Wiſe man ſaith, the hand of the diligent maketh rich; as diligence in a calling makes rich, ſo where there is much diligence in the uſe of the meanes of grace, there is much ſtrength in the inward man; but no man gets ſpirituall ſtrength, ſave they that are diligent, and therefore this is the reaſon, that men are not ſtrong in this ſpirituall ſtrength; becauſe like the ſluggard, they are not diligent in the uſe of the meanes, they take no paines for grace, and therefore it is that they get no increaſe: for according unto the proportion of your paines, ſo is the inward man ſtrengthned, and as you uſe them more diligently, ſo you find the ſtrength of them more operative and powerfull: for it is in the ſoule, as it is in the body, if you bee not diligent and carefull to feed the body, it will wither and conſume away, and grow weake; ſo if you feed not the ſoule diligently and uſe the meanes conſtantly, you will breed weakeneſſe in the ſoule, and the more ſecure and remiſſe you are in the perfor-

mance

mance of holy duties, the weaker you are: it may be you thinke it will not weaken you to neglect private prayer; but omit it once, and it will make you careleſſe, and the more you neglect, the more unfit and undiſpoſed you will find your ſelves? So you may thinke you may prophane one Sabbath, neglecting therein the duties required, and ſerving not God, but your owne luſts: but beloved, it will make you ſecure, the more a man doth in this kind the more he may doe: for this is true in every Art every act begets a habite, and a habite brings cuſtome: ſo it is as true in good things, the beginning of good brings many particular good things, and therefore if you can but get your hearts in a frame of grace, you ſhall finde a ſupply of grace, becauſe Chriſt ſaith, *Whoſoever hath, to him ſhall bee given*: hee that hath grace, and is carefull in the uſe of the meanes by Gods appointment, hee ſhall thrive in holineſſe: for if you but once get the beginnings of ſaving grace and be induſtrious, and vigilant, and carefull to imploy them, you will in time grow ſtrong: you know what Chriſt ſaid unto the ſervant that had uſed his Talent well, he had more given him, ſo if you be diligent in the uſe of the meanes, the inward man will grow ſtrong: but for the uſing of the meanes obſerve theſe rules.

The firſt rule, that I would have you obſerve, if you would have the meanes effectuall is this, you muſt uſe all the meanes: for if you uſe but a part of the meanes you will not grow ſtrong: as it *Rule.* 1.

it is with the body, ſo it is with the inward man: a man for the health, and growth of the body, will uſe all meanes, labour in health, Phyſicke in ſickneſſe, recreation for the whetting of the faculty: in a word, he will vſe every thing that hee may ſtrengthen the body, thus you muſt doe for the ſtrengthning of the inward man, you muſt uſe all meanes as hearing the Word, receiving the Sacrament, Prayer, Meditation, Conference, the Communion of Saints, particular reſolutions to good, or elſe the inward man will not grow ſtrong: theſe are the food that the inward man feeds upon, it is with the inward man, as it is with a plant, if you would have a plant to grow, then you muſt ſet it in a good ſoyle, you muſt digge about it, and dung it; but if you bee careleſſe where you ſet it. It will not proſper and thrive: even ſo if you doe not adde fatneſſe of ſoyle unto the beginnings of grace; if you doe not uſe all the meanes, as the Communion of Saints, and Prayer, the inward man will not grow ſtrong, but wither and dye; you will bee dwarfes in grace, and holineſſe.

2. *Rule.* The ſecond rule, if you would have the meanes effectuall, is this, you muſt looke that you performe holy duties ſtrongly; for then the meanes ſtrengthen the inward man, when they are done with ſtrong affections: when he uſeth them not remiſſely and coldly, for remiſſe actions weakneth the habit: as for example, take water that is exceeding hot, and put cold water to it, and you will weaken it: ſo performe holy duties, and uſe the meanes

meanes of grace remisſly and they will weaken the habit to good: it will worke an Indiſpoſition in the ſoule: therefore doe them ſtrongly, with much zeale and ſtrong affections that, the inward man may grow ſtrong by the performance of them.

The third rule; if you would have the meanes effectuall, then you muſt be conſtant in the uſe of the meanes, forwhat is the reaſon that there is ſo litle thriving in grace, that men remaine cripples in grace; but becauſe they uſe meanes of growth, but by fits, and haltneſſe, that is, they are not conſtant in a good courſe of life, they are ſtill off and on the rule: ſometimes the ſhot will bee ſhort, and other times they hit the marke: they come ſeldome unto the meanes, now and then they pray, and now and then they make uſe of the Communion of the Lord; this inconſtancy jogles the faculty, and weakens the habite: and therefore it is unpoſſible that you ſhould thrive in grace except you be conſtant: the Apoſtle *Iames* cals them vnſtable men, let theſe never thinke to receive ſtrength in the inward man, till they come to more conſtancy in good. Therefore labour to be conſtant in prayer, conſtant in hearing, in meditation, in the Sacrament, in Conference, which if you bee not, you will not grow ſtrong in the inward man. *3. Rule.* Iam.1.8.

The fourth rule, if you would have the meanes effectuall, is this, you muſt take heed of depending upon the meanes without God. For know *4. Rule.*

that the meanes without God, is but as a penne without Incke, a pipe without water or a ſcabberd without a ſword. They will not ſtrengthen the inward man without God: for it is the Spirit that puts life in the meanes, and yet you muſt not cut off the pipe from the well-head: you muſt not depend upon God without the uſe of the meanes, but you muſt uſe both: that is, firſt ſeeke to God and depend upon him for the ſtrengthning of the inward man, and withall uſe the meanes conſtantly, becauſe as water is carried from the Well-head unto the pipe, and ſo from the pipe unto many places, ſo the meanes are as pipes to carry grace into the ſoule: Therefore uſe them and cut them not off by careleſſeneſſe; if you doe, you will cut off the ſtrength of the inward man.

3. *Meanes.* The third meanes, if you would ſtrengthen the inward man is this, *you muſt get rectified Iudgements*: that is, you muſt ſee that your judgements are right: for men doe deceive themſelves in their judgements; they thinke that they have ſtrong judgements, and that they are able to judge of things, when indeed they are marvellous weake. Now that you may not deceive your ſelves, I will lay downe ſome ſignes of a rectifyed judgement.

1. *Signe.* The firſt ſigne of a rectified judgement, is this, you ſhall know it by your conſtancy: ſo much conſtancy in good, and ſo much is your judgements rectified, and on the contrary ſo much inconſtancy,

cy, and ſo much weakneſſe; as for example, when a man hath propounded a rule unto himſelfe, and is not conſtant in it, it argueth that he is weake in his judgement, becauſe he keeps not cloſe to the rule; or that there are ſtronger, or more arguments to the contrary, which makes him to fall away, and ſit downe from the rule; and he is thus poſed, becauſe he is but weake in iudgement: as for example, if a man ſhould come and proffer a man one hundred pound, not to leave ſuch an action, and another man ſhould come and offer him two hundred pounds to leave it, if the man bee weake in judgement, hee will bee drawne by the greater reward, though it bee evill: therefore if you would not bee beaten, and made to ſit downe by ſtronger ſeeming arguments, than you have indeed in your ſelfe, then you muſt get your judgements rectified: therefore examine your ſelves whether your judgements be rectified, which you ſhall know by your conſtancy in holy duties: if a little profit or pleaſure will draw you away; whatſoever you thinke of your ſelves, your judgements are weake.

The ſecond ſigne, whereby you ſhall know whether you judgements are rectified, is this, examine whether your paſſions be ſtrong, for ſtrong paſſions have weake affections unto good, when the paſſions of a man are ſtrong, they weaken the underſtanding, they weaken the will, and the affections, as touching the truth, and therefore *Paul* in *Acts* 14. 15. when they would have made him a god, 2. *Signe.* Acts 14.15.

god, he cries out, We are men subject unto passions as you are, that is, full of weakenesse, as if he should say, your passion in this thing proves your weakenesse of judgement: therefore labour to have strong affections to good, for this strength in the affections, comes from the inward man. Againe, the strength of the affections unto good, show the abiding of the Spirit in the soule, as 1 *Sam.* 11. 6. It is said, *that the Spirit of the Lord came upon Saul, and he was angry:* that is, his affections were strong for Gods glory. In *Acts* 4.32. After that they were filled with the Holy Ghost *they spake boldly:* they had strong affections for Gods glory, and therefore the Spirit is compared unto fire and Oyle: Fire, that burnes and consumes, and Oyle that mollifies and softens, so doth the Spirit. Therefore examine, whether you burne in the inward man: see whether you have strong affections to good; if you have, you are strong, if not, you are weake: and againe, see what cheerefulnesse you have: examine whether your hearts are soft and tender, and plyable, then it is a signe that the Spirit is there: it is true, a strong man may have passion, but it is but now and then, it continues not, it is not alwayes, yet so much passion as hee hath, so much weakenesse there is in him: therefore labour to overcome your passions.

1 Sam. 11. 6.

Acts 4.32.

3. *Signe.* The third signe whereby you shall know whether your Iudgements are rectified or no, is this, examine what contentment you have to beare losses

loſſes and croſſes. I gather this out of *Phil.* 4. 12. I can, ſaith the Apoſtle, want and abound, *I can doe all things through* CHRIST *that ſtrengthneth mee*, examine therefore when you are abuſed and reproached for Chriſt, whether you can take it patiently, can you be content to ſuffer diſgrace and reproach for Chriſt; if you can, then it is a ſigne that you are ſtrong in Iudgement, if not, you are weake, whatſoever you thinke of your ſelves. *Proverbs* 27. ſaith the Wiſe man, a wiſe man is knowne by his dignitie, ſo I may ſay, a man that is ſtrong in the inward man, is knowne by his bearing of reproch without ſeeking after revenge againe: this man is ſpiritually ſtrong in Iudgement: therefore try your Iudgements by your contentedneſſe. Phil.4.12.

The fourth ſigne, whereby you ſhall know whether you have rectified Iudgements, is this, examine whether you finde your ſelves eaſie to be deceived, if ſo, it is a ſigne that you are weake in Iudgement, and therefore this is the argument that *Paul* uſes unto women, that they ſhall not uſurpe authoritie over the man, 1 *Tim.* 2.12. I permit not a woman to beare rule, becauſe ſhee was firſt deceived, ſhee is eaſier to be deceived then the man, in the judging betweene good and evill: as for example, a man that is weake in judgement is like a childe, and you know that children will be wonne with Counters, and feared with bug-beares; ſo if you love the world and the things of the world and are wonne by them, feared with the loſſe of 4. *Signe.* 1 Tim.2.12.

them, you are weake in judgement: Againe, in things that are good in themſelves, if you uſe them immoderately, and then ſeeke to excuſe this by putting a falſe gloſſe upon your doing, you are weake in judgement: as for example, in ſtudying the Law, the thing in it ſelfe is good, but if by ſtudying of it you ſeeke to excuſe you from ſtrengthning of the inward man, that you have no time and leiſure, you are weake in judgement, becauſe you are eaſie to bee deceived: therefore as you are affected with theſe things, and as they prevaile with you, ſo you may judge of your ſelves.

5. *Signe.* The fifth ſigne whereby you ſhall know, whether your judgements are rectified, is this, examine what you are in the times of tryall; as you are in theſe times, ſo you are either ſtrong or weake, and ſo God eſteemes of you; for God eſteemes a man ſtrong, as he is in the time of tryall; thus he approoved of *Abraham*; *Abraham* in the time of tryall was ſtrong, and *Paul* in the time of tryall was ſtrong; and therefore God ſet a price upon them; hee priſeth them at a high rate, *Abraham* is his friend, and *Paul* is a choſen veſſell, and not only when the temptation is paſt, but when the temptation is preſent, then ſee your ſtrength whether you have ſtrength to maſter particular corruptions, if in this time you ſtart aſide, you have flawes and much weakeneſſe in you: you are like a broken bow that will ſeeme for ſhow, as well as the beſt, but when a man comes to draw it, then it breakes, ſo ſome men ſeeme to bee ſtrong in Chriſt

Chriſt till they bee tryed, but when they are drawne then they breake, they have no ſtrength to withſtand ſinne; and therefore it is that God many times ſends temptations and afflictions to this end to try men, to ſee what is in them, whether they are ſuch as they ſeeme to be or no: not that he knowes not before, but becauſe that by his tryall, others may know what they are: And here God makes a difference in tryalls, ſome are tryed by ſmall, others by great tryalls, partly becauſe hypocrites may be knowne, and partly, becauſe hee may ſtirre up the godly to get more ſtrength; as alſo to weane them from depending upon their owne ſtrength; therefore in *Eſa.* 40. 30. it is ſaid, *Even the youths ſhall faint and be weary*, that is, he that thought himſelfe to be ſtrong in his owne apprehenſion, ſhall proove weake; And thus much for the third meanes.

The fourth meanes, if you would grow ſtrong in the inward man, is this, you muſt *remoove the excuſes and thoſe hinderances*, which hinder the groweth of the inward man, and theſe are eſpecially two. 4. *Meanes.*

The firſt hinderance is this, when you ſpend your ſtrength upon other things, and not in the ſtrengthning of the inward man; this makes you not to grow ſtrong in the inward man: therefore you muſt be wiſe to take away from theſe things, and ſpend more time, and take more paines in ſtrengthning of the inward man: for this is the reaſon that you grow not, all your time and affe- 1. *Hinderance.*

ctions

ctions are after the things of the world, and how you may grow ſtrong in that, that you cannot minde heavenly things. Againe, you hinder the growth of the inward man, when you ſet your affections upon baſe and vile things, this hindereth the growth of the inward man, this man is a weak man in grace; as for example, a man that hath money to beſtow at Market, if when he ſhall come there, he ſhall beſtow it on bables, and not on the things that he went to buy, this man were a fooliſh man, eſpecially he knowing, that he ſhall be called to an account for it, how he hath laid it out: even thus and much more fooliſh are men, when they ſpend their time on their pleaſures and luſt, which are baſe things, and not on ſtrengthning of the inward man, they befoole themſelves: and this is that which the Wiſe man ſaith, that there is a price in the hand of a foole, but hee hath no heart. When men neglect the ſtrengthning of the inward man, they forſake a great price, that would enrich them: but becauſe they want knowledge, becauſe they are weake in the inward man, they are not able to Iudge in the inward man of ſpirituall things: therefore never bragge of your ſtrength, except it be the ſtrength of the inward man, and take heed of neglecting the time. *Paul* would have the gathering for the poore to be before he came, that that might not hinder him from ſtrengthning of the inward man, though that was a holy worke: It was a good ſpeech of one, who after that he had ſpent much time in writing about

Contro-

Controverſies at laſt concludes, I have ſaith he, ſpent a great deale of time, but not in ſtrengthning the inward man, the divell hath beguiled me, but he ſhall goe beyond mee no more: that time that I have, I will ſpend unto another end: It were wiſedome in you to doe the like, you that have ſpent and doe ſpend your time about trifles and bables upon your luſts, conclude, that now for the time to come, you will gather your ſtrength, and bend all your labour and paines to this end, for the ſtrengthning of the inward man, and ſay in your ſelves, we had a price in our hands, that is, wee had much time whereby wee might have ſtrengthned the inward man, but wee had no heart, that is, we were befooled, becauſe we did not know the excellency of the inward man, but we will doe ſo no more, the time now that wee have, ſhall bee ſpent in this, how wee may bee ſtrengthned in the inward man and grow in favour with God.

The ſecond hinderance that muſt be remooved, which is contrary unto the growth of the inward man is ſtrong luſts, unmortified affections: there are inward hinderances which muſt be remooved before the ſoule can grow ſtrong in grace; theſe venome the ſoule, and keepe off the ſtroke of the Word, it keepes the plaiſter from the ſore; as for example, if a man be wounded by an arrow, ſo long as the arrow head is in the wound no plaiſter will heale it: now as it is in the outward man, ſo it is with the inward man, if you retaine any luſt, any

2. Hinderance.

beloved ſinne, and ſo come unto the ordinances of God, you will come without profit, becauſe the arrow head is in the wound, your luſts you keepe unmortified, and ſo long you cannot be healed, this keepes the plaiſter off the ſore: you know what paines the humours of the body will breed in a man, when they gather into any part of the body, and how they will hinder the augmentation in other parts. So when theſe evill humours of the ſoule gather together, and begin to reigne and beare rule in the ſoule, it is unpoſſible that the ſoule ſhould grow in holineſſe till they be purged away, therefore be earneſt with God to purge out theſe humours, whether they be profit or pleaſure, or honour, or any other thing, and in thus doing, you ſhall ſtrengthen the inward man, and the ſtronger that the inward man is, the healthfuller the ſoule is; I ſay, it is unpoſſible that you ſhould thrive in the inward man, ſo long as you retaine any ſinne, and therefore our Saviour ſaith, *How can yee beleeve, ſeeing you ſeeke honour one of another*, if you retaine the love of credit and reputation in the world, before grace, how can you beleeve? You cannot be ſtrong in the inward man.

5. *Meanes.* The fifth meanes, to ſtrengthen the inward man, is this, you muſt get ſpirituall courage, and joy: you muſt get joy in the new birth; the contrary unto this, is diſcouragment, and ſorrow, nothing ſo much weakens the inward man, except ſinne, as diſcouragement: and againe, nothing ſo availeable to make a man ſtrong, as courage and joy; this

this was the meanes that *Nehemiah* uſed, *Nehe.*8. when he would build up the Wals of *Ieruſalem*, ſaith he, bee not diſcouraged or ſorrow, for your joy, ſhall be as the joy in harveſt. *Nehemiah* had a great worke to doe, and what argument uſeth he to make them to hold out, but this to bee full of courage and joy: as if he ſhould have ſaid, if you hold your courage, you will hold your ſtrength, and then the worke will be eaſie unto you: and this we ſee by experience: In war, great courage, where there is but little ſtrength, will doe more then great meanes with little courage; *Ioſhua* can doe more with a ſmall army full of courage, then a great army with little courage: Againe, I ſay unto thoſe that are travailing towards Heaven, take heed of giving diſcouragements unto any, for this is the property of the divell, to diſcourage men: and therefore this is the reaſon that hee makes men doubt of their ſalvation, to feare their calling, to queſtion Gods love towards them in Chriſt, that the way to Heaven is narrow and hard, and God is pure and juſt withall, and thou thy ſelfe art full of ſtrong luſts; thou ſhalt never ſubdue them, it will be in vaine for thee to ſet upon them; hereupon he is ſo diſcouraged, that hee neglects the mortifying of ſinne: but be not diſcouraged, but know that ſtrength to reſiſt the leaſt temptation is not of your ſelves, it is not your owne; Well then, if it comes not by any power of your owne, but it is by the ſtrength of another. Then for your comfort know that hee

that gave you power againſt a ſmall temptation, is alſo able and willing, and will certainely helpe you againſt a raging luſt: and ſo likewiſe for the performance of holy duties, though you find your ſelves indiſpoſed to pray, or heare the Word, or the like, yet know, that it is God that fits the heart: hee can of unfit, make it fit, and of unwilling, make it willing: and remember the promiſe. *Luke* 11. 14. *hee will give the holy Ghoſt unto them that aske him:* hee will give ſuch a ſupply of grace, that yee ſhall bee enabled to withſtand any temptation, therefore if you would grow ſtrong take heed of diſcouragements, and let one Chriſtian take heed of diſcouraging of another Chriſtian by any ſpeech, action, or behaviour, and let Miniſters take heed of diſcouraging of their flockes: for it is the property of falſe prophets, to diſcourage the people from God. And this is the ſinne of this land, eſpecially of prophane people that never thinke themſelves well, but when they are caſting reproachfull ſpeeches againſt thoſe that labour to ſtrengthen the inward man: but this diſcovers a great deale of corruption in them, and it is a meanes to pull downe the Iudgements of God upon them. Againe, take heed of diſcouragements, bee not caſt downe when you meete with ſuch as will revile you, and ſpeake evill by you, this will weaken the inward man.

6. Meanes. The ſixt meanes, if you would ſtrengthen the inward man, is this, *you muſt get faith:* you muſt labour

labour to bee ſtrong in the Lord, you muſt goe about all things with Gods ſtrength, and not with your owne: and therefore the Apoſtle ſaith, *When I am weake, then I am ſtrong:* 2 *Cor.*12.13. And I rejoyce in my infirmities, that the power of God may be ſeene in my weakeneſſe, that is, I rejoyce in thoſe infirmities that diſcover my owne weakeneſſe to God, that I may not put any confidence thereby in my ſelfe. Againe, I rejoyce in my infirmities, becauſe they are meanes to humble me. Againe, I rejoyce in my infirmities and weakeneſſe, becauſe hereby I feele my weakeneſſe, that I may goe out of my ſelfe, and depend wholly upon God: therefore when you goe about any buſineſſe, or performe any holy action unto God, as you muſt doe it in Faith, ſo you muſt renounce all ſtrength in your ſelves, and then God cannot but proſper your buſineſſe or whatſoever good you goe about, when you goe about it with Gods ſtrength, as *Gideon* did: and on the contrary the Lord hath pronounced a curſe againſt him, that ſhall goe about any thing with his owne ſtrength. *Iere.* 17. 5. *Curſed is the man that maketh fleſh his Arme,* that is, that goeth about any thing in confidence of his owne ſtrength without Faith in me: thus you ſee, that if you would bee ſtrong in the inward man, you muſt get ſaving Faith in Chriſt.

2 Cor.12.10.

Ier. 17. 5.

The ſeventh meanes, if you would ſtrengthen the inward man, is this, you muſt get the ſpirit, all other wayes will nothing availe you, except you

7. Meanes.

get this, for this is that which makes them effectuall, and makes a difference betwixt men. *Sampſon* was ſtrong, and ſo were other men, but *Sampſon* was ſtronger then other men, becauſe hee had the Spirit, and it is ſaid of *Iohn Baptiſt, that hee came in the ſpirit of Eliah*; that which made a difference betweene *Iohn* and other men was the Spirit, *he came in the ſpirit of Eliah*, hee had the ſame ſpirit that *Eliah* had, and therefore hee had the greater efficacy, if *Iohn* had not had this ſpirit, he had beene but as other men, therefore whatſoever you doe, labour above all things to get the ſpirit, nothing will ſtrengthen the inward man, except you have the Spirit, it is the Spirit that makes the inward man to grow ſtrong in the ſoule: And thus much for the meanes of the ſtrengthning of the inward man, and for this point: we now proceed.

[*By the Spirit:*]

The next thing that is to be conſidered, is the meanes which the Apoſtle layes downe, whereby they may be ſtrengthned in the inward man, and that is, to have the Spirit: that hee would grant you, &c. that you may be ſtrengthned by the Spirit in the inward man: as if he ſhould ſay, if you would know what will ſtrengthen you, it is the Spirit. Hence note this point.

Doctrine. *That whatſoever ſaving, or ſanctifying grace, or ſtrength of grace, every man hath, it all proceeds from the ſanctifying ſpirit:* I ſay, all the ſaving grace, all ſtrength of grace comes from the Spirit, yet doe not miſtake mee, as if I did exclude the

Father

Father and the Sonne, for they worke together in every act; the Father workes not without the Sonne, the Sonne workes not without the Father, the Father and the Sonne worke not without the Spirit, neither doth the Spirit worke without the Father and the Sonne, for what one doth all doth: but I ascribe the worke of sanctification unto the Spirit, because it is the proper worke of the Spirit to sanctifie, and hee is the strengthner of all grace, that is, all grace comes from the Father, as the first cause of all things; and then through Christ by the Spirit, Grace is wrought in the Soule; Therefore these three distinctions of the Trinity is good, the Father is of Himselfe, the Sonne is of the Father, and the Holy Ghost is of the Father and the Sonne, that is, the Holy Ghost proceeds from the Father and the Sonne, and is sent unto the hearts of his Children to worke Grace, and Holinesse in them, and it must needs be so that the holy Ghost is the onely Worker, and Strengthner of Grace, because proceeding from such a Holy Fountaine, as the Father and the Sonne is, he must needes bee Holy, and the way to get Sanctification and Holinesse, is to get the holy Spirit. For in a thing that is sent to sanctifie, two things are required; First, hee that is sent to sanctifie must proceed from a holy Fountaine, but the Spirit doth proceed from a most holy and pure God; therefore it cannot chuse but be a holy worke, that Hee workes: Secondly, the second thing required in him that is sent

to

to ſanctifie, is this, that he ſubſiſt in ſanctification, that is, that he depend not upon another for ſanctification, but that he be able to ſanctifie himſelfe: now this is the excellency of the holy Ghoſt, He is ſanctification and holineſſe it ſelfe, that is, ſubſiſting in ſanctification and abounding in holineſſe, and therefore able to ſtrengthen the inward man. But that you may more fully underſtand this point, I will ſhow you how the Spirit ſtrengthens the inward man, and works holineſſe and ſanctification, and this will appeare in foure things.

1. *Worke.* The firſt way how the ſpirit ſtrengthens grace in the ſoule, is this, by giving unto the ſoule, an effectuall operative and powerfull facultie, and that is done by rearing the inward man in the ſoule, and ſetting up the building of grace, and this Hee doth by ſhedding abroad in the heart the bleſſed effects of grace unto every facultie: as the blood is infuſed into every veine, or as the ſoule goes through every part of the body, and ſo gives life unto it; ſo doth the Spirit goe through all the parts of the ſoule, by infuſing ſpirituall life and power into them, and therefore the Apoſtle calles it, *Eph.* 1. his effectuall power, that is, he hath ſuch efficacy in working, that he infuſeth ſpirituall life unto the whole ſoule.

2. *Worke.* The ſecond way how the Spirit ſtrengthens grace is this, when he hath ſet up the building, and ſwept every corner of the ſoule, then he inables the ſoule to doe more then it could doe by nature, by putting new habits and qualities in the ſoule: as

as firſt, when a man can doe more then a naturall man can doe by nature, then the Spirit hath added new habits; as for example, any hand can cut with a Chiſſell or the like inſtrument, but if he can by it make a picture, this is a worke above nature becauſe no man can doe it unleſſe he hath beene taught it. So when the Spirit comes into the heart, then it makes a man to doe more then naturally he can doe: water you know the nature of it is cold, but if you would have it of another quality, then you muſt put a quality of fire into it. So the ſoule is dead, and cold by nature, but if a quality of the fire of the ſpirit be added unto it, then it will be able to do more then it naturally can doe: therefore examine what new habits and qualities be in you: whether you have a new habit of patience, love, hope, and experience, that; is as patience begets experience, and experience hope, ſo where the ſpirit is, it doth beget new habits, and qualities in the ſoule, by which it is able to doe more then naturally it can doe: as I ſaid, it firſt builds the houſe, and ſweepes the roomes and then it fits, and furniſhes the roomes with new habits and qualities of grace.

The third way how the Spirit ſtrengthens grace, is this, when it hath given us new habits, then it inables and helpes us to uſe theſe habits to good. *3. Worke.*

And herein appeares the power and excellency of the Spirit, not onely to give ſpirituall life, and ſtrength, but alſo to inable us to uſe that

ſtrength for the ſtrengthning of the inward man: there may bee qualities, and habits in the ſoule, and yet want power to uſe them: as for example, a man that is aſleepe, hee hath habits and qualities, but hee wants power to uſe them, or as a man that hath an inſtrument that will ſound well, but hee wants skill to uſe it, ſo many men they have habits and qualities, but becauſe they want power to uſe them, therfore they are not ſtrengthned in the inward man: but he that hath the Spirit hath withall power to uſe thoſe habits to good: therefore it is ſaid, that they ſpake as the Spirit gave them vtterance, that is, they had power from the Spirit, to ſpeake, to doe, to uſe thoſe habits which were in them: thus *Sampſon* by the power of the Spirit, had power to uſe his ſtrength, *Acts* 4.32. It is ſaid that the Apoſtles *ſpake boldly*, that is, they had power, for you muſt know that there may be common graces in the heart, and yet want power, but when the Spirit comes, then it puts ſtrength in the inward man to worke accordingly. Thus it is ſaid, that the Spirit came upon *Saul*, and hee prophesied, that is, hee was able to doe more, then before he could doe: and yet know that you may have true grace, and yet now and then for the preſent want action, you may want a power to doe ought with it, and it is then when the Spirit ſeemes to abſent himſelfe from the ſoule, and this was that which the Apoſtle ſpake of in *Heb.*11. *Brethren you have forgotten the conſolation*, that is, your ſpirituall ſtrength and power be

Acts 4.32.

be hid as dead and forgotten, but the Spirit will returne, and you shall finde your power to good againe.

The fourth way whereby the Spirit strengthens grace in the soule, is, by giving efficacy and power unto the meanes of growth, which is a speciall meanes for the strengthning of the inward man, for as hee sets up the building, and furnisheth the roomes, and gives power unto the soule to use them, so that which makes all these effectuall, is this, when hee gives power and efficacy unto the meanes that are for the strengthning of the inward man: now you know that the Word is the onely meanes to worke new habits, and qualities in us, to call us and beget us unto Christ. And if the Spirit should not adde this unto it: namely, efficacy, it would never beget us unto Christ: therefore this is the meanes to make all effectuall, it gives a blessing unto the meanes of grace; the Word alone without the Spirit, is as I told you, but as a scabberd without a sword, or a sword without a hand, that will doe no good though you should stand in never so much need, therefore the Apostle joynes them together, *Act.* 20.32. he calles it *the Word of his grace*, that is, the spirit must worke grace by it, or else the Word will nothing availe you. Againe, prayer is a meanes to strengthen the inward man, but if the Spirit bee not joyned with it, it is nothing worth, and therefore the holy Ghost saith, pray in the holy Ghost, that is, if you pray not by the power of the holy

4. *Worke.*

Acts 20.32.

Ghoſt, you will never obtaine grace or ſanctification. The Spirit is unto the meanes of grace, as raine is unto the plants; raine makes plants to thrive and grow, ſo the ſpirit makes the inward man to grow in holineſſe: therefore it is the promiſe that God makes unto his Church in the Scripture, that hee will *powre water upon the dry ground.* The heart that before was barren in grace and holineſſe, ſhall now ſpring up in holineſſe, and grow ſtrong in the inward man, and this ſhall be when I ſhall powre my Spirit upon them, therefore you ſee how the Spirit doth ſtrengthen grace in the ſoule, by building and ſetting up the building of grace in the ſoule, and then by furniſhing the roomes with new habits, and qualities of grace, and then by giving power unto the ſoule to uſe thoſe habits to good, and then by giving a bleſſing unto all the meanes of grace.

Vſe. The uſe of this ſtands thus; If the Spirit be the onely meanes to ſtrengthen the inward man, then it will follow that whoſoever hath not the holy Ghoſt hath not this ſtrength, and whatſoever ſtrength a man may ſeeme to have unto himſelfe, if it proceed not from the Spirit, it is no true ſtrength, but a falſe and counterfeit ſtrength: for a man may thus argue, from the cauſe unto the effect: the true cauſe of ſtrength muſt needs bring forth ſtrong effects, and on the contrary that which is not the cauſe of ſtrength, cannot bring forth the effects of ſtrength: ſo I may reaſon, that no naturall ſtrength can bring forth the

ſtrength

ſtrength of the inward man, becauſe it wants the ground of all ſtrength which is the Spirit: and therefore you may have a flaſh or a ſeeming power of ſtrength, ſuch as the Virgins had, *Matth.* 25. that ſeemed to be ſtrong in the inward man, but it was but a fained ſtrength becauſe they had not the Spirit: it is the Spirit that muſt give you aſſurance of ſalvation and happineſſe. And I have choſen this point eſpecially in regard of the preſent occaſion, the receiving of the Sacrament, before which you are eſpecially to examine your ſelves whether you have this or no, which if you have not, then you have neither ſtrength in the inward man, nor any right or intereſt unto Chriſt: For I may well follow the Apoſtles rule, that they that are Chriſts have the Spirit, 1 *Cor.* 2. 10. *The Spirit ſearcheth the deepe things of God, which hee hath revealed unto us by his Spirit: Epheſ.* 1. 13. *You were ſealed with the Spirit of promiſe, Rom.* 8. 11. *That they ſhould bee raiſed by the Spirit that dwelleth in them:* and againe, *as many as are led by the Spirit of God, they are the ſonnes of God:* thus you ſee that it ſtands you upon to examine your ſelves whether you have the Spirit: but above all places, there are two places, which prove the neceſſity of having the Spirit, the one is this place which is my text, *That you may be ſtrengthned by the Spirit in the inward man*, and the other is the place which Saint *Iohn* hath in 1 *Iohn* 3. 14. *By this wee know that we are tranſlated from death unto life, becauſe we love the brethren:* it is a ſigne to judge of your

Matth. 25.

1 Cor. 2. 10.

Eph. 1. 13.

Rom. 8. 11. 14.

1 Ioh. 3. 14.

ſpirituall ſtrength by your love; if we be united in the bond of love, it is a ſigne that wee have the Spirit, and having the Spirit, it is the cauſe that we are tranſlated, that is, changed; ſo that you muſt be changelings from ſinne to grace, before you can be ſaved. Examine therefore, what effectuall ſpirituall ſtrength you have, what ſpirituall love there is amongſt you, and ſo accordingly you may judge of your eſtates, whether you have any right or intereſt unto Chriſt: and that I may helpe you in this thing, I will lay downe ſome ſignes by which you ſhall know whether you have the Spirit.

1. *Signe.* The firſt ſigne whereby you ſhall know, whether you have the ſanctifying Spirit or no, is this, if you have the ſanctifying Spirit you will be full of fire, that is, it will fill you with ſpirituall heat, and zeale; now if you finde this in you, then it is the ſanctifying Spirit, and therefore *Iohn* ſaith of Chriſt, *Matth.* 3. 11. that hee will baptize them with the Spirit and with fire, that is, he will baptize you with that Spirit whoſe nature is as fire, that will fill you full of ſpirituall heate and zeale, and therefore it is ſaid, *Act.* 2. 3. that they had tongues as of fire, and againe, it is ſaid that the Apoſtles were ſtirred up with boldneſſe to ſpeake, that is, when they ſaw God diſhonoured, this Spirit kindled a holy zeale in them, it ſet their hearts on fire, it ſet their tongues on fire; ſo when the ſpirit enters into the heart of a Chriſtian, it will fill it full of heate, and zeale, the heart, the tongue, the

Matth. 3. 11.

Acts 2. 3.

the hands, the feete, and all the reſt of the parts will be full of the heate of the ſpirit. And it is unpoſſible that any man ſhould have true zeale, except hee have the ſpirit: therefore it is ſaid that they ſpake with new tongues, as the ſpirit gave them utterance, they ſpake with a great deale of zeale, of another nature and qualitie then they did before: Well then, examine what heat and zeale you have in your actions; ſo much heate, ſo much ſpirit: *Hee ſhall baptize you with the Spirit and with fire.* If you have the ſanctifying Spirit you ſhall know it by the zeale that is in you, in the performance of holy duties, therefore, I ſay, this is an excellent ſigne, whereby a man may know, whether he have the ſpirit or no. Now, that a man may know this the better, I will make it cleere by this example; Take a bottle that is full of water, and another that is full of *Aqua-vitæ*, looke upon them outwardly and they are all one in colour, but if you taſte, the one is hote and lively, but the other is cold and rawe, ſo if you looke unto the outward formall actions of wicked men, they have the ſame colour that the actions of the holy men have, but if you taſte them, examine their lives, and ſearch into their hearts, you ſhall finde a great difference; the one of them it may be, may ſeeme to have life and heate in them, but they want the Spirit: for they have neither a loathing of ſinne, nor power to reſiſt ſinne; they may put a falſe colour upon their actions but it will not hold, they may reſtraine ſome luſts for ſome ends, but ſuch cannot

cannot maſter and ſubdue them, and it may heat a part of his heart, but it cannot heat all his heart; but where the ſanctifying Spirit comes, it heats all the ſoule, kindles a holy fire in all the faculties, to burne up ſinne which is there; And this was the difference betweene *Iohn Baptiſts* Baptiſme, and the Baptiſme of Chriſt. *Iohn* would baptize them with water; but Chriſt in the ſpirit and with fire: therefore examine what heat there is in you againſt evill, and what zeale there is in you to good, are you cold in prayer, in conference, in the Communion of Saints, it is a ſigne that you have not the ſpirit: it may be you heare, and reade, and pray, and conferre, but ſee with what heat you doe them. Is it with you in theſe things, as the Apoſtle would have you to be in earthly, 1 *Cor.* 7. 30. 31. *To ſorrow, as if yee ſorrowed not; to uſe the world as if you uſed it not:* doe you performe holy duties with that coldneſſe as if you cared not whether you did them, or did them not, doe you heare as if you heard not, and doe you receive the Sacrament as if you received it not, and doe you pray as if you prayed not, and doe you love as if you loved it not: then ſurely, you have not the Spirit: And on the contrary, if you finde ſpirituall heat and zeale in you, a nimbleneſſe and quickneſſe to good, it is a ſigne that you have the Spirit, for it is the propertie of the Spirit to heate the ſoule; therefore the Prophet ſaith, *That the zeale of thine Houſe hath even eaten mee up:* Intimating, I have ſuch a meaſure of zeale wrought in mee by thy Spirit,

1 Cor. 7. 30, 31.

Spirit, that I cannot ſee thee in the leaſt meaſure diſhonoured, but I muſt burne with zeale. Therefore examine, what zeale you have for God and godlineſſe; are you hot for the things of the world, and cold for grace and holineſſe; whatſoever you thinke of your ſelves, yet you have not the ſanctifying Spirit. There is not a holy man or woman, that belongs unto Chriſt, but they have this holy fire in them, and yet I would not have you to miſtake mee, as if every Chriſtian did attaine unto the like heate and zeale as others doe: For you muſt know that ſome have more, ſome have leſſe, according unto the meaſure of the ſanctifying Spirit that they have, but this you muſt know, that you muſt be full of heate, full in ſome meaſure anſwerable unto the meaſure of the ſanctifying Spirit; but if you finde no heate at all in you, then you have not a graine of the Spirit: not to be hot is to bee luke-warme, and luke-warmeneſſe, is that which God hates; it is a temper mixt, which is both loathſome to nature and odious to God. *Revel.* 3. 15. the *Laodiceans* were neither *hotte nor cold but luke-warme,* that is, they had neither heate to good, nor ſo cold as to forſake the truth. Sinne and holineſſe ſtood in *æquilibrio* together, and they had as good a minde unto the one, as unto the other; now becauſe it was thus with them, therefore ſaith God; *I will ſpue them out,* and then in the next *verſe,* hee exhorts them to *be zealous and amend*; except you labour to bee hot in the Spirit you cannot be ſaved. *Titus* 2.14. the Apoſtle ſaith,

Revel.3.15.

That Chriſt dyed, that hee might purchaſe unto himſelfe a people zealous of good workes : this zeale muſt not bee a conſtrained zeale, but a willing zeale, and if there were no other motive to move men to bee zealous but this, becauſe Chriſt came to redeeme them, for this end that they might be zealous for his glory, if there bee any ſparke of the fire of the Spirit in him, it will burne at Chriſts diſhonour: and if Chriſt came unto this end to make men zealous, then ſurely Chriſt will not looſe his end, but they that Chriſt will ſave, ſhall be zealous: therefore I beſeech you labour to be ſtrong in the inward man, and labour to get the Spirit that you may be zealous: but alas, men have drunke too much of this Cup of giddineſſe, they thinke they need not be ſo zealous as they are: but I ſay, if you be not, it is a ſigne that you have not the Spirit: eſpecially it ſtands men now upon, if they have any holy zeale in them to ſhow it: I ſay, it is time you ſhould ſhow it when you ſee ſuch halting betweene two opinions, ſhow your zeale by hating, and abhorring popery, and by labouring to draw men from it: eſpecially, now when we ſee men ſo deſirous to goe into *Egypt* againe, which is to be lamented in theſe dayes, for which the Lord hath ſtretcht out his hand againſt us: but where is our zeale? what ſpirituall heate is there in us, where are theſe men that at ſuch a time would have beene hot and zealous? nay, where are the generation of theſe men? ſurely, they are all gone, for there is no heate and zeale left:

left: it is true we abound in knowledge; we have the ſame knowledge that they had, but we want their zeale and ſpirit, and we have the ſame gifts but we want their Spirit: but let us now at length ſhew our ſelves to be in the ſpirit, to have the Spirit in vs, by our zeale againſt evill.

But you will ſay that many holy men that have the Spirit, yet are not ſo hot and zealous againſt evill but are marvellous milde and patient: therefore a man may have the Spirit, and yet not bee zealous. *Object. 1.*

Firſt, to this I anſwer, that holy men may have pits, wherein they may be falne. They may have droſſe aſwell as Gold, and hence they may bee drawne by a ſtrong paſſion and luſt, not juſtly to weigh ſinnes aright, whence ariſeth remiſſeneſſe, and neglect, both in doing good, and reſiſting evill: but this in a regenerate man, I call but a paſſion becauſe it continues not: for prayer, and the preaching of the pure Word, will recover this againe, that is, will recover his ſtrength and make him zealous againſt ſinnes, but if you ſee a man (whatſoever profeſſion hee makes of Chriſt) that can winke at ſinne, and not bee moved at it, and the Word nor prayer doth not kindle this holy Fire in him, then certainely that man is a dead man; there is no ſparke of holineſſe in him: therefore I may ſay unto every holy man, as they were uſed to ſay to *Haniball*, that hee had fire in him, but hee wanted blowing: ſo I ſay unto you if you have the Spirit, you have heate in you, but if this *Anſw.*

heate doth not appeare at all times, or at ſometimes, it is becauſe it wants blowing; for when they have a juſt occaſion to exercise the ſtrength of the inward man for Gods glory, they will ſhow that they have zeale in them, and be hot and lively to good, and not dead in ſinne: for this is the difference betweene a man that is dead, and a man that is in a ſwone, take a man that is in a ſwone, if *Aqua-vitæ* and rubbing of his joynts will not recover him it is a ſigne that he is dead, ſo if the Word will not worke heate in you, it is a ſigne that you are more then in a ſwone, you are already dead in the inward man: it is ſaid of the Adamant it will not be heated with fire, ſo I may ſay if the Word will not heate you when you are rubbed with it, is a ſigne you are like the Adamant dead unto grace.

Anſw. 2. Secondly to this I anſwer, that howſoever ſome men that are ſanctified are not ſo zealous as are ſome hypocrites, which is true; yet I ſay it is no good argument to ſay, that becauſe counterfeit druggs, and wares have the ſame ſent and ſmell, that the good wares have, that thererefore they are as good, or that the good wares have not the like; but it were better to ſay that they have not the ſame, and that the difference is in this, that the affections have a falſe dye and gloſſe put upon them: and ſo there is a falſe and counterfeit zeale, and there is a true zeale. As there may be yellow peeces counterfeit, aſwell as yellow peeces true mettall, ſo there may be counterfeit fire, as well as

as true fire; this then I ſay, men may bee ſanctified, and yet be milde, and not of ſo hot and fiery a diſpoſition. They may not ſo burne in the Spirit as others doe, but yet it is not good to conclude that it matters not therefore whether you be zealous or no: for howſoever it is true in him, yet it may be falſe in thee, and know alſo that this meekeneſſe is joyned with much holy Zeale, though it be not outwardly expreſſed; for as certainely, as where true fire is, there is heate, ſo where there is the Spirit, there is zeale, therefore examine whether you have heate in you, if you have not, you have not the Spirit.

The ſecond ſigne whereby you ſhall know, whether you have the ſanctifying Spirit or no, is this: *If you finde that you are not onely able to doe more, then you could naturally; but you have alſo holineſſe joyned with it.* 2. *Signe.*

This ſigne I make of two parts, becauſe a man may do many things that may carry a ſhew above nature and yet want holineſſe; but if they bee above nature, and then have holineſſe joyned with them, then it is a ſigne that you have the ſanctifying Spirit. *Holineſſe.*

Firſt, I ſay, it will make you to doe more then you could doe by nature, it puts another manner of ſtrength in you, by which you are able to doe theſe things, which before you were not able to doe; as for example, it will worke in you a patience above a naturall patience; this wee ſee in Chriſt himſelfe when he was crucified he opened 1.

not his mouth, he was like a lambe; he had more then naturall patience: this is true in *Paul, Peter,* and the reſt of the Saints. Againe, it works in us love above a naturall love, therefore it is ſaid, that Chriſt was full of love, *hee had compaſſion on the multitude.* Matth.15.32. Againe, it works in a man a joy more then naturall joy; this wee ſee in *Paul* and *Silas,* when they were in priſon *they ſang for Ioy,* Acts 16.25. and the Diſciples in the *Acts, rejoyced that they were thought worthy to ſuffer for Chriſt.* Acts 5.41. Againe, it workes in a man boldneſſe, above naturall boldneſſe; and therefore it is ſaid, *Acts* 4. 14. *that they preached the Word with great boldneſſe,* Acts 4.14. that is, with a boldneſſe above a naturall boldneſſe: and ſo *Luther,* he was indued with this Spirit of boldneſſe; becauſe elſe he would never be ſo bold in the defence of the truth, if he had not had another Spirit in him. Againe, it workes in a man wiſedome, above a naturall wiſedome, 1.*Sam.*18.12. it is ſaid of *David, that the Spirit of the Lord was with him:* 1 Sam.18.12. and therefore *Saul* was afraid of him; and ſo *Abimelech* feared *Abraham,* becauſe he ſaw in him a great meaſure of wiſdome and diſcretion. Againe, it works in a man ſtrength above naturall ſtrength; becauſe with the ſtrength of nature, they have another added to it. Againe, it will make you ſee above a naturall ſight; therefore it is ſaid, they ſhall not need to teach one another, but they ſhall bee all taught of God: they ſhall ſee into the excellencies that are in God. Ierem.31.34. Now examine your ſelves, whether you have the Spirit or no, I ſay, by this if you have

have this power to worke above nature. For if you haue the Spirit, you ſhall finde your ſelves able to keepe downe your luſts, have power and abilitie to ſanctifie the Sabbath, power to pray, power to heare, power to conferre, power to meditate, power to love, power to obey, all above nature; a power to forſake life, and libertie, riches, and honour, pleaſure, and all things if they come in competition with Chriſt, which no man will doe except hee have the Spirit.

Secondly, as it giues ſtrength and other excellent qualities above nature, ſo it addes unto it holineſſe; it puts a tincture, and a good dye upon all your actions, it warmeth the gift of the minde, and puts the heart in a frame of grace: many men have a kinde of ſtrength, but they want holineſſe and ſanctification with it; now a man is ſaid to bee a holy man, when the ſoule is ſeparated and divorc'ſt from things that are contrary to its ſalvation and happineſſe, and joyned and united unto Chriſt wholly and totally; then and not till then, is a man a true holy man: it is with a holy man in this caſe, as it is with a ſpouſe, ſhee is ſeparated from others, and united unto her husband: therefore they that have the Spirit, have holineſſe with it: the veſſels in the time of the Law they were holy veſſels; becauſe they were appointed for Gods worſhip: in like manner, when the Spirit comes into the heart, it ſanctifies it, and makes him a holy man, by making him in all his aymes and ends, to pitch upon Gods glory, and this can no man 2.

man doe till Chriſt bee his. As in the *Canticles*, the Church ſaith, *I am my beloveds, and my beloved is mine*: that is, becauſe hee is my husband, and I am his ſpouſe; therefore I will labour to be like him in holineſſe, and our Saviour prayeth for this holineſſe for his Diſciples, *Iohn* 17. 17. *Sanctifie them through thy truth, thy Word is truth*: the Word is the meanes to worke holineſſe in them: when the Word comes, then comes holineſſe, but when profit or pleaſure comes to take place, then the Spirit of holineſſe is as it were pluckt from them, but when they have the Spirit then they ſee the vanity of theſe earthly things, and therefore it is that men are deceived with falſe and counterfeit wares, becauſe they want the Spirit of diſcerning, but when the Spirit of God comes into the heart of a Chriſtian, then it ſhowes him the vanity of theſe things, and this he doth by enlightning the mind: and therefore it is that they are kept from playing the adultereſſes with theſe things, becauſe they have the Spirit of diſcerning: Now examine what ſtrength above nature, what conjunction of holineſſe have you with it, what Spirit of diſcerning have you: are not theſe things in you? then you have not the Spirit.

Iohn 17. 17.

3. Signe. When by what meanes the Spirit comes into the heart. Gal. 3. 2.

The third ſigne, whereby you ſhall know whether you have the Spirit or no, is this, examine when, and by what meanes it came into the heart, this is the ſigne that the Apoſtle makes in *Gal.* 3. 2. *Did you* ſaith hee, *receive the Spirit by the workes*

workes of the Law or elſe by faith Preached, that is, if you have the Spirit, then tell me how came you by it, when, and by what meanes came hee firſt into the heart.

But here all the queſtion is, how a man may know whether the Spirit be come into the heart in the right manner or no. *Queſt.* 1.

To this I anſwer, that this you muſt know, that the onely meanes to receive the Spirit into the heart, the right conveyance of the Spirit into the heart, is by the Word purely preached, when it comes in the evidence of the Spirit purely, without the mixture of any thing of mans with it: and further you ſhall know, whether you have received the Spirit by the preaching of the Word, by theſe two things; by the antecedent, and by the conſequent. *Anſw.*

Firſt, you ſhall know it by that which went before: if the Spirit hath beene wrought by the Word, then there will bee a deepe humiliation wrought in the ſoule for ſinne, and then Chriſt and the Spirit comes into the heart, and begins to cheere up the dejected ſoule, and ſtrengthens the inward man, and then thereupon there will be a thorow change wrought in the whole man, and it muſt needs be ſo; becauſe the nature of the Spirit is, firſt to pull downe what mans corruption hath built; and then to lay downe the foundation of the ſpirituall building, humilitie; and then after to reare the building of grace in the ſoule; as for example, if you would know whether the plants 1.

receive vertue from the Olive or no: then you muſt know, that firſt they muſt be cut off, and then they muſt be ingrafted in, and then ſee, whether they have the fatneſſe of the Olive, and then, whether they beare the Olive leaves; ſo a man that hath not received the Spirit by the word, hee ſhall ſee it by the ripeneſſe of ſinnes, the corrupt branches, the bitter fruite that comes and is brought forth by him; but on the contrary, if the Word by the Spirit hath cut you down and humbled you throughly in the ſight of ſinne, and then ingrafted you into Chriſt, by working in you a ſaving juſtifying faith: and if it hath then made you fat and well liking in grace, that you have brought forth better fruit then you could before, then certainly the Spirit came into the heart the right way, and workes in the right manner: but as I ſaid, it will firſt humble you by the Word, as in
Iohn 16.8. *Iohn 16. 8.* the Spirit ſhall *reproove the world of ſinne, of righteouſneſſe, and of judgement.* Firſt, he
1. will reproove them of ſinne, to humble them. Se-
2. condly, of righteouſneſſe, becauſe they have not beleeved the all-ſufficiency of Chriſt. Thirdly, of
3. judgement, that they might change their opinions, that they might doe theſe things, and bring forth ſuch fruit as is agreeable unto Gods Will.

2. Secondly, conſider the conſequence, that is, looke to the thing that followes the Spirit where it comes: for where the Spirit comes, it workes a thorow change in the ſoule; I call it not a bare change, but a thorow change; for as there may be

be a gliſtering ſhew of ſomething that is like gold, and yet no gold: ſo there may be a ceſſation from ſinne, and a change from ſinne, but not truly or thorowly, and ſo not at all; for what will it availe *Herod*, to forſake ſome ſinne, and like *Iohn* well in ſome things, if he will not forſake all, and like *Iohn* in the reproofe of all: in like manner, what if you change your opinions of ſome ſinnes, what if you eſteeme ſome ſinnes to be ſinnes indeed; if you have not the like opinion of all, whatſoever you thinke of your ſelves, as yet you never had the Spirit: therefore if you would know whether you have the ſanctifying Spirit or no in you, then examine, whether there be a thorow change wrought in you, that is, whether you doe not onely eſteeme every ſinne to be ſinne, but alſo what ſpirituall life you find in you, I ſay, you ſhall know whether the holy Spirit be in you by this, if you find your owne ſpirit dead in you, and Chriſts Spirit quicke and lively in you; and this you ſhall know alſo by your affections; if you have other affections both to God and Chriſt, to holineſſe & to the Saints than you had before, it is certaine you have the Spirit; for this is that which followes the Spirit, for when the ſanctifying Spirit comes into the heart of a Chriſtian, it works another kinde of love in a man, then a man naturally hath; and again, it makes a man to live another kinde of life then he did before, thus it was with *Paul*, in *Galath.* 2. 20. *Thus I live, yet not I but Chriſt in mee*, that is, there is a proportion and likeneſſe, betweene the life of a

Mark. 6. 20.

Gal. 2. 20.

Chriſtian and Chriſt, that is, when the Spirit enters into the heart, then it begins to put off the old man, and to put on the new man; it will put off its owne ſpirit and ſtrength to good, and put on Chriſts wholly: yet miſtake mee not, I ſay not, that the ſubſtance of the ſoule is changed, for the ſoule in ſubſtance is the ſame as it was before: but here is the difference, when the Spirit comes, it puts new qualities and habits into it, alters and changes the diſpoſition of it, gives it that ſenſe which before it felt not, and that ſight which before it ſaw not. Hence it is throughly changed, in regard of the qualitie and diſpoſition, to what it was, and yet in ſubſtance remaines the ſame: as for example, put Iron into the fire, the Iron is the ſame it was in ſubſtance before it came into the fire: but now it hath another qualitie, it was cold, and ſtiffe, and hard, and unplyable: but now it is hotte, and ſoft, and plyable, and this change is throughout in every part of it, and yet it is Iron ſtill. So it is with the Spirit when it comes into the heart of a Chriſtian, he mingleth and infuſeth ſpirituall life into all the parts of the ſoule, and therefore it is ſaid; *if Chriſt be in you, the body is dead as touching ſinne: but the Spirit is alive.* The body is dead, that is, as touching raigning ſinne: he is like a tree that wants both ſap and roote, or as a man that is dead that wants a ſoule; hee is now dead, whatſoever he was before: *but the ſpirit is alive to God.* Therefore examine, if this thorow great change be in you, ſee then what death there is

Rom.8.10.

is in you to ſinne, and what life unto holineſſe, I call it a thorow and great change: becauſe a little one will never bring you in ſuch a frame as to be fit for heaven. And againe, the Apoſtle calles it a great change in *Rom.*12.2. *be you metamorphoſed,* that is, throughly changed, new moulded: againe, in 2 *Corin.*3.18. *You are,* ſaith the Apoſtle, *changed from glory, to glory:* and therefore conſider, that every change will not ſerve the turne, but it muſt bee a great change, as the changing of Chriſts Spirit for your owne ſpirit, which if you have, then you ſhall come out of every affliction, and every difficultie like gold out of the furnace, like cloath out of the die; of Lions you ſhall bee Lambes, of Serpents you ſhall be Doves: therefore ſee whether this change be in you or no, if this change be in you, then when your old gueſts, that is, your old luſts ſhall come and finde that his old companion is caſt out of doores, and that the ſoule is ſwept and cleanſed, hee will not ſtay, but ſeeke abiding elſe-where: but on the contrary, if your opinions of ſinne be the ſame, if you have the ſame luſts reigning in you, if you uſe the ſame evill company, and have the ſame haunts that ever you had, you have not the Spirit, and ſo long as you remaine thus, doe you thinke that Chriſt will come and ſup, and dine with you, and yet you will not erect a building for Him in your hearts: therefore if you would have Chriſt and the Spirit, then labour to get holineſſe.

Rom.12.2.

2 Cor.3.18.

The fourth ſigne, whereby you may know whether

4. *Signe.*

ther you have the ſpirit or no, is this: if it be but a common ſpirit you ſhall find that it will doe by you as the Angels doe by aſſumed bodies, they take them up for a time, and doe many things with them to ſerve their owne turnes, but they doe not put life in them: ſuch is the common ſpirit, but the ſanctifying ſpirit puts life into the ſoule. Wherefore examine your ſelves whether the ſpirit makes you living men, or no, for when the ſanctifying Spirit ſhall joyne with the ſoule of a man, it will make him to doe ſuteable things, and bring forth ſuteable actions: for as the body is dead without the ſoule, ſo the ſoule hath of it ſelfe no ſpirituall life to good without the ſpirit: wherefore as *Paul* ſpeakes of unchaſt widdowes, *that they are dead while they live:* 1 *Tim.* 5. *verſ.* 6. ſo I may ſay of every man that hath not the ſpirit, they are dead men, dead to God, to good, to grace, to holineſſe: I ſay, there is no life without the Spirit, men are not living men, becauſe they walke, and talke, and the like: but they are living men that live in the ſpirit, and by the ſpirit: and on the contrary, there is no true life, neither are men to bee eſteemed living men that want the ſpirit.

1. Now for the examination of our ſelves by this rule, conſider: Firſt, wee have but an aſſumed body of grace and holineſſe, when in the practice of life we aſſume unto our ſelves, onely the outward forme of godlineſſe, but regard not the power: cleaving in our affections to that which is euill:

evill: and leaving the things that are truely good. I doe not ſay, when you hate good, but when you preferre evill before it in your choiſe, and ſet it at the higher end of the Table, and ſerve it firſt, and attend upon it moſt, when that croſſeth holineſſe, but you will not againe croſſe it for the Love of Chriſt; when it is thus with you, whatſoever you thinke of your ſelves, you have not the ſanctifying Spirit, but a common ſpirit without life.

Secondly, you have but an aſſumed body of grace, if you have it not in a feeling manner: the ſanctifying ſpirit workes a ſpirituall ſence, and taſte in the ſoule, that is, if you have the ſanctifying ſpirit, then holy things will have a good taſte, they will bee ſweet unto you, it will purge out that which is contrary to the growth of the inward man: on the contrary, the common ſpirit will never make you to taſte grace, as it is grace, or becauſe it is grace, that is, grace will not bee a dainty thing, it will bee without a good ſavour. Therefore examine what taſte of good you have, whether you can rellifh grace, or no; if not, you have not the ſanctifying ſpirit, but an aſſumed habit of grace, that is, a common ſpirit without the life of grace. 2.

Thirdly, as aſſumed bodies are unconſtant, that is, walke onely for a time, but they walke not alwayes; even ſo if you have but a common ſpirit, you will not be conſtant in good, but off and on the rule. A man that is living in Chriſt, you ſhall ſtill 3.

ſtill find him living and moving, and doing the actions of the new man, a man that hath but a common ſpirit, may do ſomethings that are good, hee may keepe and preſſe downe ſome ſinne a-while, but not alwayes; neither then, becauſe it is ſinne, but becauſe it croſſeth his profit or pleaſure or ſome other thing. Againe, he may have ſome taſte and relliſh of ſpirituall things, but hee is not purged and cleanſed by them; Firſt, he may walke as a living man walkes, that is, performe holy duties, but they are not conſtant in holy duties, neither doe they performe them in obedience, but out of ſelfe love, that is, they are ſtill ebbing, and ſeldome flowing, they omit ofter then they performe. Therefore let me exhort you that are alive, and have beene dead, be you carefull to prize your life, and you that have beene alive, but now are dead, that is, you that have falne from your holineſſe, and zeale, and have loſt your firſt love, and ſtrength, labour now to recover it againe. And you that are alive, and yet are falling, let me exhort you to ſtrengthen the things that are ready to dye: if there bee any here ſuch, let them now humble themſelves, and ſeeke the ſpirit with earneſtneſſe, that ye may be renewed, that ye may be ſtrengthned, and quickned to good, and received to favour againe, but if you will not, but continue in this condition ſtill, you have but a name that you are alive, but indeed you are dead. *Rom. 6.* 8. it is ſaid, *that they that dye in Chriſt ſhall live in him,* if you once live the life of grace, and have receiv-

Rom.6.8.

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ved the ſanctifying ſpirit, you ſhall never dye but live for ever in Chriſt: this was the promiſe that Chriſt made unto his Diſciples, and in them unto every Chriſtian that he would ſend the ſpirit, and hee ſhould abide with them for ever. Therefore examine, if the ſpirit doe not remaine in you, and make you conſtant in good, it is not the ſanctifying ſpirit.

The fift ſigne, whereby you ſhall know whether you have the ſanctifying ſpirit, or no, is this, examine whether it be the ſpirit of adoption: if it make you to call God, Father, then it is the ſanctifying ſpirit, *Gal.4.6. We have received the ſpirit of Adoption, whereby we cry Abba Father*, this is the property of the holy man; no wicked man can call God Father, becauſe they have not amity with God, they neither love God, neither doth God love them. The Apoſtle ſaith, I doe this to prove or know the naturalneſſe of your love, they that have the ſpirit, they have as it were a naturall inclination wrought in them, to love God againe, and delight in God, and in the Communion of Saints; and therefore our Saviour ſaith, *Iohn* 4.34. *It is my meate and drinke, to doe the will of my Father:* he that hath God for his father, will ſerve him willingly without conſtraint, as willingly as a man will eate meate. A man will eate and drinke without wages; he needs not have wages to doe that, ſo he that hath the ſpirit, he will delight in doing Gods will; hee would ſerve God, though he ſhould give him nothing, and this that

5. *Signe.*

Gal.4.5.6.

2 Cor.8.8.

Iohn 4.34.

God is our Father, it will raiſe ſome like affections in us to love God: Againe, ſo likewiſe in prayer, to have God to be our father, it raiſeth ſome like affections in us, whereby wee doe not onely beleeve that the things we pray for, wee ſhall have: but we have boldneſſe, alſo to come unto him, as unto a Father, which no man can doe till he have this Spirit of adoption; Therefore examine, with what confidence and boldneſſe you pray, with what reverence you heare with what affections you love; examine whether you have the Spirit, that doth make you to call God Father.

6. Signe. The ſixth ſigne, whereby you ſhall know whether you have the Spirit, or no, is this; you ſhall know it by the manner of working; if it change you, and lye combating in you, as *Gal.5.17. The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh:* if you have the ſpirit you will have a continuall fighting, and ſtriving in the ſoule, and this will not onely be againſt one, or ſome more particular luſts, but it will be againſt all that it knowes to bee ſinne: I ſay not, that there is onely a ſtriving or a ſuppreſſing, but a luſting, or a ſtriving and ſuppreſſing by way of luſting; becauſe a naturall man that hath not the ſanctifying Spirit, may keepe downe a luſt for ſome by-reſpects, but it is not by luſting, it is not becauſe his heart hates it, or ſuppreſſes it by another power then a naturall power; for they retaine the love of ſinne ſtill: but the oppoſition and reſiſting of ſinne in the godly, is by way of luſting; becauſe they hate the ſinne

Gal.5.17.

sinne and they fight against it with courage. Therefore examine, what lusting there is in you, what hating of sinne, and then see with what courage and power you goe about the subduing of it. It is said, that *Iohn Baptist* came in the Spirit of *Eliah*, that is, he came with that Spirit, that is full of power: you will fight but faintly against sinne, except you have the Spirit. *Acts* 4. *they spake with great boldnesse*, that is, they had greater power to speake then before, therefore the Lord exhorts all men, in *Esa.* 31. 3. trust not in them, they *are men and not Gods:* as if the very name of men were weakenesse, they are men they have no power, it is God that hath power, and therefore trust not in them, but in every thing labour to see the power of God in it, and seeke for all spirituall power to good from God, and examine your selves, what power you have when you pray, what power have you to goe through it to the end, when you heare, what power have you to edification; when you see evill, what power have you to avoid it, when you are offered the profits and pleasures of the world, what power have you to forsake them if they may proove hurtfull unto the inward man; if you have strong lusts in you, what power have you to suppresse and lust against them; therefore you shall know by this, whether you have the sanctifying Spirit or no, by the manner of working of it.

Acts 4. 14.

Isa. 31. 3.

The seventh signe, whereby you shall know, whether you have the sanctifying Spirit or no, is this, you shall know it by your carriage in your

7. *Signe.*

words and actions, and by your Christian-like walking and holy conversation, and this is the same that the Apostle speakes of, when he would assure them of their resurrection unto life, in *Rom.* 6. 8. *If you dye with Christ, you shall also rise with Christ againe,* if your actions be the actions of the Spirit, proceeding from the inward man, and have some resemblance with Christ, shewing that you are dead with him, then you shall rise againe to life with him, and then in *Rom.* 8. 14. hee comes unto the workes of the Spirit, *so many,* saith he, *as are lead by the Spirit of God, they are the sonnes of God,* that is, they are lead unto all holy actions; and then he comes, in *Gal.* 5. 22. unto the first fruits of the Spirit: *the fruit of the Spirit, is love, joy, peace,* &c. well then, examine, whether you have the Spirit by the actions of the Spirit, and by the working of the Spirit, and by the teaching of the Spirit: for it is the Spirit, that is the Doctor of the soule, that teacheth it all spirituall and saving knowledge, and therefore the Lord saith, you shall not need to be taught of one another, for you shall be all taught of God; that is, mens teaching will never be effectuall to worke grace and holinesse in you except God teach you by his Spirit.

Rom.6.8.

Rom.8.14.

Gal.5.22.

Now you must know that there is a twofold teaching: First, there is a teaching of beasts by man, that they may bee serviceable unto men, which may serve to put men in mind of this spirituall teaching; for as God hath put such a nature into some beasts, that they cannot choose but obey,

bey being taught; there is a kind of neceſſity laid upon them by God in the very inſtinct of nature: ſo when the Spirit comes into the heart of a Chriſtian, it openeth another light in the mind, which makes them to doe Gods will as hee teacheth them. And therefore the Apoſtle ſaith, *That I need not to teach you to love, for you are taught of God to love one another:* that is, there is a kinde of neceſſity laide upon you: therefore you muſt needs love: I grant that ſometimes a theefe may be in the high way, but it is for a booty; and a holy man may be out of the way, he may have ſlipt aſide the way; but here is the difference, the one ſets himſelf of purpoſe to do evill, but the other is forced unto evill unwillingly, and you ſhall know the difference betweene theſe two in theſe things, if a holy man have gone beſides the way, aſſoone as the paſſion or temptation is once paſt, hee will returne againe unto the right way, hee will not goe forward nor ſtand ſtill, but hee will returne: but the other though in ſome ſence he knowes it, and is told that he is off the rule, yet he cares not he will goe on forward: therefore examine, what fruits of the ſpirit doe you bring forth, and what way doe you delight in, are you in the way of holineſſe? Doe you delight to pray, to heare, to receive, doe you love God and Chriſt, and the Communion of Saints? then it is a ſigne that you have the ſpirit, but on the contrary if you follow drunkenneſſe, and uncleaneneſſe, and prophaning of the Sabbath and idleneſſe, and goe on here-

1 Theſ. 4. 9.

A maine difference betweene a holy man, and a wicked man.

in, as in your way you had never the ſpirit. Againe, conſider what are your walkes, that is, doe you follow your old evill haunts, now as faſt as ever you did, it is a ſigne that you have not the ſpirit. Againe, thinke not it will excuſe you to ſay, whatſoever your actions bee, yet you have good hearts, you muſt know that your hearts are much worſe then your action, as I ſaid before; for if you had the ſpirit, it would not be idle in you, but as it makes the heart holy, ſo likewiſe it ſends forth holy ſpeeches, and actions unto the life. The working power of the Spirit is excellently ſet forth betwixt *Eliah* and *Elizeus*. In that ſtory it is ſaid, *that Eliah caſt his mantle about Elizeus*, then preſently *Elizeus* cryes out, let me goe firſt, and take leave of my father, and then I will goe with thee. *Eliah* might have well reaſoned thus with him, what have I done unto thee or what have I ſpoken unto thee, that you ſhould thus reply unto me, as if I tyed thee to the contrary; ſaid I any ſuch a word unto thee, that thou muſt not goe: but there was a kinde of neceſſitie laid upon *Elizeus* by the Spirit to goe with him, and therefore hee brake out into theſe words, that is, the Spirit now entred into his heart, that he was not now his owne man, hee muſt goe whither the Spirit will have him, and doe what the Spirit bids him, and ſo we ſee in *Acts* 4. 20. when the Iewes came to *Peter*, and commanded that he ſhould not Preach Chriſt unto them, he anſwereth, that hee cannot chuſe but he muſt preach Chriſt: and in the beginning

1 King. 19. 19, 20, 21.

ning of the Chapter you ſhall ſee the reaſon of it, *They had received the holy Ghoſt and they ſpake boldly:* therefore you ſee that the Spirit is not idle, but he is marvelous working and operative, therefore examine what power you have, what actions you have, and what fruit you bring forth.

But you may ſay, that ſometimes the ſpirit ſeemes to bee dead in the heart: therefore it is not alwayes workings. *Object.*

To this I anſwer that the property of the ſpirit is alwayes to worke, and it doth alwayes worke, but he may ſometimes with draw his actions of growing, as when a temptation comes: and you are taken in it: there the ſpirit ſeemes to abſent himſelfe by with drawing his power but notwithſtanding he workes ſtill, for at the inſtant, there is luſting, and labouring in you againſt it, and afterwards hee gives you power to returne againe. Again, it is not alwayes thus with you, but ſometimes: thus much for this uſe. *Anſw.*

The next uſe ſtands thus, if the holy Ghoſt ſtrengthens us in the inward man, then let me exhort you *above all things to ſeeke the Spirit,* becauſe it will doe ſo: what would a man deſire either for the outward or inward man; if he have the ſpirit, he ſhall obtaine it, wbuld a man be inabled to pray, would a man bee inabled to beare loſſes and croſſes: would a man maſter particular luſts, is a man in bondage, and would bee ſet at liberty from ſinne, is a man ſpiritually dead, and numbe, is a man ſpiritually affrighted with ſinne? would a *Vſe 2.*

man

man be raiſed to comfort. Would a man beleeve, would a man walke as a Chriſtian man ought to walke, would a man be inabled unto every good worke, would a man love; in a word, would a man doe any thing that is holy and good? let him get the ſpirit, and he ſhall doe theſe and much more. Thus much for the generall, what the ſpirit can doe for a Chriſtian. Now I come unto the particulars, what the ſpirit will doe unto them where he comes: and this I will reduce unto theſe foure particular things.

1. *Benefit.* The firſt benefit is this that a Chriſtian gets by injoying the ſpirit, that it puts the heart in a good frame of grace: I ſay, the ſpirit, and the ſpirit only doth this: and I ſpeake of them that have the ſpirit; it ſets the heart in a frame of holineſſe, and new obedience, which nature cannot, becauſe it keepes it in ſuſpence. The fleſh ſuffereth it not to doe what it would, as to breake the ſtubbornneſſe of your nature: the fleſh will make you very induſtrious and painefull in evill, but the ſpirit will reſtraine your liberty in evill: it will not ſuffer you to doe what you would, though the luſt and the temptation be violent to carry you away after it, but the ſpirit will not ſuffer you to bee carried after that manner, ſo long as the ſpirit lives in the heart; but if once the ſpirit depart out of the heart, then he becomes as weake as water: thus it was with *Ruben*, *Gen.* 44. *Ruben is become as weake as water:* and he became thus after he had defiled his fathers bed. When luſt and oportunity met together

ther they tooke away his ſtrength; and it weakens us, becauſe it drawes the affections away from God, but when the ſpirit comes, then it caſts us into another frame; as appeares, if wee doe but compare theſe two places together, *Iames* 4. 5. with *Act.* 20. 22. Saint *Iames* ſaith, that *the ſpirit luſteth after envy:* it labours to carry us head long unto the committing of ſinne, and to the doing of that which is evill; but then comes the ſanctifying ſpirit, and it ſtayes us and makes us to luſt after good, that is, it binds up our hearts, and ſuffers us not to doe that which otherwayes wee would doe: therefore examine whether you are bound with another ſpirit that you doe not the evill that you would: then it is certaine that you have the holy ſpirit; Therefore *Paul* in the place before named ſaid, that he was *bound in the ſpirit* for *Ieruſalem:* as if he ſhould ſay, the Spirit of God bound up my Spirit to goe, that I cannot otherwiſe chooſe, therefore what doe you meane to breake my heart, doe you meane to hinder mee, I tell you there is a kind of neceſſity laid upon me by the ſpirit, and I muſt goe whatſoever doth befall me: for it is the office of the ſpirit to bind up our ſpirits, and therefore in *Reuel.* 1. 10. It is ſaid, *that Iohn was in the ſpirit:* that is, he was compaſſed about with the ſpirit: he was in the ſpirit as a man is in Armour, it keepes I ſay our hearts in a ſpirituall diſpoſition, that it ſhall not doe the evill that it would.

Iames 4. 5. Acts 20. 22.

Revel. 1. 10.

The ſecond benefit that a Chriſtian hath by the ſpirit,

2. *Benefit.*

ſpirit, is this, it enables a Chriſtian both to ſee and beleeve the things that otherwiſe hee would not beleeve. I gather it from that place of the Prophet, *Iſai. 6. 9.* where it is ſaid, *ſeeing they ſhould ſee, and not perceive, and hearing they ſhould heare, and not underſtand:* they ſaw but they wanted another ſight, which is the ſight of the ſpirit, and therefore they cannot ſee: a man may have great ſight in humane things by learning, and Philoſophy, and the knowledge of Arts and Sciences, by theſe he may ſee both into naturall and ſpirituall things in ſome meaſure: but I ſay hee cannot ſee as hee ſhould, except hee have added unto this another ſight, which is the ſight that the ſpirit brings; and therefore it is called the opening of the eyes, and the boring of the eares, and it is the ſame that St. *Iohn* ſpeakes of, in *Iohn. 5. That the light ſhone in darkeneſſe, and the darkeneſſe comprehended it not:* before a man have this ſight of the ſpirit, whatſoever he ſees, yet it is with a great deale of darkeneſſe, but when the ſpirit comes, it drives away this darkeneſſe, by giving us another eye to ſee thorow it. *And the darkeneſſe comprehended it not*, ſo that till a man have the ſpirit, he doth neither truely ſee, nor beleeve. You cannot beleeve till you have the ſpirit, but when you have got the ſpirit, then you will beleeve in Chriſt. Wee preach Chriſt unto all and exhort you to beleeve, but what is the reaſon that ſome beleeve, and others beleeve not, but becauſe they doe not ſee; they want the ſpirit to ſhew them ſinne, to humble

Iſaiah 6.9.

Ioh. 1.5.

ble them, and Christ to comfort them : and therefore *Peter* cals them purblind. As men that are purblind cannot see things a farre off, except they bee neere, so men without the spirit are but purblind, men that cannot see Christ, and Grace, and Salvation a farre off, as neere : but if they had the Spirit, then they would see them neere hand, that is, you would see a marvellous beauty in Christ, and holinesse : it is that which the Apostle speakes of, in 1 *Cor.2.9. The eye hath not seene, &c.* that is, he saw them before, but he saw them not in that manner hee sees them now, they are represented unto him in another fashion. Againe, he sees them in another hue, hee sees another beauty in them, thus you see the sanctifying spirit openeth the eye of the understanding, to see more. A blind man might see if hee had but the faculty of seeing, so a spirituall blind man will see when hee hath the spirit. 1 Cor.2.9.

The third benefit, that a Christian hath by the Spirit, is this, it breeds heavenly and spirituall effects in the soule, as joy, and comfort, and the like: and therefore in *Iohn* 14. he is called *the Comforter.* Ioh.14.26. First, I say, the Spirit will beget joy in the soule, and therefore saith Christ, hee will (speaking of the Spirit) lead you unto all peace, and joy in beleeving: now I make a difference betweene joy and comfort thus; joy is unto the soule, as a wall is unto a Citie, the wall doth compasse the Citie, and so is a defence for it, that is, it keeps pettie dangers out; so doth joy, it walles and fences the soule, *3. Benefit.* 1.

ſoule, and keepes out many enemies, that otherwiſe would deſtroy it. (2.) effect is comfort, and
2. this I call a Bulwarke: becauſe a Bulwarke is of greater ſtrength to beate backe, and keepe out any that ſhall beſiege it, and makes the Citizens more ſecure; ſo comfort is the Bulwarke of the ſoule, againſt the greateſt temptations and tryalls, it
3. makes the ſoule ſecure, reſting upon Chriſt. (3.) effect, that the Spirit begets, is boldneſſe, that is, there is no true boldneſſe without the Spirit: Let *Adam* witneſſe it, aske him what boldneſſe he had when hee hid himſelfe from God, and what was the reaſon of it; but becauſe he wanted the Spirit, and on the contrary, when the Diſciples had received the Spirit, they ſpake with boldneſſe.
4. (4.) effect, that the Spirit begets, is, holy and heavenly deſires in the ſoule, therefore the Church in the *Canticles*, when ſhee had got the Spirit, ſhee had bred in her loving deſires after Chriſt, as in
Cant. 1. 7. *Canticles* 1. 7. ſhee is marvellous inquiſitive where to finde Chriſt; for what is the reaſon that there is in men ſuch a want of holy deſires: but becauſe
5. they have not this Spirit. (5.) effect, that the Spirit begets is holy indignation, that is holy anger, it is an effect of the Spirit, and therefore the Apoſtle
2 Cor. 7. 11. ſaith, in 2. *Cor.* 7. 11. *what indignation* or wrath, this he ſpeakes in the commendation of the *Corinthians*, men will not be angry with ſinne as evill,
6. till they get the Spirit. (6.) effect of the Spirit, is holy affections; it will make you to have heavenly affections to God, to grace, to the Saints;

therefore

therefore the Lord ſaith, *Ezech.36.26. I will give you a new heart:* carnall men, they may doe ſomething to make their children reverence them, or to love them, in regard of ſome domination, they may proffer an object; but they cannot beget holy affections, this is the onely worke of the Spirit thus to change the heart. (7.) effect of the Spirit, is this, it will purge the ſoule, it will caſt out all rubbiſh out of the ſoule; therefore the Lord ſaith, that he will purge the ſonnes of *Levi: as ſilver,* that is, that they may be fit for the Prieſthood, he will purge out of them by the Spirit, that which otherwiſe would make them unfit. And *David* often in *Pſal.* 51. *verſ.* 2. 7. prayes that the Lord would purge him, waſh him, and cleanſe him from his ſinne, and then after hee prayes, *for the reſtoring of the Spirit*, making the abſence of the Spirit, the cauſe of his uncleanneſſe (8.) effect of the Spirit, is this, it kindles holy affections to good in us. I ſaid before, that the holy Spirit workes holy affections in us, but now I adde that hee kindleth thoſe affections in us to good, and this is that which gives us great advantage againſt ſinne, I ſay, wee have no ſmall advantage of the divell, but great advantage, when the heart is full of heavenly affections, and that for theſe Reaſons.

Ezek.36.26.

7.

Mal.3.3.

Pſal.51.2 7.

Verſe 10.
Verſe 12.

8.

The firſt Reaſon is, becauſe the more holy affections the better man, God accounts more of him: a man is eſteemed of God as hee hath, or hath not holy affections; a man is that which he is in his affections: a man is not a good man, be-

1. *Reaſon.*

cauſe he knowes much, but he is a holy man, becauſe he hath holy affections, that is, he is full of love to God, to Chriſt, and to the Saints.

2. *Reaſon.* The ſecond Reaſon is, becauſe holy affections, they are a meanes, or a ſecond cauſe of good, they are the cauſe of good actions, as for example: for a man to ſuffer for Chriſt, and yet not to doe it with holy affections, out of love unto Chriſt, it is nothing worth; therefore when the affections are right, they are drawne upward by the Spirit, both to doe, and to ſuffer.

3. *Reaſon.* The third Reaſon is, becauſe holy affections, they widen the ſoule, they make the ſoule large, for when holy affections are dead in you, the ſoule will begin to ſhrinke in; even as cloath that is not throughly made, when water falles upon, it will runne in, but if you ſtretitch, it will come to the ſame length againe; ſo when the Spirit comes and workes holy affections, they widen the ſoule and make it large and firme: therefore that you may have large hearts in praier, in meditation, labour to get the Spirit, that you may have holy affections kindled in you.

4. *Benefit.* The fourth benefit, that a Chriſtian hath by the Spirit is this, it will make the heart good, becauſe it is the proper worke of the holy Ghoſt, to ſanctifie the heart, to cleanſe and change, and ſo make it good; it is the worke of the Spirit to worke repentance in us, a thorow change in us: I call repentance a thorow change, becauſe men for the moſt part miſtake repentance, taking that for repen-

repentance which is no repentance, men thinke that if they be turned this way and that way, from this ſinne and that ſinne, though it be not from every ſinne and evill way, that they have true repentance, but they are deceived; for repentance is a thorough change of the whole man, conſiſting both of ſoule and body, whereby the parts and faculties of both are turned a quite contrary way; the heart is turned out of the way of ſinne, into the way of holineſſe: now that a partiall turning is not repentance, I will make cleare by this compariſon: take any naturall thing, that is of an earthly ſubſtance, whoſe nature is to goe downeward, yet you may force it upwards by meanes that you may uſe; as for example, water you know is of an earthly ſubſtance, and the nature of it is to deſcend, yet you ſee by the force and ſtrength of the Sunne, it is drawne upward; firſt, into vapors, and then congealed into ice and ſnow, and raine, and then it will not reſt till it deſcend againe: but there is another aſcent of the fire, and that is upward and not forced, but naturally doth aſcend up: even ſo a carnall man may doe the ſame things that a ſpirituall man doth, hee may keepe downe ſome luſt, and he may forſake ſome evill, he may forſake his drunkenneſſe and uncleanneſſe, and his old evill haunts, yea he may doe ſome good, but yet he doth not forſake the evill, neither doth he doe the good, by the power of the ſanctifying Spirit, but by a naturall ſtrength; if he doth a good action, it is by conſtraint, he is forced by ſomething

thing to doe it, but it changes not his heart: a-while they may take a reſolution to good, and to be better, but yet to change his owne heart, is not in his owne power, for this is the worke of the holy Ghoſt: thus much for this uſe and for this point.

Wee now come unto a third point, the Apoſtle ſaith, *That He would give you to bee ſtrengthned by the Spirit in the inward man*, noting thus much, that God muſt give them the Spirit before they could have him: the point of Doctrine is this.

Doctrine. *That the Spirit is a free gift.* I ſay, that the ſanctifying Spirit is a free gift. I gather it thus, the Apoſtle here prayes that God would give them the Spirit, not that they had deſerved him, and ſo ſhould have him by merit, as the *Papiſts* teach, but he muſt give it them freely without deſert of their owne. I need not to ſtand long in the prooving of it, that the Spirit is a free gift, onely I will briefely ſhow you how the Spirit is a free gift, and this ſhall be in theſe five particular things.

1. Firſt, the Spirit is a free gift, and it muſt be free, becauſe it is a gift; and what more free as we uſe to ſay then a gift: Now it is a free gift, becauſe it is not merited by us at Gods hands, it is not extorted and drawne from God by force, nor merited by deſert, becauſe all the good that is in us is wrought by God, it is God that puts the firſt ſtampe of holineſſe upon us.

2. Secondly, the Spirit is a free gift, becauſe the Spirit

Spirit is a free agent, it workes freely of himselfe, therefore to whom it goes, it goes as a free gift. Now that the Spirit is a free agent, it appeares by this, that reason makes man to be a free agent, but it is the Spirit that gives reason, therefore the Spirit must needs be most free.

Thirdly, the Spirit must be a free gift, by his carriage to them hee will save; hee might have chosen the elder and not the younger, hee might have chosen *Esau* and not *Iacob*; or if he would have chosen the younger, then hee might have brought him first out of the wombe, but he will not, because he is most free in his choice, he will save *Iacob* and cast off *Esau*; and so he might have chosen honourable and noble men, to have both preacht the Gospell, and to be all saved by the Gospell; he might have chosen them only, for salvation, but he will not, but the poore they shall receive the Gospell, he will make choice of them for salvation; he might have chosen *Simon Magus*, aswell as *Simon Peter*, but hee will not, therefore you see he is free. 3.

Fourthly, the Spirit is free, which appeares by the paucitie of them he choses, he is at libertie, he might have saved more, but this shows his freedome, he is not tyed to one more then unto another, the winde bloweth where it listeth, *Iohn* 3. 8. hee calles when and whom he will: Let them come in that my house may bee full: none shall come, no more, no lesse then I have chosen. 4. Ioh. 3. 8.

Fifthly, the Spirit is a free gift, which appeares 5.

by the proſecution of his decree, both of Election and Reprobation; nothing more free then the Spirit is; he might, as I ſaid, have choſen *Eſau* and not *Iacob*; for there cannot a reaſon be given, wherefore he ſhould chuſe the one, and not the other, he will chooſe the wife and not the husband, hee will chooſe the husband and not the wife, hee will chooſe the childe and not the father, and hee will chooſe the father and not the childe: againe, he will chooſe this man and that woman, and not another man, or another woman; and what is the reaſon of it, ſurely there can be no reaſon given of it, but becauſe the Spirit is free to chooſe and chooſe not: thus briefely I have ſhewed you that the Spirit is a free gift.

Vſe. Is the ſpirit a free gift, and doth it worke freely, then let them conſider this and tremble, that are not ſanctified by the Spirit; and in whom the ſpirit hath not yet wrought his good worke, leaſt they may ſeeme to be deprived. Againe, if the wind bloweth where it lifteth, then it ſtands you upon, to doe as Millars are wont to doe, to watch the opportunity, and grind: if the Spirit doth blow upon you, if at any time the Spirit doth kindle any ſparke of grace in you, take heed of neglecting the opportunity: doe not ſay in this caſe unto the ſpirit, as *Feſtus* ſaid unto *Paul*: that you will heare him another time; but bee ſure, if the ſpirit commands doe you runne, or if he cals be ſure to anſwer him, leaſt he call you no more. I have often told you, that there is a time when he will

will call you no more: therefore thinke with your ſelves what a time of darkeneſſe, and ſorrow it will bee to you then, when with the five fooliſh Virgins, you ſhall be ſhut out of heaven and happineſſe: I ſay, there is a time when he will ſweare that you ſhall not enter into his reſt; and doe not onely labour and watch for the opportunity, to take the Spirit when it is offered, but labour to get the opportunity. Vſe the meanes whereby you may get him, and for your helpe herein I will lay downe ſome meanes whereby you may get the ſpirit.

The firſt meanes to get the Spirit, is this, you muſt labour to know the Spirit: for what is the reaſon that men doe not receive the ſpirit, but becauſe they know him not: they doe not know him in his purity, in his free working, in his incomprehenſible greatneſſe, in his increate holineſſe; and therefore they put off the working of the Spirit. Men thinke that now their ſinne in this kind is not ſo great as *Simon Magus* was; it is true ſay they, *Simon Magus* ſinne was a great ſinne, and worthy of puniſhment, becauſe hee thought to have bought the Spirit with money; but if wee well conſider mens dealings now with the Spirit, wee ſhall finde that the ſame ſinne is committed now: I ſay, men thinke they doe not commit this ſinne of *Simon Magus*, when indeed you doe; you know how great the ſinne was in him, and what a judgement was inflicted by pronunciation againſt him, and your ſinnes are as great and the ſame, but *1. Meanes.*

you know them not: and therefore let us compare them together, and you ſhall ſee that they are the ſame, and all one, and that in theſe three particulers.

1. Firſt, *Simon Magus* thought that the Spirit might have beene had at any time, for he neglected the meanes, and deſpiſed that, preſupoſing, that at any time with a ſmall reward hee might get it of the Apoſtles; *what ſhall I give thee, &c.* Even ſo when you put off the ſpirit, is not your ſinne, the ſame thinking that you may have him when you will, that you can have him at your pleaſure to mortifie a ſtrong luſt, a ſinne that you would be rid of: and for a ſinne that is pleaſing unto your nature, you can when you will ſubdue it, you can when you will forbeare it, and is not this one part of *Simon Magus* his ſinne.

2. Secondly, *Simon Magus* thought it was in the power of men to give the Spirit; What ſhall I give thee, *Peter*, for the ſpirit: and is not your ſinne the ſame; doe not many men thinke, that it is in the power of men, to give the ſpirit when all the time of their life they will neglect the calling of the Spirit; but in ſome great affliction, when they lye upon their death beds, then they will ſend for the Miniſter, but not till then, as if it were in his power to give the Spirit? O Sir, what ſhall I doe to be ſaved, can you tell mee of any hope of ſalvation, and the like.

3. Thirdly, *Simon Magus*, hee deſired the ſpirit to a wrong end, namely, for his owne advantage, *That upon whomſoever I ſhall lay my hands, they may receive*

receive the holy Ghost; and doe not men do the like they desire to have the spirit, and they could wish with all their hearts, that they had him; but yet not for a right end, for Gods glory, but for some carnall end of their owne, that they may be reputed thus and thus, but not to any other end. For know that a man may desire grace, but if the ayme of his desire be for his owne end, the desire is sinne, the same that *Simon Magus* was: therefore I beseech you deferre not, put not off the opportunity; and remember what the Lord saith, *Hebr.* 3. 15. *to day if yee will heare his voice harden not your hearts*: this is the day; now you have the opportunitie, the candle is in your hands, and you may light your soule by it, the Word is neere you; Well, light your candles by it, you may now light them whilest the fire is here, but if you will not now, how will you when the candle is out, when you shall be either taken from the meanes, or else the meanes from you, therfore labour to know the spirit, and judge aright of him, if you would get him. Heb.3.15.

The second means to get the spirit is to beleeve, and the best meanes to get faith is to be consciona-ble and constant in hearing the Word preached; the preaching of the Word, is a meanes to get the spirit, and therefore the Apostle saith, *received you the Spirit by the workes of the Law, or else by faith preached?* Gal. 3. You may know whether you have the spirit or no by this, examine whether you have gotten faith by the preaching of the Word, our Saviour saith, *that the tree is knowne by his* 2. *Meanes.* Gal.3.2. Matth.12.33.

his fruit: the branch cannot beare fruit, except it receive vertue and ſtrength from the roote; ſo if we get not faith in Chriſt, and be joyned with him, wee ſhall never get the ſpirit: therefore if you would get the ſpirit, you muſt get faith: for faith is the knitting and drawing grace, it will draw the ſpirit into the ſoule, and it will knit him faſt unto the ſoule, that he can never depart away from it: faith will recover the Spirit if it ſeeme to want his power of working in the ſoule, it will returne him if he ſeeme to depart away, it will enlarge the heart if the ſpirit be ſcanted in it, it will widen the narrow bottle of your hearts; and you know what Chriſt ſaid unto the woman in the Goſpell, So be it unto thee *according unto thy faith*; therefore if you would get the ſpirit, you muſt get faith in your hearts, if you would get a large meaſure of the ſpirit, then get a large meaſure of faith: for what is the reaſon that men thrive not in the ſpirit, but becauſe they thrive not in faith.

3. *Meanes.* The third meanes to get the ſpirit, is an earneſt deſire, joyned with prayer: to deſire and pray earneſtly for the ſpirit, is a meanes to get the ſpirit: an inſtance of this wee have in *Eliſha*, ſervant to *Eliah*; he earneſtly deſires and prayes that the Spirit of *Eliah* his maſter might bee doubled upon him: not that hee meant that hee might have aſmuch more againe, but that hee might have a greater meaſure of the Spirit, then other of the Prophets; and hee did obtaine his deſire, for hee was indued with a greater meaſure of the Spirit,

then

then other of the Prophets were: even ſo if you would but deſire and pray earneſtly for the Spirit, you might get him. *Salomon* deſired wiſedome, and prayed for it, and he had it, and that in a larger meaſure, then thoſe that went before him; ſo if you would pray for the ſpirit, you have his promiſe, *Luke* 11.13. *That he will give the Holy Ghoſt unto them that aske him:* and this hee doth ſpeake by way of oppoſition, if you that are evill can give good things unto your children, then much more will God give you his Spirit; that is, if a man will bee importunate for grace, and the ſpirit, as a child will be unto his father for bread, then he cannot deny you.

1 Kin.3.9,10, 11,12.

Luk.11.13.

But you will ſay, if hee were my father, and I his child, then it is true he would give me his ſpirit, but alas he is not, for any thing I know, neither my father, nor I his child.

Object.

To this I anſwer, ſuppoſe thou be not his child, in thy owne apprehenſion, yet looke backe unto the 8. *verſe.* and ſee what Importunity doth, though hee would not open the doore, and give him that which he would have, yet in regard of the importunity of him that asketh, he will open and give him what he would have: thus doe you though you may have a deniall ſometimes, no anſwer at all, or an angry anſwer, yet take no deniall, and your importunity will at laſt prevaile with him: and to incourage you againſt former runnings out from God, the Apoſtle ſaith, that he *giveth and upbraideth no man, Iames* 1.5. As no man

Anſw.

Iames 1.5.

man meriteth at Gods hand, ſo no man ſhall be upbraided with any failing to ſhame him; he gives unto all men that comes unto him, without exceptions of perſon, without any gift freely, and reproaches no man, that is, he will not lay before him, either that which might hinder him from comming unto him, or him from receiving of him, he might doe both, but he will doe neither, and you know the promiſe; the Diſciples, they
Acts.1.4. muſt goe unto *Ieruſalem*, and he will after a certaine time ſend the ſpirit, but they muſt waite for him, and this they did by conſtant prayer, and they had the promiſe made good unto them, for the holy Ghoſt came upon every one of them, in
Acts 2.4. *Acts* 2.4. ſo if you be conſtant in prayer, what though for the preſent you get him not; yet, at laſt you ſhall have him; thus much for this meanes, if you would have the Spirit, you muſt pray and deſire him earneſtly.

4. *Meanes.* The fourth meanes to get the Spirit, is to obey him; and this you doe, when you make him good entertainment, when you feed him with heavenly thoughts, and doe what he would have you to doe, but if you ſlight him, ſet light by him, and will not obey and be ruled by him, you will never get him, and this you doe when you reſiſt, greive, and quench the ſpirit; you reſiſt the ſpirit, when you reſiſt that light which the ſpirit hath wrought in you, when you fight againſt it, againſt its reaſon and arguments, this is a great ſinne; you grieve the ſpirit, when you mingle two contraries together,

PAVLS CONVERSION.

OR,

THE RIGHT WAY TO BE SAVED.

As it is excellently well set out in divers Doctrines raised from

ACTS 9. 6.

And he trembling, and astonished, &c.

By the late faithful and worthy Minister of *Iesus Christ*,

IOHN PRESTON,

Dr. in Divinity, Chaplaine in Ordinary to his Majestie, Master of *Emanuell* Colledge in *Cambridge*, and sometimes Preacher of *Lincolnes-Inne*.

Printed at *London* for *Andrew Crooke*. 1634.

PAVLS CONVERSION.

OR,

THE RIGHT WAY TO BE SAVED.

As it is excellently well set out in diverse Doctrines preached from ACTS 9. 6.

And learnedly, and judiciously, &c.

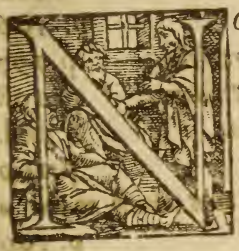
By the Reverend and worthy Minister of God's word,

IOHN TRAPTON,

D. in Divinity, Chaplain in Ordinary to his Majesty, Master of Emanuel College in Cambridge, and Immanuel Preacher at Lambeth.

Printed at London for Andrew Pennie, 1654.

The Contents of PAVLS Conversion.



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OBJECT.

OBJECT.

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PAVLS

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ACTS 9. 6.

And he trembling and astonished, said, Lord, What wilt thou have me to doe? And the Lord said unto him, arise, and goe into the City, and it shall be told thee what thou must doe.

IN this verse wee have the first act of *Pauls* conversion from being a persecutor to bee an Apostle. In the words, there are two parts. The first is the manner of it: *he trembled, and was astonished:* Secondly, the pliablenesse of his will, *and hee said, Lord what wilt thou have me to doe:* but before wee come to any observations, we will open the words unto you.

[*Trembling.*] Trembling is an effect of feare, which feare is seated in the affective part of the soule: for when the understanding apprehends any

thing, whether good or evill, then the affections come and apply it, either unto joy or sorrow.

Now the affections may bee considered either in regard of good or evill: in regard of good, and that either present which breedeth joy; or future, and to come, whence flowes desire: for desire is of some good, not present, but to come. Secondly, I say, the affections may bee considered in regard of evill, and that likewise either as present, which breeds sorrow, or to come whence flowes abomination, or an affection, by which wee flye and shunne this evill. Againe, if a man apprehends the good which is to come, as possible, though hard to be obtained, this breedeth hope. And so if the evill be apprehended as future, and hard to be shunned, it worketh feare. And this was *Pauls* feare, he apprehended affliction, as comming, and hard to be avoided; the Iudge as terrible, and that there was no way to escape, and therefore hee trembled. He was in a great perplexity and feare, after that the Lord had showne unto him a glimpse of his dreadfull power. Whence wee may see, *That nothing will so much deject a sinner, as when hee sees the fearefull power of God.* When there is a crevis opened unto him, whereby hee who is a sinner sees into the holinesse and the purity of God, and the vilenesse of his owne nature, hence hee feares; and therefore it was that *Adam* feared, when he heard but the voyce of God in the Garden: and the Israelites could not indure the presence of God, because that it was terrible unto

Observation.

Gen. 3, 10.

unto them. For they conceived as the Scripture ſpeaketh, *That no man could ſee God and live:* that is, ſee him according to the excellent greatneſſe of his power, and majeſty, but it would utterly overwhelme them, ſo that there ſhould no longer life remaine in them; whence was their feare.

[*And aſtoniſhed.*] This is another effect of feare, or a further degree of it: hee apprehends ſuch a ſight of the power of God, and of his owne eſtate, that is, this light did ſo ſhine into his ſoule, that hee was at a *non-plus,* not knowing what to doe, or how to eſcape. Now there are three things that make an aſtoniſhment: Firſt, if the danger bee ſudden, for elſe it will not aſtoniſh, for that which is knowne before, will not cauſe aſtoniſhment. Secondly, if it bee great, for a ſmall evill wil not aſtoniſh a man, but when a man apprehends a great evill preſent, then he is aſtoniſhed at it. Thirdly, if it be inevitable: when a man is compaſſed about with it, that he cannot get out; there is no doore to eſcape, but he muſt needs abide it, hence proceeds an aſtoniſhment: thus it was with *Paul.* It was ſudden, a light ſhoone; it was great for he perſecuted Chriſt, for which he was ſtrucken downe; and it was inevitable, he ſaw no way to eſcape: *it is hard for thee to kicke againſt the prickes,* that is, it is in vaine for thee *Paul* to ſet thy ſelfe againſt me and prevaile, there will bee no reſiſting without great danger: thus when hee ſaw no way, by no ſhift to eſcape, then he was aſtoniſhed. I might note many doctrines from the words,

Three things cauſe Aſtoniſhment.

1.

2.

3.

Acts 9. 4.

Verſe 5.

but least I should be prevented in the maine, I will therefore omit them, and come unto the proper point intended by the holy Ghost, which is this.

Doctrine. *That whosoever will receive Christ, and be ingrafted into him, and receive the Gospell as he ought to doe he must be first humbled:* I say, it is necessary for the right receiving of Christ, that a Christian bee humbled. It is a necessary condition, because no man will receive Christ till then: till hee bee cast downe, Christ will not bee prized, grace will not be esteemed; and then hee will see a necessity of Christ and holinesse. Now that humiliation is of such necessity, wee will prove by Scripture, even by those phrases, by which this humiliation is set forth.

Acts 2.37. First, it is called a pricking of the heart, *Acts 2. 37. And when they heard it, they were pricked in their hearts*; they had then broken hearts, they were thorowly humbled, and when it was thus with them, then they can inquire after Christ, *what shall wee doe to be saved*; and on the contrary, that which keepes men from Christ, is the want of

Ezech.36.26. sound humiliation, in *Ezek. 36. 26.* I will take away *the stony heart out of you, and I will give you a heart of flesh* (that is) till I have made you sensible of sinne you will not prize mee, that is, you will not doe it till you be humbled. Againe, consider that Christ came to this end, to revive the

Isai.61.1. humble sinner, *Esa. 61. 1. the spirit of the Lord is come upon mee, to preach glad tidings to the meeke, to binde up the broken hearted,* hee that is not broken hearted

hearted and wounded with sinne, will not seeke to the Physician to be healed, Christ is no precious balme unto him. He feeles himselfe not a prisoner to sinne, and therefore cares not for the libertie that is in grace, because he is not broken hearted, but if he were thorowly humbled, it would be farre otherwise with him.

Secondly, it is called *poore in spirit,* in *Matth.* 5.3. those who are broken hearted and mourne for sinne, will seeke to be inriched by Christ, and therefore Christ promises to comfort these, in *Esa.*61. 2. *to comfort those that mourne:* those that are are thus spiritually poore, and mourne for the want of grace, shall have comfort, because I am come to this end; the contrary to this you shall see, in *Revel.* 3. 17. the *Laodiceans,* they thought themselves to be rich wanting nothing, and therefore they sought not after Christ, but thou art poore, and blind, and naked: the way to make thee to come unto mee, is to humble thee in the sight of thy spirituall povertie.

2. Matth.5.3. Isai.61.2. Revel.3.17.

Thirdly, it is called a melting heart, that is, such a heart, as will take any impression of grace, this we see in the 2.*Chron.* 34. 27. *Because thy heart melted within thee, and thou humbledst thy selfe before me,* that is, because thou wast thorowly humbled, and thy heart sensible of sinne, and of the Iudgements that I would bring upon thy people, therefore I have heard thy prayer: if thou hadst not beene humbled, thou couldest not have sought to have made thy peace with mee: so in *Ier.* 31. 19. *after that*

3. 2 Chron.34.27. Ierem.31.19.

that I turned, I repented and after that I was instructed, I smote upon my thigh, I was ashamed. So that till a man bee humbled, hee will not turne unto Christ, but when hee is humbled, then hee will seeke unto Christ and be ashamed of himselfe: the contrary to this we see, in *Hosea* 4.16. *Israel is like an untamed heiffer:* viz. because shee was not humbled.

Hosea 4.16.

4. Fourthly, it is called a trembling at the Word, *Isai.66.2.* and *Iob* 42.5.6. *I have heard of thee by the hearing of the eare, therefore I abhorre my selfe, &c.* that is, when I heard thee in thy Word, it much humbled mee, and caused mee basely to esteeme of my selfe, and highly to esteeme of thy favour. *Prov.28.14. Blessed is the man that feareth alwayes:* the contrary to this is hardnesse of heart, when the Word wants this effect to humble men, they feare not at all.

Isaiah 66.2.
Iob 42.5.6.
Prov.28.14.

Now that this humiliation is a necessary condition, will appeare more apparantly and fully, if we doe but consider Gods dealing with men in all ages: I say, it is the course that God himselfe takes; first, to humble sinners. Thus he dealt with *Adam, Gen.3.8. When he heard the voyce of God, he trembled and feared:* and thus hee dealt with the children of Israel, hee showes unto them but a glimpse of his power at the delivering of the law, and they were much cast downe. Againe, this was the course that the Prophets used: when they came unto any people, you shall see they first pronounce the judgements of God against them: *Thus and*

Gen.3.8.
Exod.20.18.

and thus saith the Lord, &c. thorowly to humble them; and then after they preach of mercy, and the loving kindnesse of God, of the readinesse of God, to receive those unto mercy, that are thorowly humbled. Againe, this was the course that *Iohn Baptist* tooke, he came in the Spirit of *Eliah:* with sharpe words pronouncing heavy judgements against those that remained impenitent: and therefore *Matth.* 3. 7. he calles them, *O generation of Vipers, who hath forewarned you to flye from the wrath to come, &c.* And all this to humble them, because hee knew they would never receive Christ, nor prize grace till they were humbled. Matth. 3. 7.

Againe, this was the course that our Saviour tooke, in *Ioh.* 4. 31. with the woman of Samaria; first hee humbles her, and then he comforts her, that is, first he makes her confesse that shee was a sinner, and then shee beleeved; and therefore he saith; *I am not come to call the righteous, but sinners to repentance,* to wit, to make them see their sinnes, and be humbled for them, that so they may flie unto God for mercy. Iohn 4. 31.

Againe, this was the course that the Apostle *Peter* tooke, *Acts* 2. 37. first he humbles them, and then after comforts them; so *Paul Acts* 24. 26. when hee preached of Iudgement *Felix* trembled; and so likewise in the three first Chapters to the *Romanes, Paul* preacheth matter of humiliation: in the first Chapter, hee taxeth them with their Idolatry, bringing unto their remembrances particular Iudgements, which the Lord inflicted upon them for it: in the second

Chapter, hee brings them to the Law, in which they so much boasted of, and makes a comparison betwixt the Gentiles and them; that howsoever they thought hardly of the Gentiles, yet they were as bad as they were: and then he prooves in the third Chapter, that wee are justified by faith without the workes of the Law, and this he doth to humble them; and then in the rest of the Chapters hee preaches of Iustification and Reconciliation by Christ; because men will not receive Christ, till they be humbled. And thus, I say, humiliation is the first step to happinesse, and the first beginning of grace and bringing to Christ; and therefore it is, that wee generally labour to humble men in preaching of the Law, and then after perswade them by the promises to come unto Christ, because men care not for Christ, they esteeme not of him, they finde no need of him, till they be humble: therefore if you would receive the Gospell and Christ offered in the Gospell; if you would be ingrafted into Christ, then you must labour to be humble. But for the more full explaining of this thing, some questions are to bee answered, which will make plaine what this humiliation is, and what a necessary condition it is unto salvation.

Quest. I. The first question is this, *upon what ground, or for what reason is humiliation so necessary unto salvation.*

Answ. I. This will be the sooner answered, if we doe but consider; *what is that which makes men keepe backe from*

from Christ, there are two hinderances that keepe men from Christ; the first is unbeleefe, and the second is a neglect of Christ: unbeleefe that was the sinne that *kept men from Christ in the first age of the Church, in the Apostles times they beleeved* not that they might *bee saved, that is, they would not beleeve* that the Messias *was come in the flesh: but now in the second estate of the Church, such unbeleefe is not the cause that keepes men from Christ, neither which wee labour most to convince men of, for they doe generally beleeve the Gospell, but our labour now, is, to draw men from the neglect of Christ: wee preach* Christ generally unto all, that whosoever will, may receive Christ; but men will not receive him, till they bee humbled, they thinke they stand in no need of Christ, *they care not whether they have him or no:* they prize him not, they looke upon him a farre off, they will not have him for the fetching: now Christ will never be received, till he be prized above all things, and this men will not doe, till they be humble: humiliation if it be sound, will give a man such a sweet taste of Christ and holinesse, and such a bitter taste of sinne, that nothing will satisfie him but Christ: this will make his heart pant after grace, and when the heart is in this case, then Christ will be prized and not before: but this men will not I say doe, till they be humbled. It is true, God can come in the still and soft winde, that is, hee can give Christ and the Spirit without this condition, and he may likewise make men fit to receive the Gospell without it, but hee

will not, therefore hee will come in the rough winds, that rends the rockes: hee will first humble men, and make men fit to receive the Gospell, and Christ by the Gospell, before they shall have him, and therefore it is said, that the poore receive the Gospell, that is, those that are *broken hearted receive Christ* tendered in the Gospell, because they are thorowly humbled: for this cause also we Preach the Law to bring men to the sight of their sinnes that they may be humbled; and therefore
Gal.3.24. it is called, *a Schoole-master to bring us unto Christ*; the Law showes unto men the sinfulnesse of their
Rom.7.7. nature and their indisposition: *I had not knowne sinne* (saith *Paul*) *but by the Law*, that is, I had not knowne sinne as sinne, to humble mee, if I had not lookt into this Glasse; if I had not beene taught by this Master, and this is that which makes men flie unto the Citie of refuge, that is, they will not runne unto Christ till they be humbled: this wee
Luk.15.16,17. see in the Prodigall, *Luke* 15. 16, 17. hee would never goe unto his father, till hee could see no meanes to escape; and then hee takes a resolution to goe; so a sinner will never receive Christ nor the Gospell till he be humbled.

Now there is a two-fold neglect, the first is a totall, the second is a particular neglect.

1. First, I say, men neglect Christ totally, when they refuse all the offers of grace, when they will not have Christ upon any condition: they will not speake when the spirit cals, they will not beleeve that they may be saved; these are the same with them

them in the Gospell, *That were invited unto the marriage: they excuse themselves, they have other imployments, that they must looke unto; let Christ and grace goe where they will, both farmes and Oxen and wives must first bee looked after, that is, they minde earthly things more then Christ: and if Christ will not bee had without they loose the love of these, they will not come, they know the feast was ready, but they mind it not: and this is the condition of many men in the world, they will not come in within the lists of the Gospell, least they should be catcht with the hooke: though they generally beleeve, yet they will not outwardly professe Christ:* this is a fearefull condition if they continue in it, hee hath sworne that they shall never enter into his rest.

The second is a partiall neglect, and this is when they make a mixture both of the love of the world, and of the love of Christ; they minde Christ, and grace, and holinesse, but they minde them not altogether, that is, they would bee contented to doe something for Christ, but they will not doe all things, it may bee they will forsake a little profit, or pleasure, or vaine glory, or coveteousnesse, for Christ, but they will not forsake all. *These are like the three grounds spoken of in the Gospell, the first ground received Christ, but they would not professe him:* so many men will be contented to heare the Gospell, but they will not professe Christ, because they are not thorowly humbled, or if they doe chance to professe, yet they will not continue: the reason why the seede 2.

in the first ground, did not continue, was because the plow had not gone deepe enough, that is, they were not humbled.

The second ground went yet further; it not onely received the seed, but it sprung up with much hope of a fruitfull harvest; yet it continues not, it will not suffer for Christ: so many men will receive the Gospell, and joy in the profession of it, but they will not suffer for Christ: because they are not humble, that is, the plough went not deepe enough to humble them.

The third ground went yet further, it did not onely what the other did, but it did that which the other would not doe, that is, it would be contented to suffer for Christ, but yet it would not doe all things; hee would retaine some pleasure, and some profit: when any earthly thing, which his affections were glewed to, stood in competition with Christ, he had rather loose Christ, then hee would loose all his pleasure in these earthly things, because he is not thorowly humbled: *humiliation* comes and takes all impediments away, plowes up the hardnesse of the heart, sets the affections on another object to delight in, checkes the will, opens the mind, awakeneth the conscience, that Christ is all to him in all things: and therefore it is compared unto the good ground, that received the Word with an honest and good heart, the heart will not bee fit to receive that good, that will make it good till it bee plowed deepe and humbled, then the Word will grow, the heart must

must bee humbled before grace will grow: and therefore, this is the effect, that humiliation works when the heart is humbled: hee will not part with Christ for any thing in the world. Therefore you see upon what ground humiliation is necessary, because men will not receive Christ till they be humbled.

The second question, is, whether humiliation is simply, and absolutely necessary. *Answ.* 2.

To this I answer, that it is not simply, and absolutely necessary, for it is not a simple grace, and therefore not necessary on Gods part. But it is a condition required on our parts, because we will not receive Christ till we be humble. I say, it is not a simple grace, or simply necessary. For that which a man may exceede in, is not simply necessary: but a man or woman may have too much of it, that is, he may exceed in the measure, he may be over humble: and therefore *Paul* writes unto the *Corinthians*, 2 *Cor.* 2.7. *That they should comfort the incestious person, least hee should bee swallowed up of griefe:* now that which is a simple grace, a man cannot have too much of: hee cannot exceed in it; as for example, a man cannot have too much faith, or repentance, or love, sanctification, &c. but the more hee hath of these, the better: now, howsoever it is not simply necessary on Gods part, because hee can save men without it, yet it is a necessary condition, on our parts: and in regard of us, because we will not receive Christ till we be humbled. And therefore it is, that we Preach the Gospell *Quest.* 2. 2 Cor. 2.7.

Gospell generally sometimes, sometimes with the condition, as in *Matth.* 11. 28. *Come unto mee all that are weary and heavy laden, and I will ease you:* till men doe feele sinne as a heavy burthen, they will not come unto Christ to bee eased of it. Againe, in *Revel,*22. 17. *whosoever is athirst, let him come and take of the water of Life freely:* except they first be athirst, and finde they stand in need of Christ, they will not come unto him to be refreshed. Againe, sometimes it is put without any condition, except faith: *Revel.* 22. *and whosoever will, let him take of the water of Life freely,* that is, whosoever hath a desire to come unto Christ, let him come and he shall have him without any exception of persons or condition, *Hee that beleeveth shall bee saved, and hee that beleeveth not shall bee damned*: bring true, saving, purging, working Iustifying faith, and thou shalt have Christ and salvation: where there is no mention of humiliation. For there may wee know, be seedings, without plowing, and there may be plowing and yet no sowing, and sowing and no reaping, so I say, there may bee saving and sanctifying grace wrought in the heart without humiliation; and againe, there may be humiliation and no true grace at all, or generall graces, but not speciall and saving graces: but the way to make us fit to receive grace is to be humble. A man may be said to receive Christ by a common light of knowledge, and hereupon doe many things for Christ; but yet he will not take Christ for his King aswell as a Saviour, except he be

Matth.11.28.

Revel.22.17.

be humbled, hee will not take Christ so, as to be ruled by his Lawes, and to live under his Commands, he will not take him with losses and crosses, disgrace and reproach; till he be humbled, he will not indure reproach; he would be content to have Christ, but if Christ must cost him all that, then Christ and he must part, but when a man is thorowly humbled, then he will part with all things for Christ, nothing shall be so deare and precious unto him, as Christ will be, if any thing come in Competition with Christ, hee will refuse it for Christ; thus you see that humiliation is a necessary condition on our parts, though not a simple grace.

The third Question, is this, whether there bee any kinds of humiliation more then one. *3. Quest.*

To this I answer, that there is a two-fold sorrow: the first is a preparative sorrow; the second is a godly sorrow. The preparative sorrow, is nothing else but a sorrowing for sinne, as it causeth punishment, or a sorrowing for some Iudgement likely to insue, and pronounced against him, but this is not the true sorrow: a reprobate may have this sorrow, which shall never be saved, this was the sorrow of *Iudas*, and *Cain*, and *Ahab*: they sorrowed, but it was a false sorrow, only a worke of the flesh: it hath his originall from nature, its object punishment, and its end despaire: but the second is a godly sorrow, such as the Apostle speakes of, in 1 *Corinth.*7.7. *that workes repentance not to bee repented of*, that is, it turnes the *Answ.* 1 Cor.7.7.

heart to God, it takes away that flintie disposition of nature, by the conveyance of grace; it makes the heart better, it brings it into a frame of obedience, it workes a willingnesse in it to good, so that the difference of them lyeth, in this; the one is outward, but the other is inward; the one is from grace, the other is from temporall things; the one is a worke of the flesh, the other is a worke of the sanctifying Spirit: the one will make a man flye unto Christ, because of our wants, (as in the example of the Publican: especially in the prodigall sonne, hee never seekes unto his father, till hee be thorowly humbled: then he concludes, I will goe unto my father:) the other will set and push a man further from God, this wee see in *Cain* and *Iudas*, their sorrow made them run away from God: but this godly sorrow or humiliation never rests till it bring a sinner into the presence of Christ; and when the soule is in Gods presence, then it will never rest, till Christ have made its peace with God: but as I said, the nature of the worldly sorrow, is to drive a man further from Christ. *Adam* had this sorrow: he runnes and hides himselfe. A carnall man will sorrow, either for some present Iudgement upon his person, or else upon his substance, but yet it will not turne the heart, that will not worke a plyable disposition in the heart, to yeeld obedience out of love, in hatred to sinne; but on the contrary, that hardneth the heart the more, even as water hardneth Iron when it is hot, but this godly sorrow works other effects: therefore the

Apostle

Apostle saith, I was glad that you were sorrowfull, because it wrought repentance in you, that is, it changed your hearts: so much for this question.

The fourth question is this, whether there bee any difference betweene the godly sorrow, and that which is false. 4. *Quest.*

To this I answer, that they differ in three things especially. *Answ.* { 1. In the Object. 2. In the Causes. 3. In the Effects.

The first difference is in the object: the object of worldly sorrow, is the punishment of sinne, the wrath of God, he lookes upon these without any relation to Christ: but the object of godly sorrow is sinne, as it stands in opposition with the love of God towards him in Christ, and howsoever a regenerate man lookes upon the punishment, yet in a different degree, not so much because he feares punishment as that he should give his father such cause, to take such displeasure against him: but it is sinne that hee principally lookes upon. *viz.* that he hath displeased so good, so gracious a Father as God hath beene unto him, and this is that which workes humiliation in him: but the other sees the wrath of God, and hell, death, and that finall separation betweene him, and happinesse, and hereupon for feare of punishment he is humbled: Thus you see the difference in the objects. 1.

The second difference is in the causes; the cause of the worldly sorrow, is either some judgement present, either upon his person, or in his substance 2.

or in his family, or else it is some judgement that hee feares God will inflict upon him hereafter either in his riches, or in his credit and reputation amongst men: and therefore, for feare of these he is humbled.

But the cause of godly sorrow is the apprehension of sinne, as it is contrary unto the nature, purity and perfection of God, as also of Gods love towards a man; he hath an eye given him whereby he sees into the riches of Gods love unto him, and then reflects upon himselfe, and sees his carriage towards God for such mercy, and finding no proportion betweene them, hence growes his sorrow that hee should thus requite God with sinne for mercy.

3. The third difference is in the effects, for as they doe proceed not from one and the same ground: so they bring not forth the same, but contrary effects, and they are three fold: First, worldly sorrow, it drawes the affections of the heart from God, because they see him as a judge, they cannot love him as a Father: he takes God to be his enemy, and therefore doth what he can to flye from him, because he expects no good from him, this we see as before in *Adam*, *Cain* and *Iudas*: but the godly sorrow, it makes a man cleave faster unto Christ, to sticke faster unto grace, it whets the affections, to love Christ, to prize Christ more, it workes a willing readinesse in the soule to obey, it puts by that which would make him flye from Christ; Secondly, worldly sorrow, it hurts the

the body, it breeds diseases, it wasts and consumes the Intrailes, breeds and brings consumption of the body, it duls, and makes dead the soule, it takes away the rellish of spirituall things, it makes a man careless to good, it daules and makes a man unwilling unto any good. But the godly sorrow, it is the life of the soule, it is the health of the body, it quickneth the soule of man unto good, it puts a new life into it: it workes a readinesse in the will, and love in the affections to Christ, grace, and holinesse. Thirdly, worldly sorrow, it makes a man of a hot, and a fiery spirit, it stirres him up after evill, to reproach and disgrace his neighbour, it fils him full of hatred, revenge, and envy: but godly sorrow, it breeds another kind of Spirit in him, it makes him of a meeke, and a quiet spirit: worldly sorrow will not put up reproach disgrace and wrong, but this will put up all injuries and wrongs, and whatsoever else hee meets withall for Christ: thus you see the difference betweene these.

The fifth question, is this, how shall I know whether my sorrow be a godly sorrow or no. *5. Quest.*

To this I answer, you shall know it, by these three things, *Answ.* { 1. By the Ingredients. 2. By the Continuance. 3. By the Event.

First, I say, you shall know it by the Ingredients: for first they have not onely the sence of punishment, which is common unto the worldly sorrow: for I say, howsoever it is the property of worldly sorrow to apprehend punishment, yet it *1.*

is likewise required of godly sorrow, to be sensible of punishment; but there is another light put into him, whereby hee sees into the uncleanenesse of sinne: he sees sinne in its owne dye, not onely sinne, to bee sinne, but sinne to bee vile; and hereupon he will not content himselfe with mercy, unlesse he may have grace: but the other cares not if he may be free from punishment, whether hee hath strength against corruption or no.

2. Secondly, you shall know it by the continuance of it: godly sorrow is constant, but worldly sorrow is but a passion of the mind; it changes, it lasts not, though for the present it may be violent and strong, and worke much outwardly, yet it comes but by fits, and continues not; like a land flood, which violently for the present over-flowes the banckes, but it will away againe, it is not alwayes thus: but the godly sorrow is like a spring that still keepes his running, it is not dryed up, but runnes still, it is not so violent as the other, but it is more sure: you shall have it still running both Winter and Summer, wet and dry, in hot and cold, earely and late; so this godly sorrow is the same in a regenerate man still, take him when you will, he is still sorrowing for sinne, this godly sorrow it stands like the center of the earth, which removes not, but still remaines.

3. Thirdly, you shall know it by the successe, and event of it, it will turne the heart unto Christ, it will make the heart stand more firme in grace, it will turne the whole frame of the soule unto God

like

like the Loadstone, that will not rest till it hath toucht the Iron; or as the needle touched, will not stand till it touch the North-pole: So it is with this godly sorrow, when a man hath received but a touch of the spirit, he will never rest till he hath toucht Christ: till he be at peace with him, nothing will satisfie him till Christ come into the Soule, till Christ be his: nothing will make him to remove that confidence, and trust, that hee hath in Christ, all things shall goe for Christ. But the worldly sorrow hath another successe: namely, to flye faster away from God; as I have showed in *Iudas* and *Caine*. And thus much for this question.

The sixt question is this, seeing the object of godly sorrow is sinne; whether there be any degrees of this godly sorrow. *6. Quest.*

To this I answer, that howsoever sinne is the chiefest cause of godly sorrow, yet notwithstanding it admits of degrees, there are divers degrees according unto the apprehension of the thing conceived: some sorrow more, and some lesse according to the proportion of grace received, every one in one degree or other, but the cause in every one, is properly sinne, but these degrees of sorrow proceed from a three-fold cause. First, because God will give more grace unto one, then unto another; where he doth intend to make a great building of grace, there hee will lay a deepe foundation of godly sorrow: and on the contrary, where he doth intend to bestow lesse grace, there a *Answ.*

lesser

lesser foundation will serve: as in a temporall building; no wise man will lay a great foundation to a little house, but will proportion it according to his building. Secondly, because he seemes to love some above others, hee expresses himselfe more unto some then unto others: now where God will expresse a large measure of love, there hee will worke a great measure of godly sorrow; as a father loves that childe best that hee beats most. Thirdly, because some have a greater measure of knowledge then others, some have received a greater measure of illumination then others: now there is nothing more forceable to make a man humble, then to be spiritually inlightned; so long as a man or woman doth not come unto the true knowledge of sinne, and the excellencies that are in Christ and grace, he will never be humbled.

7. *Quest.* The seventh question, is this, what is the least measure of humiliation.

Answ. To this I answer, the least measure of humiliation necessary, is that which makes a man beleeve in Christ: *viz.* makes him to flye unto him, and to prize Christ above all things: as the Prodigall, he did not at the first goe unto his father, but hee considered of it, and when hee sees no way to escape, then he saith, I will goe unto my father; so a Christian that hath the least measure of humiliation and godly sorrow, it will make him to flye unto Christ; the least measure will give him such a sight of sinne, and such a glimpse of glory, that hee will prize it above all things, it will shew him that

that there is no way to escape hell, but by going unto Christ; that nothing will satisfie for sin, but the blood of Christ, nothing so excellent as grace and holinesse is: it will tell him, that he that will bee Christs Disciple, must doe these two things. First, he must deny himselfe, he must renounce all trust and confidence in any thing for salvation without Christ: and hee must deny all abilitie to worke that which is good without the Spirit. Secondly, he must take up the crosse, that is, he must suffer what God will have him, either in his name, or body, or goods: this is the last measure requisite, without which thou wilt not receive Christ; and thus much for this last question.

Vse.

Is it so, that humiliation is so necessary, to the right receiving of Christ and the Gospell, this should teach us to consider our condition and estate, whether we have this condition in us or no: let every man by this try his condition, whether he hath received Christ or no; and this must not be outwardly but inwardly, not a sorrow in shew, but in substance; and thinke not that a little sobbing and sighing will serve the turne, a little ringing of the hands, a few teares, and a little hanging downe of the head; but it must *be a deepe humiliation*, such a humiliation that proceeds from the spirit: in *Romanes* 8. 15. *you have not received the spirit againe to feare, but the spirit of Adoption:* you once had a slavish feare, a feare contrary unto this true feare, which was the spirit of bondage; but you shall not have it againe: but that humiliation

Rom. 8. 15.

ſhall proceed from another ground; namely, from the ſpirit of Adoption, whereby you ſhall feare him, not as a Iudge, but as a Father: therefore let every man enter into his owne heart: and ſee whether this condition bee in him, or no, and thinke not to come unto Chriſt, or to bee ingrafted into Chriſt without it: for as I ſaid, howſoever it is not ſimply neceſſary, on Gods part; yet it is neceſſary on our parts, becauſe wee will not receive Chriſt, and the Goſpell, till we be thorowly humbled. And that you may ſee the neceſſity of this duty of humiliation: I will ſhew you in five particulars, that a man cannot receive the Goſpell except he be humbled.

1. Firſt, a man or woman muſt be humble, or elſe he will not receive Ieſus Chriſt. To receive Ieſus Chriſt, is the firſt act of the Goſpell: and therefore we preach the Goſpell generally unto all, that whoſoever will, may have Chriſt: but you muſt firſt receive him, and this you will not doe till you be humbled; till yee thinke you ſtand in need of Chriſt, till then, you will thinke the worke too great, and wages too ſmall; as for example, *A woman muſt firſt receive her husband, and bee united unto him, before ſhee can bee made partaker, either of his riches, or honour: ſo before a Chriſtian can bee made partaker of the benefits of Chriſt, he muſt deny himſelfe, and cleave wholly unto Chriſt: and receive him ſo, as to be ruled by him, and to ſuffer for him.*

Object. But ſome men will ſay, this is too much, what muſt

must I so receive Christ, that I must forsake all things for him?

To this I answer, it is no marvaile though thou thinke so, because thou art not as yet humbled, but if thou wert humbled, thou wouldest never sticke at any thing; when a man is humbled, hee is then in the condition, that hee should bee, both to deny himselfe take up the crosse, and to follow Christ: when a man is humbled, then he cares not to bee trampled under foote for Christ: to suffer disgrace, reproach and shame for Christ, but till then, a man will not; somethings a man will doe, but not this: therefore it is necessary to the receiving of the Gospell, that a man be humble. *Answ.*

Secondly, to receive the Gospell is to entertaine Christ into the soule; hee that entertaines Christ so, must retaine him, and continue with him; he must not take Christ for a day, or a yeere, but he must take Christ, as a woman doth her husband, for terme of life: nay, after life, and that in such a manner with such a holy demeanor of himselfe, that he may not give the least occasion of evill that may be to Christ. You must take heed of grieving the spirit, and you must resist the workes of the devill; if you contract with Christ, you must takeheed of despising him, take heed of giving the Spirit a *non-plus*. And you must continue in all estates, and keepe as the Apostle saith, your profession without wavering? I say, howsoever a man may practise, and promise, and doe much for Christ, yet except hee bee humbled, hee will not 2.

hold out: and therefore we see in many, that there are bubbles of grace; as if they would retaine Christ, and continue with him, they doe something, but they doe not persevere to the end, like those in *Hebr. 6. 5.* that have tasted, that is, professed, but fall away: and this was the fault of the three grounds, they received the Gospell, but they continued not; Christ entred not into them deepe enough. Now the difference of the foure grounds, was humiliation; every ground was plowed, but none plowed to purpose, but the fourth ground: when there is but an outward show of holinesse in a man, it will not keepe his colour alwayes, it may glister and carry a shew of the right stampe, but when it comes to tryall it is but counterfeit, but when the sanctifying Spirit comes, and toucheth the heart of a Christian, and hee is thorowly humbled, hee will never loose his beauty; hee is Gold, try him how you will.

3. Thirdly, to receive the Gospell, is to take Christ, and to part with all things for Christ, making him his chiefest joy, prizing him so, that hee will loose any thing for him, like that wise Marchant in the Gospell; which when he had found the Iewell, went and sold all that hee had, and bought it: there must be a prizing of Christ above a mans selfe, hee must part with all things in the world, with husband and wife, with father and mother, with brother and sister, with friends, with honour, and riches, pleasure, and all things else,

and

and account Christ more then all things: now this a man will not doe, till he be humbled.

But you will say, What must I forsake father and mother, and wife for Christ, or else I cannot have him? this is a hard thing, the worke is too great, there is not sure such need of Christ or grace, or at the least, Christ will not impose such a burthen upon mee. *Object.*

I answer, yea; you must forsake all these things: if you will not, you shall never have him; this was the fault of the second ground, there was both a receiving, and a rejoycing in Christ, and this was a good propertie; but yet there was not joy enough; because there was not humiliation enough, the plow had not gone deepe enough, and therefore it was that they continued not, some things he would doe, but not all things for Christ, but when the heart is humbled, that is, when the plow hath gone deepe enough in humbling a man; then hee will and not till then, make Christ his chiefest joy. *Answ.*

Fourthly, to receive the Gospell, is to trust in Christ wholly, to depend upon him both for grace and salvation, and every thing else that is good: he will labour to know the length, and the height, the depth, and the breadth of the riches of Christ, he will looke still unto the preciousnesse of Christ, because he will not have his minde exercised about vaine and foolish things, and this no man will doe, till he be humbled; no man will see his need till he be humbled, hee feares nothing; he 4.

thinks he ſtands in need of nothing, but when a man is brought to ſee hell, hee will cry for Chriſt and grace, then hee will prize things according to their worth; then he will ſee ſuch excellencies in Chriſt, that he never ſaw in any thing elſe; ſuch an infiniteneſſe of puritie and holineſſe, ſuch aboundance of ſanctification and redemption, ſuch joy, ſuch glory, and ſuch pleaſure, ſuch love, ſuch content, as is not in any thing elſe; now he will deny the world, profit, or pleaſure, or any thing elſe, and ſeeke, depend, and truſt wholly in Chriſt.

5. Fifthly, to receive the Goſpell, is, to doe and ſuffer what is commanded him; as *Paul* in this place, *Lord, what wilt thou have mee to doe?* as if he ſhould ſay; I am ready both to doe and ſuffer whatſoever thou wilt have mee, and *Paul* was as good as his word, as appeared by thoſe reproches and ſufferings that hee bare for Chriſt, alwayes making ready to lay downe his life for Chriſt, now ſuch a diſpoſition no man will have, ſuch a thing no man will doe till he be firſt humbled. Yet as I ſaid, a man may doe ſome things as the dead hand of the Dyall, it may perhaps point right at one ſtroke without the help of the maſter-wheeles, but to goe round and miſſe none it cannot; ſo a carnall man may hit upon ſome good dutie, that God commands and refraine ſome ſinne, that God forbids, but to goe thorow he cannot, to take up reproach and diſgrace, to loſe his credit, to forſake his friends, to loſe honour, and riches, and pleaſure, this he will not doe, till he be humbled; therefore

therefore labour to see the necessitie of this dutie of humiliation, or else you will not doe all things for Christ, and labour to get the degrees of it, and withall get the degrees of grace, and that will increase spirituall sorrow, and degrees of sorrow, makes degrees of joy: a man or woman that never sorrowes, or never had the degrees of sorrow, never truly rejoyced in Christ, for as the spirit workes grace, and grace workes true humiliation, so true humiliation works joy; therefore you see it is necessary: againe there will be no suffering for Christ, till there bee rejoycing in Christ; a man will not either doe any thing, or suffer any thing for that thing, that he cannot delight in, therefore labour to be humbled.

Now to helpe you in this worke, I will lay downe some meanes, by which you may come unto this humiliation of spirit. 1. *Meanes.*

The first meanes to get this humiliation, is to get the Iudgement rectified, because men cannot see sinne, nor know it till then; and men will not be humble, so long as they remaine ignorant, but when the judgement is rectified, then hee knowes sinne to be the greatest evill; Againe, a man will not sorrow, till he have a fit object for sorrow, as a blind man cannot see any object, so a naturall man is a blind man, and hee must have new eye sight, before hee can see sinne to sorrow for it, as sinne; and this is the rectifying of the judgement; but when the judgement is rectified, then it will sorrow for sinne, and that in these respects.

First,

1. First, because sinne is of its owne nature evill, because it is contrary unto the nature of good; and of its owne nature, is an enemy unto God. The Philosopher saith, if God bee the chiefest good, then sinne is the chiefest evill; from whence wee may thus argue, that which is most contrary to God, is the greatest evill, but sinne is most contrary unto God; therefore it is the greatest evill: and the reason is because sinne is that which makes the creature most odious unto God. No creature, or thing, so contrary unto the nature of men, as sinne is unto God, nothing makes God to loath the creature but sinne, all the imperfections, and blemishes, and diseases, and infirmities of the creature, makes not God to loath it, if there be not a mixture of sinne with it, because they are not contrary unto God: they fight not against God, but sinne fights against the purity and holinesse of God; and therefore Gods hatred of the creature, is onely a hatred for sinne.

2. Secondly, to us it is the greatest evill: the argument stands thus, that which deprives us of the greatest good, is the greatest evill: but this sinne doth, *Ergo.* for it doth deprive us of all things that are good, but especially of two things, wherein standeth our chiefest good. As first it deprives us of the best outward good, which is God: as the Prophet saith, *Your sinnes separate betweene you, and your God: and they keepe good things from you*; of all other good, especially they hinder the comming of grace into your hearts. Now what greater

Isai. 59. 2.

ter evill can there be, then this, to keepe both God and his Grace from us. Secondly, it deprives us of the chiefest good within us; as for example: First, it deformes the beautie and strength of the inward man: Secondly, it weakens that grace that is within, that is, it makes us unable to resist evill; this is the nature of sinne.

Thirdly, if you cannot see it in these, then come unto the effects that it workes, and it will appeare to be the greatest evill. First, it turnes all the faculties and parts of the soule & body to evill, and is the breeder of all distemperature, as feare and horrour in the soule. Secondly, it brings all the evill that doth befall a man in this life, they all come by sinne; all shame, reproach, povertie, disgrace, punishment, comes by sinne; now if you will but consider sinne in these, you will see it to be evill; but especially, you shall see the evill of sinne in a distressed conscience: what feare, what amazement, what astonishment, and despaire, what sorrow, what anguish of heart is there? as upon *Iudas*; no restitution will serve, no comfort will worke, no perswasion will prevaile: thus if you looke upon sinne it will appeare the greatest evill. 3.

Fourthly, sinne is the greatest evill, if you consider the medicine that must come to heale it, Christ must lay downe his glory for a time, hee must abase himselfe, hee must come from heaven to earth, he must take our nature upon him, and humble himselfe unto a cursed death, before sinne can be healed, now put them altogether: sinne is 4.

evill by nature: Againe it is evill, becauſe it deprives us of the greateſt good, both within us, and without us, it is the cauſe of all diſeaſes, ſhame, and reproach; ſuch an evill that nothing will heale, but the blood of Chriſt: looke upon ſinne thus cloathed, and it will appeare the greateſt evill: Make conſcience therefore of little ſinnes, for they bring great evils; though the ſands of the Seas be but little, yet a many heaped together, make a great burthen; ſo ſinne though but in an idle word, thought, or behaviour, ſeeme to be but a little ſinne, yet lay many of them together, and they will breake the ſoule, and make it barren, and unfit to good; if a man owe but little debts, yet if they be many, if he looke and caſt them up in the totall, hee will finde himſelfe preſently to bee but a bankerupt; ſo it is with ſinne, what though the ſinne be but a little ſinne, yet give this a little vent, put it to action, and this ſinne will proove a great ſinne; give once conſent, and in time it will be a raigning ſinne: and when it is thus, then it turnes the ſoule into evill, ſets it on a rage, impriſons it, makes it to obey, and to be a ſlave to Sathan, now what greater evill can there bee then ſinne: thus much for the firſt meanes to get the Iudgement rectified, which will ſee ſinne, ſo as to humble it.

2. *Meanes.* The ſecond meanes to be humbled is this, you muſt labour to make your hearts fit to be humble, and that you may doe this, you muſt doe theſe things.

Firſt,

First, you must *labour to get some sense of holinesse,* that is, you must get the heart in a frame of grace, for except a man get the spirit, he will not be humbled, but when there is holinesse bred in the heart, then he will see sinne to be humble, hee will see sinne out of his place. Take any heavy thing, especially water, and in its place, it is not heavy, but let it be remooved out of its place and it will be a heavy burthen; even so will sinne bee unto you, when you have once gotten the spirit, you will then see sinne out of his place, and to be a heavy burthen, that you will not willingly beare it, but you will stoope under it, and therefore the more holinesse that any man gets, the more will be his sight of sinne; and where there is most sight of sinne, there will be most griefe for sinne, and this griefe is alwayes accompanied with this humiliation that I speake of; and where there is the greatest humiliation for sinne, there is the greatest doore of mercy opened; where there is most sence of sinne, there the heart is best fitted for grace, and in this case, the more tender of conscience, the better Christian.

Secondly, if you would be fit to bee humble, consider another thing, *which is the punishment of sinne,* if you *continue in sinne,* you shall be damned, deprived of glory: you were once good, consider now, wherein your happinesse consists, consider that you have an immortall soule, and that you must be called to an account; the serious considerations of these things, will make you to bee 2.

humble: *Nebuchadnezzar* when he is brought to be like a beast, then he confesseth that the Lord is God, and humbles himselfe, even so should wee. Againe, doe but consider that all things are in the hands of God, and that every one of you in particular are; and that he is able presently to dispose of you, as he will. Againe, consider that God is alwayes every where, that hee sees all things, and that he will judge all men, and that a day of judgement, a day of departure to judgement is appointed unto all: consider also the severity of the Iudge, the sentence that hee will pronounce the punishment that he will inflict, the eternity of the time; I say, if men would but consider these things wishly, they would not goe on in sinne, as they doe: but the want of consideration of these things keepes men from Christ. For if the adulterer would but consider what the Scripture saith: that no adulterer shall be saved, or if the covetous man, or drunkard, &c. that wholly devotes themselves unto evill would but consider that in 1 *Cor.* 6.9. that none of these should *inherit the Kingdome of God,* they would not goe on in sinne as they doe. Againe, if they did but consider that all sinne ends in paine, that every act sinne wounds the soule, it would surely make them humble, this is that which the Lord complaines of in *Deut.* 32. *to 29. verse: O that my people were wise,* that they would but consider with themselves, *viz.* their sinnes, their afflictions, my love in their deliverances; that is, O that they would but looke backe unto

1 Cor. 6.9.

Deut. 32. to 29. verse.

unto the former account and see what they have done; for my love, it would cause them to be humble: Dolour is the reluctancy of the will, now the Will will not strive till there bee a change wrought, neither will a man be humbled truly, till there be a thorow change in the soule; therefore labour after holinesse, and get both a sence of holinesse, and a sence of sinne, and this will humble you.

The third meanes to get humiliation is application, you must apply both what you have received, and what you have paid together, and then cast up the account: first consider what you have received from God, and what you doe presently enjoy; and then consider what have I paid, what have I done, how have I demeaned my selfe, what obedience have I yeilded, what thankes have I returned? Againe consider the excellency that is in grace, and then consider sinne, that it is evill by nature, that it is evill to me, that it brings forth evill effects, except you thus wisely apply it, it will not humble you, you will not feele sinne, or esteeme it as a burthen, because you will not see it out of its place. It will be as a heavy burthen at the foote, which though never so heavy, yet it is not felt, it will not hurt a man so long, as it lyeth there; even so sinne will not be a burthen unto the soule, till it be applyed unto the soule by the spirit, but when it is applyed, then it will bee like a burthen upon the backe, which a man will quickely be weary of; sinne will then clogge a regenerate

3. Meanes,

soule, and humble him, and this wisedome wee may learne of the divell himselfe, when hee will bring a man unto despaire, hee will still hold out before a man his sinnes, and that with aggravation of them, that so he may come unto the sight of them: and then he will hold out the Iustice, and purity of God, that he will not let sinne goe unpunished, that he shall not be saved, that so a Christian may be out of measure dejected: and thus a Christian should doe if hee will bee humbled, let him still set sinne before him, and that not only in the generall, but also to apply it in particular unto the conscience; and especially, in cases of relapse, for as figures added to Ciphers doe make the totall the more, so relapse in sinne is a great sinne, and a particular notice of them, will cause great humiliation.

Againe, let man set before him sinnes against knowledge, or great sins; and this will be a meanes to humble you, for what is the sinne against the holy Ghost, but sinning against knowledge upon an obstinate will in despight of God and the Spirit: and that the sinne of knowledge is a great sinne appeares in *Acts* 17. 30. *At the time of their ignorance God wincked*; that is, so long as you wanted the meanes of knowledge, both of knowing mee and my Spirit, I little regarded it, I wincked at it, that is, I esteemed it not so great, but past it over; but now the cause is altered, since I came in my owne person, and preacht unto you: now I will not wincke at your sinne as before, I will not

Acts 17. 30.

passe

passe it over as I did before; but I will behold you in another manner. After the knowledge of sinne to fall into it, and then not to bee humbled, is to slight a sinne, and to slight a sinne after the committing of it, is more dangerous then the sinne it selfe, wounds the soule more, provokes Gods wrath against a man the more; as a servant after a fault committed, when his Master tels him of it, if he shall then slight it, as not regarding it, the slighting of it, incenses his Master more against him, then the fault it selfe; therefore if you would be humbled, apply sinne unto the soule, and come from the generall, unto particular sinnes, especially fasten your hearts upon great sinnes: that rule in Logicke holds true, that generalls worke not, but particulars are prevalent: As I said before, when sinne lyeth like a burthen at the foote, it hurts not, but when it is laid upon the shoulders, then it hurteth: saving knowledge breakes the heart, and humbles the soule: on the contrary ignorance hardens more and more: this wee see in *Ioh.* 4. in the woman of *Canaan*, the reason wherefore she received not Christ, was, because she wanted knowledge, to know her owne estate; generall conference, and exhortations to receive Christ will not serve till Christ comes in particular unto her, and tels her in plaine words, that she is an harlot; untill then, shee little regarded him, then shee can bestirre her selfe, then shee can confesse, and bee humbled: and thus hee dealt with *Paul* in this place, *Paul why persecutest thou mee*, and thus hee dealt

Iohn 4.

Acts 9.4.

Gen.3.11. dealt with *Adam, what hast thou done, hast thou eaten, &c?* thus he dealt with *Peter, Iohn* 21. 15.
Iohn 21.15. *&c. Lovest thou mee, feed, feed, feed, &c:* the remembrance of particular sinnes wrought a generall change in them, and mightily humbled them: therefore, if you would be humbled, apply particular failings, and exclude none, and God will not exclude thee: you know that which will take a great staine out of a garment, will surely take out a lesser: even so feare not, but if God hath given thee a heart to see some great sinne, and the assurance of the pardon of that sinne, hee will forgive thee all sinnes: thus much for the third meanes.

4. *Meanes.* The fourth meanes, to get humiliation, is this, we must labour to bring things unto a propinquity, that is, let vs looke upon sinne past, as present, and so neere at hand: for this is our folly, wee looke upon sinne, great way off, and that is the reason, that sinne is so little regarded of us, because we cannot, as we might, see how odious it is: the Philosopher saith, that things a great way off, are as if they were not, they doe not hurt us, and this is the cause why men are not humbled: experience proves this, you know death is the terriblest thing in the world, but yet because we looke upon it a farre off: therefore it is, that it doth not affright us now: to helpe you to bring things to a propinquity, that you may be humbled, you must observe these two rules.

1. First, I say, you must looke upon things that are

are past as present: consider that the sinne that is past is as great a sinne as ever it was, though it seeme afarre off, that is, committed long agoe: it is mans weakenesse to thinke otherwise of sinne; a malefactor that hath committed a foule fact a long while agoe, if his pardon be not sued out, hee may be condemned for that fact, though there hath beene a long time betweene the fact and the execution: so, what if thou hast not committed a sinne a great while, yet if thou sue not out thy pardon, God will iudge thee for that sinne, as presently committed: looke then upon sinne as present, and it will humble thee; this *Iob* did, *I possessed the sinnes of my youth*; that is, though they were a long time agoe committed, yet he lookt upon them as present; and this wrought humiliation in him: and thus it was with *Dauid Psal.* 51. *My sinnes are euer before me*: that is, they are all seene of me as fresh, though neuer so old, as if I had now presently committed them. Psal. 51.

Secondly, you must looke upon things to come as present, bring things within the compasse of a spirituall understanding, or else you will not bee humbled; look vpon the wrath of God as present, looke upon death as present, looke upon the britlenesse of thy nature, that thou art in the hand of the potter: consider how soone the buble may be blowne out, looke upon salvation and damnation with an equall eye, consider your selues now as if you were to appeare and make up your accounts before God. Consider what you would doe if you 2.

ſhould now goe into eternity, conſider the preſence of God amongſt you, which one day you ſhall ſee in another manner: Doe as Saylors doe, when they ſee a ſtorme a farre off, they prepare and eſteeme of it as preſent: Thus ſhould euery Chriſtian doe, looke upon euery thing as preſent; for what is the reaſon that ſin is not auoided of many, that they ſin and remaine as ſtones without ſence, but becauſe they doe not apprehend ſinne and the puniſhment thereof as preſent; they looke not vpon the wrath of God as preſent, nor on death and hell as preſent: *Belſhazzar*, ſo long as he looked vpon ſinne a far off, it neuer mooued him, but when he ſaw the preſent hand writing, that humbled him: Things apprehended as preſent make a deepe impreſſion in the heart, either of ioy if good, or of feare if euill, and therefore if men would but looke vpon ſinne, and the wrath of God, and death, and eternall life, as preſent, they would be humbled.

5. *Meanes.* The fifth meanes to get humiliation is this, you muſt labour to remooue theſe excuſes, by which men labour to keepe off this blow of the Goſpell, they are loth to be hit, and therfore they labour to ſhelter and hide themſelues, becauſe they would not ſee themſelues in ſuch a caſe as they are in, leſt they ſhould be humbled, which, on the contrary, if they would but let the Goſpel haue his full force at their conſciences, it wold worke this effect to humble them: But, I ſay, it is a hard matter to perſwade men to ſee ſinnes as preſent, and a hard matter to perſwade men to bee humble, and con-

ſequently

sequently, a difficult thing it is, to make them to beare this blow of the Gospell, and to perswade them, that humiliation is a necessary condition to salvation, and the right receiving of Christ: therefore you must labour to remoove the excuses that men make for themselves, before they will bee humbled; which excuses, or rather deceits, are these following.

1. The first pretence is this, We do good aswell as the best, we ballance our sinnes, we heare, we receive, we give almes, we pray; in a word, wee doe all things that Christians ought to doe: therefore we are truly humbled, what need wee more to humble our selves. *1. Deceit. Object.*

To this I answer, Well, what if you doe pray, what if you doe give almes, and heare the word, and receive the Sacrament: though these actions simply in themselves are good, yet they may bee nothing worth unto thee, unlesse thy heart bee right: yea unlesse thine heart be right, these actions, as they are thine, and proceed from thee, will be found sinnes before God, and so in stead of a blessing may bring a curse upon thee: *viz.* because thou useſt holy things in an unholy maner to a wrong end. For if thy heart be bad, that is, estranged from God, through infidelitie and unbeleefe, whatsoever thy heart meets withall, it makes it unrighteous, and so puts the tincture of poyson upon it, because it is not Gods end, that thou aymest at, in the doing of these, but thy owne end: Now it is not only the action, but the end of the *Answ.*

action that makes it acceptable and dischargeth a Christian in the performance of it. Wee know Silver will not goe currant, though it bee never so good, except the Kings stampe be upon it: now the end of the action puts the stampe on the action, and makes it goe currant with God for a holy action: therefore you that brag of your actions looke unto the end of your actions; for unlesse the end bee good, the actions are but as counterfeit coyne, that every man will refuse, that knowes it: and you your selves will be esteemed of God, but as cooseners are of men, worthy to be put to death: though the same actions in another are acceptable to God, because the sinne is taken away that poisons them. So that as a poisonsome stocke turnes the sweet drops of dew that falles upon it unto poyson, which yet causeth other trees to bee fruitfull; such are unregenerate men, continuing in their old sinne without repentance. Those things that are good in themselves being performed by them, are turned into poyson unto them, though being performed by a holy man, they are as a sweet odor that makes him more acceptable unto God: besides, if you doe but examine, you shall find that it is not so much you that doe them but some noble quality in you: it is either some naturall parts of learning or policy, or else some naturall disposition to be kind and loving and meeke, &c. nature without sanctifying, or renewing grace will bring forth such fruit: many things you know. for a time will hold sent, that rather hurt then doe good:

good: so these actions that are performed without the spirit, though they may carry a sent, and smell well, yet they hurt the soule, because they make you to rest onely in the outward action: but if you would doe good, and have your actions acceptable unto God, then labour to get regenerate hearts, because otherwise you will not please God. *Iehu*, performed a good action, but yet he is branded for it; if the end be not good, the action is not good to you: and therefore let no man rest in the outward action, but remember what the Lord accounts of the actions of wicked men. *He that killeth an Oxe is as if hee slue a man, he that sacrificeth a lambe, as if he cut off a dogges head, he that offereth an oblation, as if he offered swines blood, he that burneth Incence, as if he blessed an Idoll, &c.* There was nothing so contrary and odious unto God in his worship under the law, as these were by which he sets forth the actions of wicked men; therefore let not this excuse hinder you from being humble, because you doe good. Isaiah 66. 3.

Secondly, the second deceit or pretence is this, they say they have as good meanings as the best whatsoeuer they may speake; and they have as good harts as the best, whatsoeuer they doe: and therefore they are humble enough, that is, they neede no more humiliation. 2. *Deceit. Object.*

To this I answer briefely, you lye; for if your actions be naught, your heart is worse, and if your speeches bee rotten, your meaning is farre worse then either thy action or thy speech: if your *Answ.*

ſpeeches bee rotten and ſmell of hell, and yet ſay that you meane better, or that your meaning is better then you outwardly expreſſe, it is falſe: for we ſay, that if wee ſee ſparkes of fire come out of the chimney, we conclude that the fire within is farre greater; ſo if thy ſpeeches and actions be bad, thy meaning is worſe, there is a greater fire within: actions are but the fruits of the heart, or branches that proceed from it. Now in a naturall plant wee ſay, that if the fruit bee bitter, the root is much more bitter, becauſe the cauſe is alwaies greater then the effect: euen ſo, if thou haſt naughty ſpeeches and actions, if there be bitterneſſe in them, thy meaning hath much more bitterneſſe in it, becauſe it is the root from which theſe ſpring; therefore let not your good meaning keepe you from being humble.

3. Deceit. Object. Thirdly, the third pretence is this, they ſay, it is their nature to bee thus and thus; they haue a naturall inclination vnto ſome particular ſinne, and therefore they thinke that God will bee merciſull unto them in that thing, and they neede not to be humbled.

Anſw. To this I anſwer, that this pretence of yours aggravates your ſinne the more, for the more inclination that there is in your nature unto any particular ſinne, the greater is the ſinne; for inclination with conſent, is more odious unto God then a violent luſt not conſented unto, which may ſometimes breake out in a regenerate man without full conſent: the more inclination, the more cauſe of humi-

humiliation; this did *David*, hee adds unto his sins his inclination to sinne, to aggrauate them the more, and to humble him the more, as if the inclination gaue a greater strok upon his conscience, then the action it selfe, as in *Psal.* 51. *I was borne in iniquity, and in sinne did my mother conceiue me*, that is, that which makes my sin the more heynous and offensiue unto God, is this, because it proceeds from a naturall inclination of my corrupt nature, it was borne with him, and it grew up with him, and this was that that troubled him, and thus it is with every regenerate man. Psal. 51. 5.

Secondly, to this I answer, that when a man hath any inclination unto any sinne, there is not such an inclination, but it is or may bee restrayned by the minde; but if the mind giue consent, then like woade it adds unto the colour, and makes the sin the more inexcusable, because there is no reluctancie in the will against it, but yeelds it strength unto the inclination: therefore if you doe thus, you add transgression unto the sinne; take heede of plucking away your strength, in resisting your naturall inclinations; for know, that it is one thing to be beset with sinne, and another thing to consent unto it: therefore let your inclination of nature be, as it is, a cause to humble you, and not to keepe you from humiliation. *Answ.*

The fourth deceit or pretence is from their conditions, which keepe them from beeing humble, especially in the younger sort, who thinke themselues in such condition that they haue a kinde of privi- *4. Deceit. Object.*

priviledge and neede not to bee humble, therefore
Eccles.11.9. the wise man *Eccl.* 11. well knowing the folly of youth, and what a vaine thing it will bee to reclaime them from their sinnes, saith; *Reioyce, O young man in thy youth,* as if hee should say; for you young men it will bee a vaine thing for mee to speake unto you, you will not forgoe your pleasures and your lusts and bee humbled; therefore for your parts reioyce, that is, take your fill, goe on in that course that you will not bee reclaymed from, *But yet remember that for all these things you must come to iudgement:* that is, you shall bee called to an account for all your vaine and sinfull pleasures and humbled for them, if not humble.

Answ. To this I answer, for any man to thinke that hee may have excuse for sinnes because hee is in such or such a condition except they bee sinnes of infirmity, hee is a foole, hee never knew for what end hee came into the world; (for example) Is thy condition greater then others? art thou richer or more honourable, or wise, or more beautifull or strong then others are? thou hast the greater cause to serve God, and bee humble, and that for these reasons.

1. *Reason.* First, because you haue more accounts to make up then others have; and againe, you haue more wages then others have, and therefore you are more inexcusable, if you be negligent and careless: where much is given, there much shall be required: you are bound with greater bonds, and therefore your

your forfeits are much greater if you breake with God: if a Master giue great wages vnto his servant, it will bee but a vaine excuse, a false reasoning, if hee should thence conclude, that therefore he may be more carelesse then others; nay rather he should conclude the contrary, that because my Master doth thus and thus for me, therefore I ought to be more careful and diligent then others: and if it be thus before men, how can you imagine that this will excuse you before God.

Secondly, you had more neede to bee humble, because your knowledge is, or should be the more: and therfore in *Ier.* 5. 5. saith God, *I will goe into the house of the great men, for they know my name*; that is, they have more time to get knowledge then others haue that are in meaner conditions; they haue not such meanes, such time, such opportunitie to get knowledge as you haue; they have many outward hinderances which you have not; but these have broken the yoke, wherefore a Lyon shall slay them, and that is, because they be ignorant I will not excuse them, I will take a strict account of them, because they ought to know me better then others that have not the like meanes; that are not freed from the distracting cares of the world as they were: therefore let all in high places labour to excell in grace, and abound above others in spirituall knowledge, and take an example from the Nobles of *Berea*; as they were more honorable then others in regard of place, so they were above others in regard of grace; they searcht

2. *Reason.*

Ier. 5. 5.

the Scripture, they abounded in spirituall knowledge.

3. *Reason.* Thidly, consider that as your wages are more, and your talents are more, and your accounts are more, so likewise your iudgements shall bee more, if you be an example either of euill to others, or evill to your selfe: I say the greater you are in place, the greater should be your care, because the greater is your sinne: Inferiors depend upon superiors; consider I pray, if you bee eminent in place, what a good example from you will doe unto others that are under you; and on the contrary, what evill will follow from being carlesse and prophane: they will marke you for an example to euill: therefore you see that the greater conditions that you are in, the more cause you haue to be humble.

6. *Meanes.* The sixt meanes to get humiliation is this, you must be earnest with God to get the spirit; for this makes the law effectuall: *the flesh profiteth nothing, it is the spirit that quickneth*; the law and the letter of the law will not worke grace in you no more then the flesh will, except the spirit goe with it: It is the spirit that alwaies enlighteneth the minde and workes a change in the whole man, and puts new habits on the faculties, and objects fit for those habits: and here now appeares the difference betweene the Law and the Gospell; nothing will make a man truely humble without the spirit. If the Lord should speake unto you this day as he spake heere to *Paul*, yet if the spirit did not shine into your hearts, it would not bee effectuall to humble

Ioh.6.3.

humble you: it is not the word, but the spirit in the word that is able to change you, and make you new creatures, I say, if *Eliah* should preach unto you, or one in the spirit of *Eliah*, hee would never humble you; except the spirit accompany it, it will be but like the shaking of the earth unto the Iayler, *Acts* 16. but it must bee the spirit that changes your hearts: but when the spirit comes and gives but a glimps of that light in the soule, then hee can cry to *Paul*, *Sirs, what shall wee doe to bee saued? Felix* at the preaching of Iudgement can tremble, but it is the spirit that opened *Lydias* hart to beleeue; I say, if you had *Paul*, and *Eliah*, and *Iohn Baptist* that came in the spirit of *Eliah*, yet it were nothing worth if you get not the spirit: therefore be ye earnest with God to get the spirit, and never rest till you finde him in your soule: and remember that there was a time when the Angel stirred the water at the Poole of *Bethesda*, that they that first stepped in were healed of what disease soeuer they had: So there is a time when the Lord turnes, and when the spirit mooues the heart to good: let vs make vse of this opportunity, and strike while the Iron is hott, and grinde while the the windes blow, and watch euery opportunitie because the spirit will come and mooue the heart, as the Angel did the water, that so wee may first steppe in and bee healed: therefore if you would get humiliation, bee earnest for the spirit; and you may haue him for asking,

Luke.11.13. it is Christs promise to give him, if you want him, it is because you doenot aske him; aske therefore that you may have him, and be humbled.

7. *Meanes.* The 7th meanes is this, that as we must get the spirit, so we must adde the word: it is true that the spirit is the only meanes to make us humble, it is the efficient meanes, without which nothing will humble us, it is as true also of the word: because the spirit makes the word, as the instrumentall meanes to humble us, and therefore if you would be humble, you must joyne with the Spirit the Word, and that you may have the word effectually to humble you, you must doe these things.

1. First, you must labour to get the saving knowledge of the word, because it is the meanes to humble you, that is, the Word with the Spirit inlightens the soule: for as a man that is in the darke, cannot see any thing till hee have a candle, so he that is ignorant of the Word, he is in darknesse and cannot see his sinnes in such a manner, as to humble him: or as a man cannot see the motes that are in the house, till the Sunne shine into the house, though they were in the house before; so hee that hath not the saving knowledge of the Word in his heart, cannot see the severall windings and twinings, and corners, & corruptions of his heart, till by the Spirit he come unto the saving knowledge of the Word. *Ahab* saw not the chariots and Horsemen of Israel which *Micha* saw, because he was Ignorant of the Word; and therefore the Lord saith, *Ierem.* 31. 34. *they shall know mee from the*

Ier. 31.34.

the greatest unto the least, they thinke they do know me, but indeede they doe not, but then they shall know me; that is, when I haue giuen them my spirit, and by the spirit they haue attained unto the true knowledge of the word, then they shall know me; they knew me before, and they knew sinne before, but now they shall know sinne by the word in another manner then they did: so *Paul*, *Rom.*7. saith, *I knew sinne by the law*, that is, I knew sinne before, but now I know sinne by the word in another manner then I did; I saw it, but not with that hew as I did, before the law had made mee to see things in another colour then afore: Labour, as to get the spirit so to get the sauing knowledge of the word: The Apostle saith 1 *Cor.* 2.10. that *the spirit searcheth the deepe things of God*; now these things are showne unto us by the word, they are plainely discouered unto the soule in another manner then before: Knowledge workes a deepe impression unto the soule of a Christian, and searcheth into the corruptions of the heart, into the diuers lusts of the flesh, findes them poysonable and hence is humbled, for where there is the greatest knowledge, there is the greatest light, and where there is the greatest light, there is most filth seene; and where there is most corruption seene, there is greatest cause of humiliation; therefore that the word may humble you, labour to abound in knowledge.

Rom. 7.7.

1.Cor. 1.10.

Secondly, as you must know the word, so you must receiue the word as the word of God; if you will haue the word to humble you, you must receiue

2.

ceive it as Gods Word and from God; for if it doe come unto you, and be not received of you as the Word of God, but as the word of man, it will neither enlighten you nor humble you: this is the difference betweene the word that is received, as from God; and the Word, that is received as from men: if you receive it as from God, it will worke effectually in you, it will make you to renounce the world, it will worke feare and humiliation in you; but if it come as the word of man, it will be slighted by you, it will take no solide roote in you, it will wither and bring forth no fruite in you: and therefore the Apostle rejoyces in the Thessalonians 2. *Thessalonians* 2. *vers.* 18. that they received the Word of God from him, not as the word of man, but as it was indeed the Word of God; and therefore it was, that it wrought those gracious effects in them as it did, so that no Church was so commended of *Paul,* no Church so eminent in grace, as this Church of the *Thessalonians* was. And so *Adam* in the garden when hee heard the voyce of God, then he feared; because when the Word comes as from God, then it comes with a force upon the conscience, then it humbles and casts downe a sinner, in *Micha* 5. *vers.* 4. the Spirit saith, *And hee shall stand and feed in the strength of the Lord, and in the Majestie of the name of God,* that is, hee shall speake so as if God spake himselfe, and with such a Majestie, that hee shall convince

2 Thes. 2. 18.

Micah. 5. 4.

vince the conscience, this was spoken of Christ, and Christ did fulfill the prophecie; and therefore the Iewes confesse, that no man spake as this man spake; and in another place, it is said that *Hee spake as one having Authoritie, Matthew 7. vers. 28. 29.* Now no man speakes with authoritie, whether hee bee an Embassadour or Constable or any other officer, but onely when hee speakes in the name of the King, and uses his name, then hee comes with authoritie, his words take effect: so doth the Word, when it comes and is received by us as from God, then it workes upon us. Let us now examine our selves how wee have received the Word, whether it hath come unto us with authoritie or no; if it hath, then wee shall bee humbled by it, but if otherwayes, it will not humble us.

Matth. 28 30.

Thirdly, if you would have the Word effectuall, to humble you, you must apply it, bring it home unto the conscience; otherwise it will not humble you, as the preciousest medecine will not heale till it bee applyed unto the sore, so the Word will not heale the brachs and bruises of the soule, till it be applyed unto the conscience, for howsoever wee account of it, or though it bee in its owne nature, a two edged sword, yet except you strike, it will not hurt, except you apply it, it will not heale the soule, by cutting of sinne and corruption from the heart: therefore this is your worke to apply it, when

3.

when wee haue done our parts in preaching the Word, if you will receiue benefit by the Word in making it your owne, so as it may bee vnto you the power of God vnto your saluation, then apply it, and so doing it will make you humble, and receiue Christ: now that you may attaine unto this, and that the Word by application may be effectuall to humble you, obserue these three Rules which I will lay downe for your helpe herein.

1. *Rule.* The first Rule is this, As you must get knowledge before you will bee humble, so now in the first place, you must not deferre or put it off; when God doth giue you a sight of sinne, it will be your wisedome to apply the medicine presently whilest the wound is greene, the Word will have a greater power of working then, then it will have afterwards: if it in this case be deferred, it will gather corruption, it will put you to more paine and charge; it is good therefore not to deferre humiliation, or put off the working of the Spirit in this case; but if the Spirit giue thee a sight of sinne, presently apply it vnto the Soule, and that so much the rather, because the labour will bee lesse, the paine lesse, and the danger lesse. When a bone is out of ioynt, it is good setting it whilest it is hot, no man will deferre it; in such a case the defering of it will be with much more griefe: so when the heart is put out of loue with sinne, if you then presently apply the Word unto it, it will humble and change you, but if you defer, it will be a hard and difficult thing to bring the heart unto repentance,

tance: to bring it unto a good frame and soft disposition: Againe therefore consider this, and make good use of the opportunity: the Apostle gives the reason why it is so hard to bring the heart unto a fit temper againe, *Heb.* 3. 13. *Take heed*, saith he, *that you be not hardned through the deceitfulnes of sinne:* there is a deceit in every sinne, which if you looke not unto it, will beguile you; if you doe not put out the sparke, it will be a harder thing for you to put out the flame, to stoppe the passage of sinne; but you will be like unto those, *Rom.* 2. 5. that have hearts that cannot repent, hearts past grace; therefore take heed of quenching the spirit, and this we doe when wee put off repentance, and humiliation, when we are by the spirit brought unto a sight of our sinnes.

Heb. 3. 13.

Rom. 2. 5.

The second rule is this, as in the first place, we must not put off the worke of the spirit, so in the second place, we must not make too much haste out of it: you must not thinke that a little humiliation will serve the turne, a little sorrow, a few teares, or a few sighes; but you must continue in it, and it must remaine in you: the contrary unto this, is that sorrow which the Lord reproves in the people of Israel, *Isaiah* 58. 6. *Is this the fast that I have chosen that men should hang downe their heads like a bulrush for a day:* they were affected with sinne, and it wrought some effect in them, but it did not continue, it was but a for a time, it lasted not, and therefore it was that the Lord hated it: you must let sorrow breed in our hearts, you must let it stil con-

2. *Rule.*

Isaiah 58. 6.

tinue with you, or elſe it will not humble you: the nature of the bulruſh is, for a time to hang downe the head, when it is over-preſt with water, but when it is dry, then it lifts up it ſelfe againe; ſo there are many, that for a time will hang downe their heads, and ſeeme to have this true ſorrow, but it is but when ſome judgement is upon them, then they can humble themſelves, and cry and weepe: but when it is removed, that is, when they are freed from the judgement, they are lifted up, their humiliation is gone, now that you may have this humiliation, to continue with you, you muſt doe as the Apoſtle exhorts you, *Iames* 4. 8. *you muſt purge your hearts*: that is, you muſt purge hypocriſie away that deceives you in the matter of humiliation, and if you aske how you ſhall keepe your hearts humble, hee tels you how, *Let*, ſaith he, *your joy be turned into mourning*: that is, keepe a taſte of ſinne, and the diſpleaſure of God in your hearts, and this will humble you; therefore you muſt continue in ſorrow: this was that which was commanded the people of *Iſrael*, *Levit.* 16.29. *You ſhall humble your ſelves, and doe no worke at all*: they muſt ſeparate themſelves from all ſuch workes on that day, which may bee a meanes to keepe them from humiliation: for the object, being holden long on the faculty, it will at laſt humble us; for our nature is like the fire if matter be not upplyed unto it, it will goe out, ſo if we keepe not a ſence of ſinne, humiliation, and ſorrow in our heart, it will dye. Therefore you muſt take

Levit. 16.29.

paines

paines with your hearts, and set sinne still before you, *Davids* sinne was ever before him, and *Paul* was ever humble in remembring his sinnes: therefore let this humiliation and godly sorrow bee in you, not like a land flood, but like a spring: this sorrow must still be running and springing and flowing or else you will not remaine humble: I confesse, it is true that they that have received the spirit, have not the spirit of bondage to feare, that is, to sorrow hopelesse, but yet they have received such a spirit that keepes them still in awe, that keepes them still in this sorrow, that keepes them still in feare; but yet the evill that is in the sorrow and feare is taken away, because of a mixture of spirituall joy, hope, and confidence, that they have wrought in them by the spirit.

The third is this, you must proportion your humiliation according unto your sinnes; if your sinnes have beene great sinnes, then your humiliation must be a deepe humiliation: this wee see in *Manasses*, as his sinne was exceeding great, so his humiliation was exceeding great: it wrought in him a great measure of humiliation, and so *Peters* sinne was great, and his humiliation was great, for as the sinne is greater or lesser, so the humiliation should be greater or lesser, because the greater the sinnes are, the greater shall bee the judgement for them: and therefore when you can passe over your sinnes, as little sinnes, it is a signe that you are not humbled, for if you were, you would then otherwise conceive of sinne: now where there is great *3. Rule.*

ſinnes forgiven, there will be great love, as the woman in the Goſpell, *ſhe loved much*: that is, ſhe had many ſinnes forgiven her, therefore ſhee expreſt much humiliation and love unto Chriſt. Againe, let every man labour to feele their ſinnes the more, that they may love Chriſt the more; for that which the affections are moſt affected with, that the underſtanding apprehends moſt, and then the bent of the will followes, and a man may, if he will, come unto this to ſee ſinne in himſelfe, in ſuch a manner as to humble him, and make him to love God the more. As a man that hath a deſire to ſee the Prince in a multitude, hee will ever faſten his eye unto him: ſo if a man would but faſten his underſtanding and minde upon ſinne, he would at laſt ſee it to humble him, and this did *David* in the ſinne of *Vriah* he brought his ſinne unto this, that it was ever before him, no ſinne humbled him as this did: And thus much for the meanes of getting humiliation.

Vſe. Is it ſo that humiliation is ſo neceſſary a condition on our parts, though as I ſaid before, it is not ſimply neceſſary on Gods part, neither a ſimple grace becauſe there is no promiſe that follows it, but the promiſe is made without exception of perſons, or conditions generally unto all, *Whoſoever will, let him come and take of the water of life freely*, that is, without any antecedent condition (faith excepted): yet as I ſaid, except we be humble, we will not come in and receive Chriſt, and without Chriſt, there is no meanes to bee ſaved, and this we

we will not doe till we be humble, therefore it behoves you to examine your selves, whether you have this condition in you or no: and now, that I may make you willing to examine your selves (for except you be willing you will not) consider these three things to moove you hereunto.

The first motive is this, consider that all that you doe till you bee humble is lost labour; you heare in vaine, you reade in vaine, you receive in vaine, you pray in vaine, you give almes in vaine, till you be truly humbled. *Psal.* 51. 17. *the sacrifices of God are a broken and contrite heart*, all the prayers that a man makes, all the almes that hee gives, all the holy duties that he doth performe, if they doe not proceed from a truely humbled soule, they are unsavory things, and that for these reasons. 1. *Motive.* Psal. 51. 17.

I. Reason. The first reason is this, because a broken heart, is the altar on which we must offer; whatsoever we offer up to God, they are not such as God accepts of, if they be not offered up upon this altar, for the sacrifices of God are a broken heart, a truly humbled soule: for as in the time of the Law, the Priest was to offer up sacrifices for the people in all humilitie, so Christ in the Gospell on the Crosse with a broken and a contrite spirit, offered a sacrifice for all his children, and makes them acceptable unto God, yet except the heart be humble, he will not accept of a sinner. 2. *Reason.*

II. Reason. The second reason is added in *Isaiah 66.* 2. hee will dwell in a broken *and a contrite spirit*, 1. *Reason.* Isaiah 66. 2.

rit, a humble soule is a fit habitation for the spirit, now the spirit dwels in the heart as the sunne in a house, by communicating his grace unto the soule; where he will come into, and where the spirit will dwell, there he doth certainly love, and no sooner doth he dwell in the heart, but he will fill the heart full of holinesse; and on the contrary, he will not come neere a proud heart: therefore if ever you would have the spirit to dwell in you, you must get humble hearts.

3. *Reason.* *III. Reason.* The third reason is, because except a man have a broken heart, he will not be constant with Christ, he will serve him but by halves and fits, and not constantly, now and then, as passion rules him; but when a man is truly humbled, hee will keepe close unto Christ: now a man that is unstable, God doth not esteeme of as a friend, he doth not esteem him as a friend that is unstable, because he knowes not how to depend upon him, hee stands now with him, but whether he will when he shall need, whether he will hold close to him or no he knowes not, and therefore the Apostle saith, that the unstable heart shall receive nothing of God, *Iames* 1.7,8. God will not accept of any thing that he doth, thus you see all is lost labour, till you be humbled, men are unwilling to loose their labour in any thing, but much more in this, if they had hearts to beleeve it.

Iames 1.7.8.

2. *Motive.* The second motive is this, because whatsoever profession a man makes in religion, it is nothing worth, till a man be humble, for what is the reason,

son, that men doe not hold out in their profession but fall away and loose their first love, but because they were not throughly humbled: for pride of heart smothereth that forme of seeming grace at last, that the corruption and hollow heartednesse that was in them is made apparent unto all: now that your profession is nothing worth, without humiliation, till you be humble is cleere by these reasons.

The first reason is this, except you bee truely humbled, you wil wither: you will not hold out in your profession, this was the quality of the first ground, the plow had not gone deepe enough: they were not throughly humbled, there was seed sowne, an open profession of Christ, but it lasted not, the house was builded, but the foundation was not deepe enough, that which should have kept the house from falling, was wanting, and that made it to fall; so it is with men, because they want this humiliation: therefore their profession and they doe not continue, but part willingly, one from another: they will doe somethings, but not all things, and they will forgoe somethings, but not all things: and therefore our Saviour saith, *Luke* 14. *He that will not forsake all for my sake, is not worthy of mee:* he is not worth the saving that prizes not mee above all things whatsoever, and a man will not prize Christ, nor forsake all things for Christ, till he be humbled. 1. *Reason.*

The second reason is this, because till a man be cut off, that is, till he be humbled, hee will not grow 2. *Reason.*

grow ſtrong in Chriſt, but hee will grow upon ſome ledgiments of his owne, hee will reſt upon ſome thing of his owne: but when hee is truely humbled, and ſo cut off and ingrafted into Chriſt, he will grow peremptory in the profeſſion of Chriſt, depend wholly upon Chriſt for grace and ſalvation and every thing elſe; hee will apply ſtrong reſolutions unto himſelfe to doe good; he will not forſake Chriſt and looſe the ſweetneſſe that he hath in Chriſt, for all the profits, pleaſures, and delights in the world: and hence hee will draw ſuch vertue from Chriſt that will make him withſtand all loſſes, and croſſes, reproches, and diſgrace that hee ſhall meete withall, that will ſeeke to disjoynt him from Chriſt; but this vertue none can draw from Chriſt till he be humbled; you will not grow ſtrong til you be humbled: for felt weakneſſe to good, is the way to ſtrengthen grace.

3. *Reaſon.* The third Reaſon is this, till a man be humbled, hee ſowes his ſeed amongſt thornes, hee ſowes amongſt his luſts, that chokes and deſtroyes whatever good duty he doth performe; you know men will not ſow their ſeede among thornes, becauſe as the place is unfruitfull, ſo it is unſeaſonable; men would be accounted unwiſe men in doing ſo: ſo it is with men that are not humbled, they ſow many holy actions amongſt their luſts, and therefore it is that they remaine poore in grace; till a man bee truely humbled, ſinne is not mortified, and everie unmortified luſt is a thorne to every ſeede of grace in the heart, hinders the growth of it, burdeneth

neth the heart and weakneth grace, and therefore the Prophet saith, in *Ier.*4. 3. *that they sowed their seed amongst thornes,* and therefore it was, that it prospered not, it tooke away all the goodnesse of their actions, because they were mingled with their lusts; mingle lusts and grace together, and you will never grow fruitfull in good. Iere.4.3.

The third Motive is this, because except a man be humbled, he cannot have any sound comfort; for howsoever, as I said, it is not a simple grace, yet it is so necessary a condition, that except we be humbled, we will not receive Christ; nor come unto him; now all joy and comfort lyeth in the receiving of Christ, and Christs accepting of you: Consider what comfort *Cain* and *Iudas,* and others had, that did not receive Christ; and againe, consider the comfort that *Peter* and *Paul,* and *Mary Magdalen* had in receiving of Christ, and then consider whether they had not this condition, and were not throughly humbled or no; it is true, the other were humbled, but it was not the humiliation of the spirit, which is a worke of the spirit, but it was a worke of the flesh: now if our comfort stands in receiving of Christ, and if we will not receive Christ, till wee bee humbled, then it stands us upon to examine our selves, whether this condition bee in us or no, or whether we have received Christ with this condition or no, if you have not, you may suspect your selves, that you are neither Christs, nor Christ yours, for this is the first steppe unto Christ, *3.Motive.*

he that is truly humbled is in the right way to ſalvation: now if a man were to goe a journey, and were directed to goe by ſuch a hedge, or ſuch a Wind-mill, it ſtands him upon to marke diligently, whether he hath gone by ſuch a place or not, that ſo he may know whether hee bee in the right way to his journeys end; ſo it ſhould be with you. I haue told you that if you be ſaved, you muſt be humble; that is, if you would goe unto heaven, you muſt goe this way, you muſt turne at humiliation; if you miſſe this crooke, the further you goe on in this way of yours, the further you goe from the right way to ſaluation and happineſſe.

1. *Queſt.* But here a queſtion may ariſe, that is, you may demaund what ſorrow or humiliation this is, that is ſo neceſſarie to the right receiving of Chriſt.

Anſw. To this I anſwer, conſider that there is a turbulent kind of ſorrow, which is not this ſorrow which is required for the receiving of Chriſt: I call that a turbulent ſorrow which ends in deſpaire, that the children of wrath are poſſeſt withall, ſuch as *Iudas*, and *Cain*, and *Achitophel*; but this is not the ſorrow, that I would have to be in you, but there is another kind of ſorrow, which is a ſad and deepe apprehenſion of ſin, when a man ſees ſin in ſuch a hue, with ſuch a wadde, ſo contrary unto God, ſo contrary unto his good, that hereupon he ſo ſorroweth for ſinne, that hee ſeekes unto Chriſt, both as a father to helpe, and a Phyſician to heale: yet

yet we say not, that this alone is proper unto the godly, for many times they have both; sometimes the best of Gods children have horrors of conscience, and are affrighted with hell, so that for the present, they apprehend not Christ, but thinke themselves to bee vessels of wrath: againe many have them not, and yet are truly humbled, and therefore we may say of these, as the father said unto his two sonnes in the Gospell: those that have this first kinde of sorrow, say in their passion, they will doe thus and thus, and yet will not; againe, others that have it not, though for the present, they will not doe thus and thus, that is, though they be not humble as others are, yet they will goe and continue with Christ, and doe what he commands them.

And here another question ariseth, whether this turbulent kinde of sorrow be of absolute necessitie, that is, whether to the right receiving of Christ, it is necessary that Christians have this kind of sorrow. *2. Quest.*

To this I answer; first, that it is not the greatest turbulent sorrow that breakes the heart and mollifies and softens it, but there is another sorrow, which I call a tempered sorrow, and that sorrow hath in it both a sight of hell, and a sight of heaven, a sight of sinne, and a sight of grace in Christ which farre exceedes this sorrow; for as it is with joy, the greatest joy is not expressed by laughter, for that is the greatest joy that is the joy of the inward man, so it is not the *Answ.*

greatest griefe that is expressed by teares, and as it is not the greatest fire that makes the most crackling and noyse, nor that the deepest water that makes the most roaring, so is it not the greatest griefe or sorrow that expresseth it selfe by this turbulent passion of the mind; but the greatest griefe is nothing when a sinner apprehends sinne within, and sees it in its owne colour, then it humbles him.

2. *Answ.* Secondly, to this I answer, that there are degrees of this sorrow, and this ariseth from the nature of men, some men are of a more hardier nature then others; and againe some are of a more softer and tenderer disposition: for example, some mens flesh will heale sooner then others, though the wound bee the same; so some haue more softer and gentle natures, and therefore sooner wrought upon: againe some God intendes to build a greater worke upon, and therefore hee humbles them the more: againe, some hee will season aboue others, and therefore will humble them the more, that so they may bee fit for it.

3. *Answ.* Thirdly, to this I answer, that although all haue not the like measure of sorrow, neither the same apprehension of sin that others have, (& therfore are not so much cast downe in such a manner as others are) yet it is not because they are not humble at all; but because the condition followes it so close, that it hath not power to worke that effect in them, which it doth in others, that

see

ſee the ſame condition a farre off, or not at all; they apprehend Chriſt by faith, and ſo reconciliation through him; and therefore are not ſo deiected as others that ſee him not thus: and therefore bee not diſcouraged, though thou finde that thy humiliation bee not ſo great as others, the things may bee the ſame; and the apprehenſion the ſame, but Chriſt, the condition of thy peace is apprehended neere thee by faith; and this qualifies the tempeſt of the ſoule, but Chriſt is not ſeene of the other as a Sauiour: and this makes the difference; as for example, there are two men ſet upon by robbers, the one ſees no helpe, or no way to eſcape; and hereupon hee is marvelouſly afflicted and aſtoniſhed becauſe hee findes himſelfe vnable to reſiſt or make his partie good with them: but the other man beſet with robbers, ſees another neere hand that will ſtand cloſe to him; and thereupon hee truſts, hopes, and depends upon the man to helpe him, this man ſees the danger aſwell as the other and feares, but his feare is not a diſtracted feare, neither is it ſo great as the other, becauſe it is mixed with joy and confidence, in that he ſees a way to eſcape, yet he feares the ſame that others feare, and is truely humbled, and thankefull unto him that ſaves him from the danger: thus it is with many Chriſtians, they that haue a turbulent kinde of ſorrow, ſee death, and hell, and ſinne, and damnation; but hee ſees Chriſt ſo farre off, that hee cannot depend upon Chriſt as a Saviour, and hence for the

present is marvellously cast downe, but hee that hath the mixed sorrow spoken of, sees the same in the same manner, but withall hee apprehends Christ as a helper, as a Saviour; and hereupon is not so much dejected and cast downe, as the other and yet notwithstanding is as truely humbled and thankfull as the other: therefore labour to get a heart sensible of sinne; that is, labour to know sinne, and the evill of it, and withall labour to see Christ, or else you will bee over-frighted with them: as a man that is in prison for treason, or a great fact, hee knowes before what sentence the Iudge and Iury will passe upon him, but he cares not, if before he have got the Kings pardon: so if you know sinne, and know the punishment of sinne, but know not Christ, you will have no comfort in your knowledge: labour therefore to get the holy Ghost, for it is the worke of the holy Ghost to convince the world of sinne. *Iohn* 16.9. a man is no sooner convicted, but there will be a change wrought in him: for a man is then convict, when hee is overcome every way, and thus the holy Ghost will convince you of sinne: seeke what way you will to keepe off the stroke of the Spirit, yet you shall not be able, and this stroke shall humble you, if you belong unto God, as it did *Paul* in this place.

Iohn 16.9.

But you will say, how shall I know whether I am truely humbled or no? For your better helpe, I will lay downe some signes by which you may examine your selves, and then accordingly you may judge of your estates. The

The first signe whereby you shall know whether you bee thorowly humbled or no, is this, if you love much, it is a signe that you are thorowly humbled: this we see in the woman in the Gospel, and it is Christs commendation of her, that shee loved much, that is, she was sensible of that which Christ had done for her; therefore her love to Christ was exceeding great, no labour too great, nothing too precious for Christ, and this we see in *Paul* also, Christ did much for *Paul*, and *Paul* thought nothing too good for Christ: therefore peremptorily he concludes that he is ready, not onely to suffer, but to dye for Christ; seeing Christ saved my soule from hell, and that by such a price of so much worth, as his owne blood was, how can I then thinke that my life is too much for Christ? therefore examine your selves, examine your humiliation by your love, if you love him not above all things, if you prize him not above all things, you were not as yet truely humbled: and that I may perswade you to love Christ, and grace, and holinesse above all things consider these two motives. *1. Signe.*

The first motive is this, consider the goodnesse of the thing that I perswade you unto: the goodnesse and excellency, that is in the things of the world, makes men to love them: men will not love any thing, except they see some excellency in it, or at least wise esteeme it so, but if it be excellent, then it winnes their love: so it will be with you in this, if you see into the excellency that is in *1. Motive.*

in Christ, and grace, it will winne your love, you will prize him above all things: no man will prize a Iewell till hee know the worth of it, so no man will prize Christ as excellent till hee know him: therefore labour to bring your hearts unto such a frame, that you may see that excellency that is in Christ, which you cannot see in any thing else, and then you will love him above all things.

2. *Motive.* The second motive to perswade you, is this, that this good you see in Christ is yours, if you be his: now that which makes a man to love any thing that he hath property and right in, is this, because it is his owne, and if you aske him wherefore he loves his wife, or his child, or his goods, hee will answer, because they are mine owne: so till a man make Christ his owne, he will not love him above all things, but when hee is once come to this, that Christ is his owne, then he will prize Christ above all things, and love him above all things; (mine owne) hath a great force, that is a part of my selfe; so when Christ is your owne, when you have made Christ a part of your selves, then you will love him, and prize, and esteeme of him, as you doe of your selves: and you will as unwillingly part with him, as with the noblest member of your body; therefore examine your humiliation by your love: I say, not so much by the greatnesse of your humiliation, as by your love, the effect of it: examine your love by your prizing of Christ, and grace, and goe through all the workes of love, 1 *Cor.* 13. it is patient, it suffereth

1 Cor. 13:

fereth much, it envieth not, it seeks not his owne: thus examine, whether you can patiently endure reproach, and shame, and disgrace for Christ; examine whether you can rather loose your right, then by getting of it, dishonour the Gospell: examine whether you doe not murmure or repine at the prosperity of others, when your selves are in a meaner condition; examine whether you bee gentle, meeke, and easie to bee intreated of your inferiours, or equals; if you can doe these things, and that from this ground, because the love of God in Christ constraines you, it is a signe that you are truely humbled.

The second signe whereby you shall know whether you bee truely humbled or no, is this: examine whether you tremble at the Word, when it is preached: it is the signe that God himselfe gives, *Isaiah 66. 2. I will be with him that trembleth at my Word:* hee whom the Word hath humbled, in whom it hath wrought this effect, even to make conscience of all his wayes, that labours to see every turning of his heart, and feares his corruptions, that they will master the worke of grace in him; this man is truely humbled. *Eccles 9. 1. I considered in my heart, that the righteous, and the wise, and their workes are in the hands of God, &c.* That is, his heart is taken up with a solid care of offending God: he will not trust himselfe, or his heart with any thing, he sees and feares God, both in his power and holinesse: hee feares the threatning of the Word, and hee is affected with the

2. *Signe.*

Isaiah 66. 2.

Eccles. 6. 1.

promiſes of the Goſpell. Onely by the way take this caveat with you: it may bee you feare the Word, but take heed that it bee a right feare, for in this feare there are two things. Firſt, there is the fire of the coale; and then ſecondly, there is the filth of the coale. Now it is a great fault of many men, they are more affrighted with the fire of the coale, then with the filth of the coale; ſinne troubles them more, becauſe of the wrath of God, and hell, and damnation, which by the Word they apprehend, then becauſe of the defilement that comes by ſinne, that defiles the beauty of the ſoule: therefore by this you ſhall certainely know whether you be throughly humbled or no; examine, what is your carriage towards the Word, when it convinceth you of ſinne, are you then ſtrucken with an aſtoniſhment, and amazement, and doth this ſorrow continue upon your hearts, or elſe when your are reproved of ſinne, and you find your ſelves guilty, doe you onely ſigh and ſob, and grieve a little, but anone your hearts begins to ſlight them: is it thus with you, then it is a ſure ſigne, that you were never thorowly humbled; for as it is with a diſeaſe, wee ſay a man is not healed, till he bee healed at the roote: ſo a man is not truely humbled till the Word worke this effect in him; namely, to make ſinne a burthen unto him; howſoever there may bee a a ſalve made that will cure the wound, skin it over, yet it will not continue, but breake out againe; ſo though men oftentimes may ſeeme to bee hum-

bled

bled by the Word, yet the truth is, they deceive themselves; the disease of their soules was never throughly healed, it may be some mercy skin'd it over, and hee thought he had beene healed, but it breakes out againe; hee respects not the threatnings of the Word, but he goes unto evill company againe, he will prophane the Sabbath, and sweare, and be drunke againe; if it bee thus with you, you were never truely humbled, for if you were, you would tremble at the Word: what shall we say, doe you tremble at the Word, when you are no more mooved at it, then the seates you sit on? we may preach the Law, and damnation, and spend our selves, and yet it will not worke upon you this effect, as to humble you: but till then, never say that you are humbled, and by this therefore examine your selves.

The third Signe, whereby a man may know, whether he be truly humbled or no, is this, examine how you stand affected to the Word, when it comes in the evidence of the Spirit, for as you are affected to the Word, so you are more or lesse humbled, if you feele a sweetnesse in the Word, a saving power in it, it is a signe, that you are truly humbled; and on the contrary, if the word be an unsavoury thing unto you, if you cannot love it alone for it selfe, it is a signe that you are not humbled: now in the word, there are two things; *Meate*, and *Medicine*. 3. *Signe.*

First, I say, there is *meate*, a man that is not humble, never loves and affects Christ nor the 1.

Word; becauſe hee is full, and wee know that a man that hath a full ſtomacke will ſet light by the daintieſt diſh, when as hee that is hungry will feed upon courſer fare. So it is with a man that is humble, he hungers and thirſts after Chriſt, prizeth the Word at a high rate, becauſe it reveales Chriſt unto him, hee eſteemes the Word not with eloquence, but alone, the beſt; when it comes in the demonſtration and evidence of the Spirit, when it is purely Preached, when it comes as pure milke without mixture, then it is ſweet unto him: but a man that is not humble, hee will not prize Chriſt, neither reliſh the Word when it comes in the evidence of the Spirit, when it is purely preached, but he muſt have ſomething joyned with it: as a man that is full, who cares not for eating Grapes, and therefore ſtands looking and gazing on them; or as a man that is not a thirſt, hee will gaze more on the graving of the cup, then hee will deſire to drinke that which is in the cup; when as the hungry, or thirſty man, he will not ſo much gaze on the Grape, or reſpect the outſide of the cup, as to eate and to drinke: ſo a truly humbled man, he will not regard eloquence and wit in the Word, this is unto him but as a graven cup, that will not ſatisfie him, but the pure word alone, is that which will ſatisfie him, and nouriſh him up in grace: A man that is not humble, is like a ſieve that looſeth thorow it all that is good, but keeps nothing but motes and durt: when he comes unto the word, if there be any thing that may fit his humour

humour, that he will hold; which is nothing but vanitie and nourisheth not: but for that which is able to feed the soule, and make him wise in all spirituall wisedome, which is the application, both of the threatnings, and the promises unto the soule, this he lets goe as not worth the keeping: and this is the reason, why men remaine so barren and fruitlesse, because they doe not retaine that, or love that which would make them fruitfull in holinesse: these men are like children that cry for bookes, not because they have a desire to learne, but because they may turne over some gaudy or gilded letters; so these men, they come to Church, and they heare, and they receive the Sacraments, and they reade the Word, but not to learne to be edified by them, but to play with some golden letters, to heare the folly and foolishnesse of him that preacheth himselfe and not Christ, or for fashion sake, or for some other by-respect, but not to this end, that they may bee builded up in grace.

The second part of the Word, is the *Medicine* part, the healing part; for as there is power in the Word to fill the soule full of grace, so there is another power in the Word to heale the breaches and wounds in the soule: now hee that will finde this saving power in the Word, he must be humble, he must finde and feele himselfe sicke of sinne unto death, then the Word hath this power to save and to heale, but if a man doe not finde himselfe spiritually sicke, the Word will never 2.

heale him; but it will be a quite contrary medicine, rather a destroying medicine then a healing medicine, it will be unto him, like as the Sun is to him that hath sore eyes, the more the Sun shines, the more offensiue it is unto him, and the greater paine it puts him unto. So it is with a man that is not humble and sicke of sinne, the more the Word lights upon his sinne, the more hee stormes and strives against it: it is with him, as it is with a man that is sicke; when men are sicke, then every thing troubles them, then they will be humble; so when men are spiritually sicke, then sinne troubles them: it is with them, as it was with *Absolon* and *David*, there was a rumour of warre, before there was true warre: so it is with men in this case, they have a kinde of warre in themselves, they feele sinne, and are affrighted with it, but the warre is not true, it is but a counterfeit warre, a feigned warre, because it is betweene the conscience and hell, and not betweene the flesh and the spirit, therefore examine your selves by this, whether you be truly humbled or no.

4. *Signe.*

The fourth signe whereby you shall know whether you bee throughly humbled or no, is this; when a man is little in his owne eyes, when hee thinkes himselfe worthy to be destroyed, this wee see to bee the true property of a humbled soule, in *Eze. 36. Then shall you remember your own euill waies, and your doings that were not good, and shall loath your selves in your owne sight for your iniquities*, they shall so remember them, that they shall thinke

Ezek. 36. 31.

think themselues worthy to be destroied; for then, and not till then, is a man truely humbled. *Lam.* 3. 22. saith the Church, *It is thy mercy that wee are not consumed*; as if shee should say, I am worthy to be destroyed, and therefore it is a great mercy in thee to saue me: now if a man bee humbled, he will be patient, milde, and gentle, and louing, he will patiently vndergoe reproach and shame for Christ, and loue them that show no true loue unto him; on the contrary, you may see if a man bee not humbled, then he is proud and impatient, collericke and angry: *Dauid* was humble in the matter of *Vriah*, and *Eli* was humbled when hee heard the judgement that was threatned against his house, *It is the Lord*, saith he, 1. *Sam.* 3. *Let him doe what is good in his owne eyes*; that is, I am worthy of it, let come what will come: but if your hearts rise with pride and impatience, your hearts are not truely humbled and broken, for hee that is the humblest man is least in his owne eyes: sinne will breake the heart of a holy man, and humble him; but if you be not humbled, your hearts will remaine stiffe and stubborne, that is, they will not yeeld: therefore the more humility that a man gets, the more is his heart broken with sinne, the lesse hee esteemes of himselfe: therefore examine your selves whether you bee little or great in your owne eyes, and accordingly judge of your selves.

Lam. 3. 22.

1 Sam. 3. 18.

The fift Signe, whereby you may know, whether you be throughly humbled or no, is this, examine your obedience unto Christ, if the soule be hum-

5. *Signe.*

humbled, it will yeild generall obedience unto God. True humiliation will breed obedience in you: now if you finde that you yeeld no obedience unto God, but you will notwithſtanding prophane the Sabbath, and be drunke, and game, it is becauſe you were never truly humbled, for if you were, you would yeeld obedience: humiliation fits the ſoule for obedience, makes it of a plyable diſpoſition, and that for theſe reaſons.

1. *Reaſon.* The firſt reaſon is, becauſe humiliation makes a man to ſee God, in his holineſſe and power: he that before reſpected not God, when he comes to this to ſee the power of God will ſubmit himſelfe: an example of this wee have in *Belchazer*, that feared the Lord after he was throughly humbled: but when a holy man with the power of God, ſees the purity and perfection that is in God, this humbles him more, and that alſo in regard of his owne baſneſſe, and vileneſſe, and hence properly the obedience of a holy man proceeds. Obedience depends upon humiliation. As with men when a man or woman ſees the power of a ſuperiour, and that he is under his power, then hee becomes humble and obedient.

2. *Reaſon.* The ſecond reaſon is, becauſe humiliation makes a man to deſire the favour of God: now you know, a man that deſires the favour of any man, he will doe any thing that may pleaſe him, he will yeild obedience unto all things, to all his demands, to all his requeſts, no labour and paine is too great for to take for him, becauſe he ſeekes his favour

favour, so it is with a Christian, he will doe any thing, or suffer any thing for Christ, that may please him, because he seekes his favour, to have familiarity, and inward acquaintance with God.

The third reason is, because humiliation makes a man to choose God to be his Master, to be ruled by his lawes, to live under his commands, and to obey him in all things: and this is true obedience when a Christian chooses God, and grace, above all things in the world, otherwise it will not bee free obedience; as a servant that serves a wicked master, he obeyes him, but it is forc't obedience, because hee cannot otherwise choose, for if he could have his will, he would not serve him: but when a Christian chooses God to bee his Master, he will thinke nothing too much for him, he will doe his will freely in all things. 3. *Reason.*

The fourth reason is, because humiliation breakes, and tames the stubbornenesse of our nature, and makes it gentle and plyable (I speake all this while of the humiliation of the spirit) unto good: as a young horse, or a young heifer, when they are broken become tame, and gentle; so a man that is truely humbled, that hath the stubbornenesse and perversnesse of nature broken in him, hee will then yeild obedience unto God. For example, take a man that is troubled in conscience; who more humble, who more willing to be reconciled, who more willing to obey then he? or take a man that is broken in estate, though hee was proud and high minded before, yet now hee 4. *Reason.*

will be humble, and labour by all obedience, and submission to raise his estate; for humiliation will breake the heart of all, but withall it softens the heart of a holy Man: this we see in *Paul. Acts* 21.
Act.21.13. 13. When the Iewes would have perswaded him from going to Ierusalem: he answers them, *What doe you meane to breake my heart?* Wherefore doe you weaken my desire? *Pauls* heart was set in him to suffer many things for Christ; and therefore whatsoever hee meets withall that sought to perswade him to the contrary, it pierc't him unto the heart: if you then be truely humbled, the stubborneneſſe of your nature is tamed.

5. *Reason.* The fift Reason is, because where there is true humiliation, there is willingnes of minde, and you know a willing minde will suffer any thing for Christ, and till then no man will: when a man is willing to doe a thing, that which hinders him pinches him; but a man that is humble is willing to doe any thing, or suffer any thing for Christ; he will obey Christ in every thing, because hee sees and feeles the burthen of sinne; and againe, hee knowes the vertue and excellencie of Christ, and prizeth him aboue all things, sets him at a high rate, and lightly esteemes and sets by, either profit or pleasure: What is the reason that men will not obey? but because they value their lusts at a higher rate then they doe Christ; and this is because they are not humbled, they are not able to fadome the length and the breadth, the height and the depth of the excellencies that are in Christ; but it is otherwise

therwise with a regenerate man; nothing so deere and precious unto him as Christ is, hee will loose all things, and part with all things, before he will part with Christ, hee will yeeld free obedience unto Christ, because hee is throughly humbled.

The sixt signe whereby you shall know whether you be truely humbled or no, is this; examine how you stand affected with worldly pleasures, worldly profits, & worldly joyes: are these delightsome to you, doe you make these your onely delight and joy; then it is a signe that you were never as yet throughly humbled, because sinne as yet is not a burthen unto you; for if a man apprehend sinne deepely, if he sees sinne as it is sinne, contrary unto the nature, puritie, and holinesse of God hee will not minde earthly things so highly or principally as to rejoyce in them only; therefore examine your hearts how you stand affected with the things of the world: and therefore the Apostle saith, *Let him that is great in the world bee low in his owne eyes:* he that is truely humble, he will prize Christ, and grace, and holinesse, as the greatest and most precious and excellent things in the world: as for example, a man that is sicke, when he is sicke then he will take no pleasure in any earthly thing, because hee is humble; but if you tell him that Christ is mercifull, that he will receive humble sinners unto fauour, he delights in nothing so much, nothing is so excellent unto him as this: but when he is well againe, then hee delights in the world againe, and the reason is because he was never truely humbled,

6. Signe.

Iames 1.

but prizes the world, & takes more pleasure in the things of the world, then he doth in grace: but it is otherwise with an humbled soule, that is truely humbled; and it will delight more in Christ, and grace, and holinesse, then in all the pleasures and profits in the world: therefore examine your selves whether you are more affected with the world or with grace, and accordingly you may judge of your estates, whether you bee truely humbled or no: and thus much for this meanes, and for this point, we now proceed unto that which followes.

And hee said Lord, what wilt thou haue mee to doe?

Doctrine. The point is this, *That sin is in it self full of griefe and bitternesse, and men shall finde it so, sooner or latter.* I gather it thus. *Paul* was affrighted with his sinne and trembled at it, it appeared unto him in an ugly shape; hence he cryes out, *Lord what wilt thou have me to doe?* that is, I am in a straight, I cannot tell how to be freed from sinne, and I will doe any thing, or suffer any thing for thee so I may be freed from sinne: now I see sinne with griefe to be a bitter thing: And so *Adam* saw the bitternesse of sinne when hee hid himselfe from God in the Garden; and so *Dauid* saw the bitternesse of sinne when he made the 51. *Psal.* How earnestly prayes hee to be freed from it, to haue the sting of it taken away, to feele the favour of God againe, which then he felt not? Now that sinne is thus, we will prove it unto you.

First, I say, that sinne is full of griefe and bitternesse,

ternesse, the Prophet calles it bitter, in *Ierem.* 2.19. *Know,* saith he, *that which thou hast done is bitter and evill,* that is, you shall find it bitter: nay it is bitter now, if you taste it; and it is alwayes so, though you doe not alwayes feele it so; as the Serpent alwayes hath a sting, though hee doe not alwayes use it, so though sinne doth not alwayes appeare bitter unto you, yet it is, and it appeares not bitter oftentimes to some, because it doth not use its sting alwayes; but sinne is bitter, because it is the cause of all afflictions: I say, sinne is the sting and edge of every affliction, take sinne from the affliction, and affliction will be but a bulke without a burthen, or as a Serpent without a sting, or a sword without an edge: and on the contrary, nothing is bitter, nor hurts, if sinne be remooved: *Paul* had a good conscience, because sinne was not joyned with it, and therefore the afflictions, imprisonments, and reproaches, that he met withall did not hurt him, they had no sting in them, in 1. *Cor.* 15. 56. saith the Apostle, *The sting of death is sinne, and the strength of sinne is the Law.* That which gives a sting unto death is sinne, and that which gives a sting unto sinne is the Law; for if it were not for the Law, there would be no sinne, and if it were not for sin, there would not be any sting or bitternesse in death. Therefore sinne cannot choose, but in its owne nature bee exceeding bitter and evill: and therefore esteeme how you will of sinne, now; but if once you come to know God in his power and greatnesse, then you shall

Ierem. 2.19.

1 Cor. 15. 56.

know sinne to be bitter and evill: and the reason is, because sinne makes us to see God, as a Iudge ready to cast us into hell, out of his presence, and utterly to destroy us: What was the reason, that *Paul* was so affrighted and astonished in this place? but because hee saw God in his power, and holinesse; and sinne contrary unto the pure nature of God: And what was the reason that the Iaylor was so affrighted? was it because the prison doores were opened? no, but because hee apprehended a wonderfull power in God; there was a glimpse of the power of God, that shone into his heart, and this was that which so affrighted him: so you see that the more that any man sees into the power and Majestie of God, the more bitter will sinne be unto the soule: as wee see in *Iudas,* he saw the wrath of God, and then sinne became bitter unto him: now there is a time when God beares the burthen of his children, and keepes it off from them; else with *Iudas* they would sinke under them: againe, sometimes hee doth not lay it upon them, but they lay it upon themselves; but if God lay it on, they shall see sinne to be a bitter thing.

2. Secondly, as sinne is bitter, so it shall appeare to be so, unto all men sooner or later, and that for these reasons.

1. *Reason.* The first Reason, is, because otherwise God should loose his glory; I doe not say, that this glory shall be taken away: for nothing neither sinne nor Sathan shall take away Gods glory; because all things worke for his glory: neither can any thing

thing adde unto his glory, but I say, if God should not make sinne bitter unto men, sooner or later, his glory should be suspended for a time; and therefore it is usuall with the Lord to prefixe unto many threatnings his owne name: the Prophets use it frequently after that they have pronounced Iudgement against rebellious sinners, then they adde *Thus saith the Lord*, and *you shall know that I am the Lord*, that is, because you will rebell against mee, therefore you shall know that sinne is a bitter and terrible thing, because I will not have my glory suspended, therefore you shall bee punished, that you may know sinne to bee a bitter thing.

The second reason is, because every sinne is the breach of a just law: now God will have the obedience of every creature framed according to his law, and all their actions must bee squared by this rule. And the law is this, Doe this and live; if thou doe it not, thou shall dye: So that the Law is an Injunctive Law, that injoynes either a man to doe or to suffer the penalty: that is, injoynes punishment to follow the breach of it: so that if a man breake the Law, then hee shall bee sure to bee punished. For God is zealous of his Law, and hee will not passe a sinner in the breach of it without satisfaction, because every injunctive Law, as it binds to obedience, so it binds the disobedient unto punishment. 2. *Reason.*

The third reason is, because of the Iustice of God: if he should not punish sinners when they sinne, 3. *Reason.*

ſinne, if hee ſhould not make them to feele that ſinne is bitter, ſooner or latter, he ſhould not be God: therefore ſaith *Abraham, ſhall not the God of all the earth doe right? Gen.* 18. that is, ſpare the good but puniſh the wicked: it is equity that hee ſhould doe ſo. And indeed if men puniſh offenders that breake the juſt Lawes of their Prince, (and it is equity for men to doe ſo, otherwiſe there would be no order in the world, nor no rectitude amongſt men:) how much more ſhall God? For all the rectitude that is in the creature, comes from God: and therefore this being equity with men to puniſh offenders, ſurely it is juſtice in God to puniſh ſinners: it is his nature, for Iuſtice in God is God himſelfe.

Object. But you will ſay, it doth not appeare ſo, that God doth puniſh offenders, for we ſee wicked men proſper in their wickedneſſe, and they have no bonds in their death, as *Iob* ſaith; they feele ſinne not ſo bitter as you ſay it is, when on the contrary the godly ſuffer much.

Anſw. To this I anſwer, that mens Iudgement is contrary to the wiſedome of God in this thing; God knowes better how, and when, and where to take offenders then men can: therefore though God doth ſuſpend execution awhile; yet it is not becauſe they ſhall eſcape unpuniſhed; but for theſe reaſons.

1. *Reaſon.* The firſt reaſon is this, he ſuſpends the execution of puniſhment for a time, becauſe the time of puniſhment is not as yet come. You know the Crowne

Crowne is not wonne till the race be runne out to the end, so in this the full time is not come; sinne is not ripe enough, but when it is full ripe, then he will lance them, and this was the cause that the Lord did not punish the *Amorites*, because their sinnes was not full: it was not come unto the full pitch, sinne is growing all the time of a mans life: it is like fruit, it is sooner ripe in some then in others, and that is the reason that some goe a long time in sinne, and yet are not punished; when others are taken in the very fact: there is a bound and stint set unto every mans sinne, thither hee shall goe, and no further: and therefore the Apostle saith, *Rom.2.5.* that some are kept *till the revelation of Gods just Iudgement*, till he reveale himselfe in his just Iudgement; this time is not yet come, and therefore it is, that they are not cut off. Againe the Apostle saith in another place: *What if God will suffer with great patience, the vessels of wrath fitted for destruction?* that is, what if God will beare with some a great while, and punish some presently? What doth it advantage them, have they cause to boast themselves, or rather were it not farre better for them to bee cut off presently, then to bee spared a while, and then to have the judgement the greater? therefore when God will make his power knowne to men, hee will suffer them with great patience, that hee may give the greater stroke: it is true, men cannot conceive how God can beare, and be so patient towards wicked men: but you must know that He is full of pati-

Gen.15.

Rom.2.5.

Rom.9.22.

ence: it is his nature, he is patience it selfe, though patience be a quality in us, yet it is not so in God, it is his essence.

2. *Reason.* The second reason is this, hee beares long with wicked men, for the propagation, and increase of mankind: for if hee should punish men as fast as they offend, and deserve death, how should the Church increase, how should the Church stand, this were to overthrow and weaken his owne power; but God is wise and knowes better how to turne the evill intentions and deeds of men, for the good of his Church: as for example, if a Captaine upon some generall fault committed by his souldiers, if hee should execute all offenders, this were the way to destroy his Army, and so expose himselfe unto the hands of his enemies, therefore he takes but a few, here one, and there one, to make the rest to take heed they fall not againe: thus doth God, hee doth not inflict punishment, that is, present death upon all sinners; but takes here and there one, to make them palpable examples unto the rest; as wee see daily, how the Lord meets with the sins of men, then when they least thinke of sinne or God.

3. *Reason.* The third reason, why God doth patiently beare with offenders, is this, *He doth it for the good of some that are yet to be called,* and therfore you know what the Lord said unto the husbandman in the Gospell, when he would have pluckt up the tares, *let them alone,* saith hee, *untill the harvest:* yet howsoever this comparison doth not alwayes hold true,

true, for he did not forbeare the plucking of them up, expecting any change, but only least in plucking up them, hee should hurt the good seed; for tares will never be wheate, so they that are reprobated, will never convert: yet it holds good in this, hee lets tares grow, that is, he beares patiently with wicked men, even with those that as yet seeme to be so, because as yet they have not expreſt the fruits of their conversion; and therefore for this reason doth God forbeare long to punish the wicked, lest hee should destroy the seed of the righteous.

The fourth Reason, Why God suffereth long, is this, *that he may try the heart,* how it will carry it selfe towards him; not that hee knowes not the heart before, but that the heart may now know, that the Lord is patient, when hee shall consider how patiently God hath dealt with him, and how long he hath borne with him; for this makes men more inexcusable before God, and more ashamed of themselves, when they shall call to minde, what time, what opportunitie, what occasion they have had to good, how they might have stored themselves with grace, and made their peace with him, and then how many sinnes they have committed time after time, and then what checks of conscience after, to reclaime them; I say, if men did but consider this, they could not but say, that God is patient. 4. *Reason.*

The fift Reason, is this, although they be not afflicted as other men are, yet it is not, because 5. *Reason.*

they are therefore not afflicted at all, for indeed they are afflicted with the greatest afflictions that can be; other mens afflictions may seeme to bee greater, but yet not so, but are lesser, whatsoever they may seeme to bee, and that in these respects.

1. *Respect.* *I. Respect,* Because wicked men, they loose the spirit, God denies them grace, and that is the greatest affliction that God can lay upon any sinner, namely, to deny grace; this was the affliction that God laid upon *Saul*, it had beene better for *Saul* that a thousand judgements had befalne him, then to have lost the spirit, the favour of God. Now wicked men they loose the favour of God, they loose the obtaining of saving grace, therefore whatsoever they seeme to be, yet the truth is, they are more afflicted then other men.

2. *Respect.* 2. *Respect,* The prosperitie of wicked men, is a punishment; for that which slayes men, is a punishment; but this the prosperity of wicked men doth, fit them for destruction, and therefore the Wise man saith, *Proverb.* 1. 32. *that prosperitie and ease slaies the wicked*, that is, the more they prosper and thrive, and rejoyce in their lusts, the greater stabb doth sinne give them at the heart, and the more irrecoverably are they smitten; therefore they have no cause to brag of their prosperitie.

Prov. 1. 32.

3. *Respect.* 3. *Respect,* Is this because they may wither and die in their sinnes, and that is a great punishment; for because they are not afflicted as other men are, therefore it is, that their superfluous branches of lust,

luſt, and covetouſneſſe, and pride, are not lopt off, for afflictions lop theſe off, which hinder the growth of ſaving grace, as you know the ſuperfluous branches of any tree, hinder the growth of the other branches, if they be not cut off they will make them to wither and die; thus it is with wicked men, becauſe they are not afflicted, they begin to wither and grow cold unto good. The body doth not ſo much wither with age, as the inward man doth by theſe luſts, they breed a conſumption in the ſoule, that will not be recovered.

4. *Reſpect*, Againe, though we ſee them not afflicted, yet they have many afflictions which wee know not: even as the godly have many inward joyes and comforts in their hearts, which wicked men never felt, ſo wicked men have many ſtrong feares in their hearts, and many ſudden flaſhes of the fire of hell in their ſoules, much hollowneſſe in their hearts, much ſorrow mingled with their carnall joyes, and often affrighted with the jawes of death, and arreſted with horrors of conſcience, though outwardly they ſeeme to the world, to be the joyfulleſt and happieſt men in the world, yet the truth is, they are the moſt miſerable and ſorrowfull men in the world, for as the inward joy is farre greater then the outward joy, ſo the inward ſorrow is farre greater then the outward ſorrow alone: thus you ſee the point prooved. 4. *Reſpect.*

The uſe of this ſhould teach us not to delude our ſelves in the matter of afflictions; in afflictions we are ready to conclude, becauſe our afflicti- *Vſe.*

ons are greater then others, that therefore we are greater sinners; but here you see the contrary, the greatest sinners are not alwayes outwardly the greatest afflicted, for God uses a great deale of difference in afflictions, some hee afflicts young, he takes them when they are greene; others he lets them goe a long on the score, till they be old, yet he will meete with all at last, either sooner, or latter; therefore thinke not that thou art a greater sinner, or that thy sinnes are greater then other mens are, or that God loves thee lesse, because of thy outward afflictions: remember what the Lord said unto the Iewes. *Luk.* 13.2.3. *Thinke not,*
Luke 13.2.3. *saith hee, that the Galileans on whom the Tower of Shiloim fell, were greater sinners then you, or others sinners:* thinke not because judgement was in that manner inflicted upon them, that they were greater sinners: or that their sinnes were greater, and did exceed others: *but except you repent, yee shall all likewise perish*; I will meete with you, and you shall know that your sinnes are as great as theirs was; and so looke upon every sinne that God hath punished, presently, and the sinne is as great still, as ever it was: as for example the sinne of lying.
Acts 5. *Acts* 5. *Ananias* and *Saphira* they lyed, and you see what a judgement was inflicted upon them, because they had lyed to the holy Ghost: even against that light which the holy Ghost had revealed unto them, and yet you must know that a lye is not the sinne of the holy Ghost; for any regenerate man, that is in the covenant, may through infir-

infirmitie speake an untruth, and yet not sinne the sinne against the holy Ghost; but I say, the sinne of lying is now as great as ever it was, and he that inflicted that judgement upon them, may inflict the like upon thee: yet you must know that this sinne is not greater then other sinnes; but because men might take heed of this sinne for the time to come, he made them examples. Againe in *Levit.* 10.1,2,3. they that offered strange fire in the time of the law they were strucken with death, not that this was a greater sinne then any now, but to teach men reverently to draw neere unto God; when we have to doe with any of the ordinances of God to use them reverently, and to come with reverent hearts unto them. Againe, let us consider what judgements have befalne lyers, and theeves, and prophaneners of the Sabbath, and drunkards, and luxurious persons, and cozeners, and gamesters; that if wee be the like, the same judgements may befall us, as hath befalne them; let us set these as examples, to take heed of the like sinnes; as the Apostle saith, 1 *Cor.* 10. 11. *These things fell upon them for our example, &c. That wee should not lust as some of them lusted, &c.* Now if sinne bee as dangerous unto the soule as ever it was, it should teach us to take heed of committing the least evill: And that I may the better prevaile with you to forsake sinne, consider these motives.

Levit. 10. 1,2, 3.

1 Cor. 10. 11.

The first motive to move you to forsake sinne, is this, because sinne will make you ashamed; *Rom.* 6.21.

1. *Motive.*

Rom.6.21. Sinne maketh ashamed.

6. 21. What fruit had you then in those things whereof you are now ashamed: what will it availe you to doe that thing, that afterwards will shame you? for though the roote of every sinne seeme to bee sweet, yet the fruit of it is bitter, that is, both shame, and sorrow, and death: and againe, on the other side, though the roote of every act of godlinesse be a little hard, and bitter to the flesh, yet the fruite of it, is, *honour and glory*: And therefore the Prophet saith, *Iere.2.19.* that to sinne against God, *is an evill thing and bitter,* how sweet soever it may seeme unto you: let this therefore move you to hate sinne, because it will make you ashamed.

Iere.2.19.

2. *Motive.* The second motive, to move you to forsake sinne, is this, because if you sinne, God will beate you: though election be sure, yet you shall not escape correction, which shall be more bitter unto you, then the sweetest sinne, *Heb.12.6. Hee scourgeth every sonne whom hee receiveth:* if thou bee Gods sonne, thou must make account to feele Gods rod. The Lord correcteth his children, when they sinne, for these two reasons.

Heb.12.6.

1. *Reason.* The first reason is, because sinne is sinne with God, in whomsoever it is, and he will be sure to scourge him in whom it is; if thou runne out he will fetch thee in, with his crooke; and the sweeter the sinne was, the bitterer will the scourging bee. *Rev. 3. 19. Whom I love I rebuke and chasten*; that is, I will doe it without exception of persons. *2 Pet.1.4. Iudgement must begin at the house of God.*

Revel.3.19.

2 Pet.1.4.

Prov.

Prov. 11.31. *Behold the righteous shall be recompensed, or rewarded in this life*, how much more the sinner; if a holy man sinne hee shall bee afflicted, then much more a wicked man. And againe, *he that soweth iniquity, shall reape affliction:* hee that sinneth, must expect the rodde, and it must needs be so, because Gods children draw the neerest unto him, and he hath said, that *hee will bee sanctified of those that draw neere unto him*, *Levit.* 10. 3. therefore for the keeping of them cleane, they must be scowred, when they grow foule and rusty; they must bee cast into the furnace, when they gather drosse.

Prov. 11.31.

Levit. 10.3.

The second reason is, because his children are the Temples of the holy Ghost, wherein God delights to dwell; and therefore he will not suffer any uncleanenesse to abide in them long, but will quickely sweepe it out, with the beesome of affliction, as in *Revel.* 2.5. *Remember therefore from whence thou art falne, and repent, and doe thy first workes, or else I will come unto thee quickely.*

2. *Reason.*

Revel. 2.5.

Ey, but I feele nothing for the present.

1. *Object.*

I answer; yet after, though not now, thou shalt surely feele it, and in that thing that thou loveſt most, which of all other, thou wouldest not bee crost in, as *David* in his *Absolon*, and *Moses* in his going into *Canaan:* for that is Gods manner; if *Israel* loath Manna, God will make it to come out at their nostrils. And so thou shalt surely feele thy sinne, whatever it be, in the end: for as in the misdemeanor of youth, we sow the seeds of after-

Answ.

diseases, though not presently felt. So godly men in their runnings out, sow the seeds of after-afflictions, though for a while that harvest appeareth not above ground: see it in *David*, in *Salomon*, in *Asa*, in *Vzziah*, whether all they smarted not for it in the end; and the longer it is deferred, the more will come together: as those that are sicke seldome, are sicke to purpose when it commeth, because many humours lye heaped together, and lye insensible a-while, and then breake forth at once; so when thou hast heaped a great many of sinnes together, the judgements of God will break out to purpose against thee, so that thou shalt feele the weight of them all.

2. *Object.* Ey, but I am healthfull, and rich, and strong; and mee thinkes, afflictions are not neere me.

Answ. 2 Cor. 10. 12. This is answered in 2. *Corinth.* 10. 12. saith the Apostle, *Wee are not of the number of them, that compare themselves with themselves, and commend themselves*; for they that doe thus are unwise: for as the hiding of the Sunne, brings darkenesse in a moment, so in an instant, God can turne all upside downe, and will doe it on a sudden, when you thinke your selves safest.

3. *Object.* I will commit it but once, if I might but commit it but once, I could desire to commit it no more.

Answ. Remember, *David* numbred the people but once, and committed adultery but once, *Sichem* and *Dinah* committed fornication but once, *Ammon* committed adultery but once, *Reuben* went up

to

to his fathers bed but once, *Saul* offered sacrifice against the Commandement of God but once, *Moses* feared but once at the waters of strife. *Iosiah* disobeyed God, in going to warre without a warrant but once; *Nadab* and *Abihu* offered strange fire but once: those two thousand three hundred which were slaine for committing fornication, the same day they were destroyed; (it is likely therefore they did it but once) yet upon them and upon all these, the Iudgements of God were very heavy, for once falling; therefore sinne not once. Num.25.3.

4. *Obiect.* Ey, but I am a regenerate man, and in the state of grace; and therefore God will deale tenderly with mee.

Answ. So, first, were most of these named before, yet God spared them not: secondly, againe thou shalt the rather be sharplier dealt withall, because one that draweth neere unto him in profession, must be more cleane then others: thirdly, *Iob* was in the state of grace, yet quickly mooved, for hee knew he could not escape, as it is in *Iob* 31. 2. to the 23. *verse,* in which hee concludes, that the wrath of God was a terror to him, and by reason of his Highnesse, he could not indure: so also in 1. *Pet.* 1. 17. *though hee bee a Father, yet without respects hee judgeth all men,* therefore thinke not to escape, if thou sinne, because thou art a sonne, but rather expect to be beaten the more. 1 Pet.1.17.

5. *Obiect.* But I may recover by repentance.

Answ. I answer, It is more then thou knowst, and that for this reason, because repentance is Gods gift, e-

very time when it is renewed; if it be then his gift, and in his power, then it is not thine, nor in thy power to repent: in *Ioh.* 3. 8. *the winde bloweth where it listeth*; and it is certaine, when wee have once past *limites modestiæ*, wee are in *præcipitio:* wee cannot stay our selves till wee come unto the bottome of the hill, except God stayes us: *David* and *Salomon*, thought they could have gone so farre, that they might have reclaymed themselves, but they were deceived; if thou cannot keepe thy soule pure before thou hast committed sinne, how wilt thou doe to cast it out, when it is once in? every sinne hardeneth the heart, and weakeneth the strength of the inward man.

6. Object. But many have escaped punishment; and so shall I.

Answ. I answer, never any escaped, but they had it either inward or outward, sooner or later, though they have beene Gods dearest children: *Heb.* 12. 29. *even our God is a consuming fire*, that is, he is zealous of his glory, to burne up and purge out by afflictions, the corruptions of his children: and in 1. *Pet.* 1. 17. every one to whom he is a Father, shall be judged, that is, afflicted without respect of persons, according unto their works: so *Iob* 34. 11. hee rewards men according to their workes: only this must be added, the more wee judge our selves, and the deeper we goe in humiliation, the lesser God will afflict us. *David* humbled himselfe so farre that God sent him word, that all his sins were pardoned. Yet what measure of affliction

Heb.12.29.

1 Pet.1.17.

Iob 34.11.

David

David did need, that his heart might bee more broken, that he shall have; and every one else that belongs unto God: so *Ahabs* fained humiliation did deferre, and lessen his punishment; I say, lessen it onely, for notwithstanding he was slaine. *Ezechiah* tasted of some afflictions, yet because hee humbled himselfe, a great showre of Gods vengeance fell not upon him; humiliation is a meanes to breake the shower, and still the winde, and calme the waves of the wrath of God.

The third motive to move you to hate sinne, is this, because sinne will take away your excellency; even as a starre that falleth to the earth looseth his brightnesse, so when one that hath beene forward in religion, falleth to earthly and carnall delights, then all his beauty, dignity, and excellency vanisheth: *Gen.* 49.4. it is *Iacobs* last speech unto *Ruben, Thou hast lost thy excellency, thou art become as weake as water,* because he had defiled his fathers bed: nothing will take away a mans excellency but sinne; afflictions, disgrace, imprisonment, or the like doe not hurt a man; nay he may shine the more for these: as the torch appeareth the brighter, the darker the night is: so if a Christian keepes his uprightnesse he will shine still bright, let men doe or say what they can; but it is sinne that blemisheth, and taketh away our dignity, and excellency; when a man keepes his uprightnesse, hee walkes in his strength, but when he descends unto any vanity, or folly; it is his impotency and weaknesse: therefore if you would not loose your excellency

3. Motive.

Gen. 49.4.

cellency, you must loose your sinnes.

4. *Motive.* The fourth Motive to moove you to hate sinne, is this, because the least sinne violateth the peace of conscience, which is as tender as the apple of the eye; and you know the least mote that is, troubles it: sinne will fret and grieve the conscience, it will inrage and disquiet it: if a good conscience be a continuall feast, what a losse is it to want it in time of health; but in time of sickenesse and afflictions how bitter will it bee to want it? If a man admits but of the least evill thing, though but an occasion of evill, *reluctante Conscientia*, that is, against his conscience, it doth not onely take away a mans peace, but it galleth and vexeth him exceedingly: for sinnes in a mans conscience are like thornes in a mans feete, though all were pluckt out but one, yet that one is enough to trouble and grieve him: on the contrary, see what comfort *Paul* had from a good conscience when he was in prison: and what sorrow *Adam* had in Paradise from an evill conscience: let this moove you to hate sinne.

5. *Motive.* The fifth Motive to moove you to hate sinne, is, because sinne will bring upon you all manner of miseries: all the miseries and afflictions that wee taste of here, are measured out to us for sinnes committed; and on the contrary, all the comforts, peace of conscience, prosperitie, and inward joy, are all continued to us according unto the pureness of our hearts and wayes: as in *Psal.* 18. 23. 24. *I was also upright*, saith *David*, *before him, and I kept*

Psal. 18. 23, 24.

kept my selfe from mine iniquitie, therefore hath the Lord recompensed mee according to my uprightnesse: according to the cleannesse of my hands in his eyes sight: and then in the 25,& 26. *verses*, both parts are clearely expressed, that he will walke more frowardly with you, as you walke more frowardly with him: and againe, as you walke more purely with him, so he will show himselfe more gracious and loving unto you: as for example, goe thorow all the Iudges of Israel, and you shall see this true; looke to *Gedeon*, one sinne was the destruction of him and his house: looke to *Sampson*, that sinne of fornication, brought upon him shame, imprisonment, and death.

Againe, goe through all the Kings of *Iudah*, and you shall see that they prospered so long, as they prospered in grace, and when they fell into sinne, then presently they fell into misery, looke to *David*, to *Salomon*, to *Rehoboam*, *Ahab*, to *Asa*, *Manasses*, *&c.* Againe, looke amongst the *Corinthians*, some were sicke, and weake, amongst them for not receiving the Sacrament worthily, so all sicknesses in body, breaches in estate, ill hansels in businesses, troubles from enemies, griefes from wives, children, and friends, they all even now in our dayes proceed from the sinnes, which you have committed. Againe, as I said, all the prosperity, whether it bee outward in riches, or honour, or wife, or children, or friends; or inward, the saving graces of the spirit, they all proceed from your uprightnesse of heart. And needs

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it must be so, because if God be the Governour of all the world; then it must needs bee best with them that serve him best, and worst with them that offend him worst: this rule must bee understood of the Saints to comfort them, and not of wicked men; for they want afflictions, and enjoy prosperitie in Iudgement: but with the godly it is not so, therefore they are like to taste of both in this life, according to their thriving in sinne, and going backward in holinesse; let this moove you to hate sinne, that you may escape these miseries.

6. Motive. The sixt Motive, to moove you to hate sinne, is, because sinne is a vaine thing, it can yeeld us no true comfort or content; and this we may see in the vanitie and changeablenesse of earthly things, when we make them our onely joy, how soone are wee deprived of them? for indeed, what is our portion, or what can yeeld us any sound and solid joy and comfort, but God and Christ? and so *Iob* reasoneth in *Iob* 31. 2. *what portion shall I have with God Almighty?* it is no small portion, but a great portion to have Communion with Him, to be sure of Him for a refuge in all troubles, a Counseller in all duties, a helper in all wants to stand by us, when all else forsake us: he that knoweth the sweete consolations of the spirit, will account sinne and the world but a vaine thing; I say, no man that knowes the sweetnesse there is in the Communion with God, will loose it for all the pleasures of sinne. *Iob* 14. hee showeth

Iob 31. 2.

eth the vanity of earthly things; some conceive the comforts of the Spirit but a vaine thing, but this is, because they never tasted of the sweetnesse of the spirit: there is no man but he hath something that he resteth his heart upon, as the Psalmist saith, *Some trust in Princes*, some in riches, others in their friends, but it is God that is the strength and prop of every sanctified mans heart, on which every holy man and woman resteth; now take from any man that which is his prop and stay, and his heart sinketh and dyeth in him like a stone: so will the heart of a childe of God, when the assurance of the favour of God is taken away by sinne: therefore as the favour of God is sweeter then life it selfe unto him, so the very interruption and suspending of it, is as bitter as death: and therefore in this regard, sinne is to be hated.

The seventh Motive, to moove you to hate sinne, is, *because sinne is restles*, if you doe but truly consider the restlesnesse of the heart, till it be sanctified, it will make you to hate sinne: the heart is restlesse, till it bee set in a good frame of grace. Sinne is unto the soule, as a disease is unto the body; a man that is bodily sicke will never be at rest, till he be well: so a regenerate man is never at rest till sinne be healed in him; wickednesse is of a restlesse nature, according unto that measure it is found in any, as the Prophet saith, in *Isaiah* 57. 20, 21. where he compares the heart of wicked men unto the *raging Sea*, that still is in motion, purging and cleansing it selfe; so a holy man

7. *Motive.* Sinne restles.

Isai. 57. 20. 21.

man is not at rest, whilest his heart is not cleansed from his sinnes: let this therefore moove you to hate sinne, because it is restlesse.

8. *Motive.* The eighth Motive, to moove you to hate sinne, is, because sinne is not acquainted with God, it hath no familiaritie with him, it is not accustomed to stand, or be in his presence; it stands in such termes with him, that the sinner dares not looke upon God, or draw neere him without shame and feare: no wicked man dares doe thus, so long as any uncleannesse cleaveth unto him in any degree. But grace breeds an holy acquaintance with God, and doth beget in the heart a kinde of noble friendship and familiaritie with God, which will make a holy man to abhorre sinne as a base thing, which beseemeth not that purenesse of that friendship which hee hath with Christ: hence is that speech of *Ezra*, in *Ezra* 9. 6. *O my God, I blush and am ashamed to lift up my face to thee, my God; for my iniquities are gone, &c.* that is, because of my sinne, I am ashamed to have any familiaritie with thee.

Ezra 9. 6.

9. *Motive.* The ninth motive, to move you to hate sinne, is, because if you live in sinne God will show you no mercy: you shall find him not as a father, but as a Iudge. The mercy and kindnesse of God is a great and effectuall motive which God often uses in Scripture, to move us from sinne; thus the Lord dealt with *David*, in 2 *Sam.* 12. 7,8. I gave thee thy Masters daughter, and I made thee King in his steed, and if this had beene too little, I could have

2 Sam. 12. 7,8.

have done much more, wherefore then hast thou done thus and thus, &c. Againe, in *Micah 6.4.5, 6,7. O my people, what have I done unto you, remember what I did for you, when I brought you out of the land of Egypt; remember what Balack King of Moab consulted, and what Balaam the sonne of Beor answered him, from Sittim unto Gilgall, &c.* Againe, in *Deut.32.6. Doe you thus requite the Lord, O foolish people and unwise: is not hee thy father that hath made thee, and fashioned thee; that hath bought and established thee, &c.* Gods dealing with us, being soundly considered, how often hee hath spared us, and borne with us, how much hee hath loved us, and done for us, is enough to breake the heart of a regenerate man, and make him to hate sinne.

Micah 6.4,5, 6,7.

Deut.32.6.

The tenth motive, to move you to hate sinne, is, because sinne makes you to breake your covenants with God: and therefore the remembrance of our covenants with God, is enough to confound us, and give an edge unto our sorrowes for sinnes past, and confirme us in our resolutions exceedingly for the time to come: what shall wee mocke God, saith the holy Man? will hee hold him guiltlesse that taketh his name in vaine? and will hee not surely require our vowes at our hands? Yes, certainely hee will, and that speedily: if wee use to breake our covenants often, and begin to forget them, and the Genealogy of them: therefore let this move you to hate sinne; that you may keepe your covenants with God,

10. *Motive.*

and so escape those judgements, which otherwise will light upon you.

11. *Motive.* Sinne is a theife.

The eleventh motive, to move you to hate sin, is, because *sinne is a theefe:* it will rob you of your pretiousest Iewell, and best thing you have in the world, which is your assurance of election: for what is the reason that many have such heart-qualmes, and pinches, and doubts, and feares, whether they bee God's or no, but because they let some lust or other enter into their hearts, which stirres up the musty corners of the heart, and so makes a foule smell in the soule, which if they had beene carefull before, they might have prevented. Now how great a comfort it is to bee assured, that hee is one of Gods elect, hee that hath felt it knowes what it is, though hee cannot expresse it; but if you have not felt it, you will not beleeve it, though you should bee told it: to bee assured of the love of God, and that all the priviledges in Christ, and that all the promises in Scripture belong unto a man; it is such a joy as will raise the heart, basely to esteeme of all earthly things, and to walke in Paradice as it were, and to rejoyce continually in the meditation, and assurance of those things, which are appointed unto the elect in the Booke of God; besides, not to feare death, not to be moved with any Tyranny, or evill tidings, but to bee like a square stone that stands eeven upon his owne bottome, in whatsoever estate hee is cast. But all his assurance, joy, and comfort is lost, if the

the heart bee but impure, and unholy towards God. Wherefore let this moove you to hate sinne.

The twelfth motive, to move you to hate sinne, is, because sinne is the greatest tyrant that God hath. The consideration what a tyrant lust is, would make you affraid of sinne, if you did but know what vexation it would put you unto: from which tyranny you shall never bee freed, till you come to give peremptory denialls unto it in every thing: for when strong lusts possesse your hearts, they lead you about, distract you, and weary you. Now what greater enemy can any man have then hee, that drawes away the heart of his spouse after him, from her owne husband? What greater enemy can any chaste woman have, then hee that entises her to folly, and to make her his whoore: beloved, sinne drawes away your hearts and affections from God: you are, or you ought to bee Christs Spouse, then thinke with your selves, whether sinne be not an enemy both unto Christ, and unto your selves: It is true, it may be it will promise you to make satisfaction, but performe nothing; for while they are yet living and quicke in us, wee are in this straight; either wee resist them, or not resist them: if we resist them, they paine us, and weary us out with importunitie: but if we resist them not, then we put fewell unto the fire, and so make it the greater: and when the lust hath gotten more strength, then it must have more satisfaction, and

12. Motive.

when that is done, yet more will be desired; as the fire the bigger it growes, the more fewell it requires to feed it, and so there will bee no end: but it will grow, *in infinitum*, infinitely, till it hath drawne you into perdition: therefore there is no way, but to put it cleane out, and to quench every sparke; to give no fewell to it at all, nor so much as to gaze upon unmeete objects, else shall you never be free from the vexation and tyranny of it: but rather sinke deeper and deeper, like a man in a quick-sand. Let this moove you to hate sinne.

13. *Motive.* The thirteenth motive, to move you to hate sinne, is, because sinne will make you to come weeping home, if ever you come; but if you do not come home, then, as the Apostle saith, *your damnation sleepeth not*; the longer you goe, the neerer you are to hell, and further from God. And therefore it is better for you to come weeping at last, then not at all; and who went ever out from God, that sometimes had injoyed fellowship with him, but they have come home by the weeping crosse: for in this case God commonly drives them home with stormes, if they bee such as belong unto him. Hence the wayes of the Saints are said to bee hedged in with thornes; if they keepe the right way, it is smooth and plaine, but if they step aside, they will meete with thornes that will pricke and gall them: the Scripture is full of examples: in *David*, in *Salomon*, in *Manasses*, in *Paul*, in *Peter*. Let this moove you to hate sinne.

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The fourteenth Motive, to moove you to hate sinne, is, because you can never have any true content, so long as you love sinne and live in it: as for example; Let a man but looke backe unto former times before hee was called, and see whether he ever found so much contentment in any thing, as he doth now, if his heart be perfect towards God, when hee walkes more exactly with him. Againe, whether it hath not beene wearisome and restlesse, to have his heart drawne forth to vanitie, and led up and downe with divers lusts: This was *Davids* practice, I remembred my sorrowings in the night, and in the times of old, what joy I was wont to finde in thee: every man would live a contented life, and it is wearisome unto nature to live in discontent; now that you may have true content, hate sinne. 14. *Motive.*

The fifteenth motive, to move you to hate sinne, is, because sinne will at the last, whether you will or no, make you to confesse, and say, that you have done very foolishly; I say, never any man committed sinne, but it brought him in the end to say, as *David* said, in 2 *Sam.* 24. 10. *I have done very foolishly:* and, to expresse this, that speech of *Salomon* is most excellent, *Eccles.* 7. 15. *I set my selfe to know the wickednesse of folly, and the foolishnesse of madnesse*; as if hee could not sufficiently, or easily expresse it, that sinne will make a man to see, that there is nothing but folly in sinne at last: and in 1 *Tim.* 6. 9. sinne is called, *foolishnesse:* hence then, it is extreame folly to com- 15. *Motive.* 2 Sam. 24. 10. Eccles. 7. 25. 1 Tim. 6. 9.

commit the least sinne; it is good to oppose this conclusion against all the reasons of Satan, That wee will not sinne, because it will bee our folly: and if wee cannot answer in particulers, let us answer him in the generall, that we will not yeild to any. It may bee, hee will tell you, that you shall gaine some profit, or pleasure, or sweetnesse, or commodity by sinning: but if you can bring your hearts, not to beleeve this, you will never doe it; and say, the Scripture tels us, that it is extreame folly to doe so, and we shall find it to be so, therefore we will not: Let this move you to hate sinne.

16. Motive. The sixteenth motive, to move you to hate sinne, is, because sinne will take you away from God, and God from you; and therefore that must needs bee an evill thing, and worthy to bee hated of you, that will deprive you of God; it is the terriblest thing in the world, to have God taken away from a man: that which makes a man to loose any thing that he loves, is hated of him; as for example, a man that loves and respects his credit, he had rather loose any thing then that; it is a great griefe unto him, to be disgraced: to a rich man that loves his riches, it is a griefe to part with them, and therefore he doth hate a theife: so it is the slaying of the soule to part with God; a holy man had rather part with wife and children, riches, pleasures, and friends, and life it selfe, then part with God; and therefore it is, that in every regenerate man, there is bred by the spirit a loathing

thing of all sinne: if you would not then part with God, hate sinne; God and Mammon cannot abide together no more then light and darkenesse.

Now if these will not move you to hate sinne, then consider some motives to move you to hate it in regard of God.

First, consider that God doth take notice of all that you doe, he sees into the secret corners of your hearts, and makes a diligent search: I know thy thoughts a farre off, (saith God) and hee knowes the intent of your hearts. *Revel.* 3. 8. *I know your workes, and patience,* and so forth, I take notice of them, I knew them before you did act them; therefore in every action that thou goest about, say, now God sees me what I am doing, and hee knowes what I intend to doe: it stands me upon to carry my selfe uprightly in this action, least he meete with me: for he is a God of pure eyes, and cannot beare with evill in his owne. You know what hee said unto *Nathaniel, Iohn* 1. 48. *I knew thee, before I saw thee:* that is, thou marvailest how I came to know thee, but marvell not, for I did not onely know thee, but I also know thy heart; therefore consider this, that God sees you, and takes notice of your actions and thoughts. Againe, consider that so much sinne, so much seed, and the more seed, the greater harvest; the more sinne, the more punishment: therefore labour to hate sinne. 1. *Motive.* Revel. 3. 8. 1 Ioh. 48.

Secondly, consider that when God doth strike 2. *Motive.*

for sinne, his wrath is exceeding bitter and terrible: for if it were not for the wrath of God that followeth sinne, afflictions would not bee so bitter: and therefore the Lord saith unto the Church. *Rev.2.10.Feare none of those things which thou shalt suffer:* that is, feare them not, for that which makes them terrible, shall not be mingled with them, which is my wrath: for it is not afflictions that are bitter, but sinne in the afflictions that makes them bitter, therefore let this make you to hate sinne, that you may escape the wrath, and vengeance of God.

Revel.2.10.

3. *Motive.* Thirdly, consider that the longer God stayes from afflicting of sinners; the greater and terribler shall the stroke be when it comes, and therefore it were better for thee, that hast no interest in Christ, that hee would strike presently, then deferre it longer, that so thy punishment may bee the lesser: in *Amos* 5. saith God, *I will strike at once, and I will not strike the second time,* that is, when I doe strike, I will strike so that I shall not need to strike the second time, and thus the Lord said unto *Eli:* in 1 *Sam.* 3. *vers.* 12. *When I begin I will make an end*, and this is the greatest punishment that the Lord can inflict against any sinner; it is as if he should have said, I will not begin to afflict them and then cease, and give them space of repentance, but I will make an end, that is, I will doe it in a moment, on a sudden; I will but make one worke of it, I will begin, and I will finish it in an instant, and this we

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ſee the Lord did upon *Hophni* and *Phineas* : therefore let this moove you to hate ſinne. Thus much for this point.

And hee ſaid, Ariſe, and goe into the Citie, and it ſhall bee told thee, what thou ſhalt doe.

The point is this, that Chriſt is exceeding merciſull, and exceeding ready to ſpeake mercy unto thoſe that are truly humbled. *Doctrine.*

I gather it thus, *Paul* was here ſtrucken downe with an apprehenſion of ſinne, and being thus exceedingly humbled in the ſight of his ſinnes, Chriſt meets him upon the plyableneſſe of his will, with a word of comfort, *(Ariſe)*: this word is full of comfort, for it is as if hee ſhould have ſaid, *Paul* bee not too much dejected and caſt downe at the apprehenſion of thy ſinnes, as if there were not aboundant mercie in mee to pardon it, but ariſe, that is, goe, and I will ſhew thee what thou ſhalt doe, to ſave thine owne ſoule; and it ſhall be told thee, what thou ſhalt doe for mee, but feare not, bee of good comfort: now that Chriſt is full of mercy, we will proove it by Scripture, *Matth.* 11. 28. *Come unto mee all that are weary and heavy laden, and I will eaſe you :* in theſe words, there are three things. Firſt, the conditions of the perſons that muſt come, and thoſe are ſuch as are weary and heavy laden. The ſecond thing is the qualification of the perſons that are truly weary, and heavy laden: firſt, they muſt bee meeke: ſecondly, they muſt be lowly: the third thing is, the patterne or teacher of them, and that

is Christ; the best, the holiest, and wisest Teacher in the world: learne of *Mee,* I am ready to teach all, and to upbraid no man: and then in the last place, the thing that they must doe; they must take Christs yoke, and so they shall be rid of their burthen; the summe of it is this, if you bee weary and heavy laden with your sinnes, and have a desire to be eased, it is no more, but come unto Christ, and hee will ease you: that is, if you bee heavy laden with sinne, Christ is ready to take off your burthen, and to put upon them the easie yoke of obedience and holinesse. Againe, in *Esa.* 57. *I dwell in the high and mightie place, with him also, that is of a contrite and broken spirit,* that is, there is but two places that God delights to dwell in, the one is in heaven, and the other place is, in a humbled heart: now surely, hee will not dwell there where he loves not; for to dwell notes a speciall presence with them, that is, hee will not onely dwell in the heart, but hee will make his presence to comfort the heart; and againe, in *Esa. 66. I will bee neere unto them that are humble, and that tremble at my words*; that is, I will take a speciall care of them that are humble: this readinesse of Christ to receive sinners, is excellently set forth in the parable of the Prodigall: How readily did the father receive a rebellious childe; even so ready, and much more ready is Christ to receive sinners that are humbled: an example we have in *David;* how ready was God to pardon *Davids* great sinne, when he had humbled himselfe;

himselfe; and the same we see in *Peter*, and so here in *Paul*. The reasons of this point are these.

The first reason is, because mercy pleaseth him, as it is in *Micha:* I will pardon your transgressions, because mercy pleaseth mee, that is, he delights to shew mercy to sinners, and what man will not willingly doe any thing that pleaseth him. 1. *Reason.*

The second reason is, because mercy is naturall unto God, that is, it is his nature, for although mercy be a qualitie in us, yet it is a nature in God, and what man will not willingly doe any thing that is agreeable unto his nature. 2. *Reason.*

The third reason is, because God is rich in mercy; a man that is rich, he will not respect the giving of a small gift; but he will give liberally & bountifully, and it is for his credit to doe thus: now if it be thus with men, then how much more with God, because he is the Store-house, & hath the fountaine in himself; and therfore it stands with his honor to give liberally, to be rich in mercy to his children. 3. *Reason.*

The fourth reason is, because God is our Father, and you know a father hath a tender affection over his children, and if it be thus with men, then it is much more with God towards his children; thou needst not to feare the missing of his mercy, if thou be one of Gods children. 4. *Reason.*

The consideration of this, that God is exceeding mercifull, should draw us close unto God; that is, is God mercifull, then let us run unto him; this hoping of mercy, should winne us to come unto him; for what is that which makes a Traytor, 1. *Vse.*

or a Malefactor after Hue and cry, to come in and lay downe the armes of Rebellion, but the Proclamation of mercy: and in hope of this he comes in; Therefore when you heare that Christ is exceeding mercifull, then come in: only lay downe the armes of rebellion, and you shall finde mercy.

Object. *Object.* Oh but saith some, I would willingly come unto Christ, but alas, my sinnes are so many, and so great, that I feare Christ will not receive mee.

Answ. *Answ.* To this I answer; what if thy sinnes be exceeding great and many, yet they are not Infinite, that is, they doe not exceed the price payed for them. But God is Infinite in mercy, and therefore exceeds all thy sinnes. Againe, consider the abilitie and power of God, he is able to make thee cleane, and purge thee from all iniquitie; and therefore feare not the greatnesse of thy sinnes: only labour to finde the condition, faith, in thee: and then come and take of Christ freely.

2. *Vse.* Secondly, if God be exceeding mercifull, then let men take heed, that they wrong not themselves in regard of salvation by the neglect of those meanes, whereby grace is got: that is, let men be humble, and then let them know, that Christ is mercifull: And that you may not put off repentance, and the getting of grace, consider these particulars.

1. *Helpe.* The first thing is this, take the time and opportunitie when grace is offered, that is, it will bee good for you to strike while the Iron is hot, and

and grinde while the winde blowes, and saile when there is a faire gale; so it is good to follow the spirit in its motion: for as there is a time when the spirit is offered, so there is a time when the spirit may not be got, and therefore it is, that this time is so insisted upon so often in *Hebr.* 3. *To day if yee will heare his voyce, &c.* that is, there is a time when God will not be found of us, though wee would give a world to have but one motion of the spirit againe, one moment of repentance, one offer of grace, but you shall not: well then, now you have the time and opportunity, that is, the day of salvation; I offer you Christ and salvation, and you may have him if you will but receive him, that is, if you will but suffer him to rule in your hearts, if you will but acknowledge him to bee your Lord and King; you shall have him whatsoever thou art, or hast beene for the time past; onely if you will be a new man for the time to come: but if you will not receive Christ now, but refuse him, there shall a time come, when thou wouldest receive him, but then thou shalt not. Remember the five foolish Virgins, *Matth.* 25. They were shut out of the marriage chamber, and so maist thou, if thou now refuse him.

Secondly, consider that repentance is not in thine owne power, that is, it is a turning of the heart and casting of a man into a new mould, the setting of the heart the right way, and withall know, that there is a false repentance: *Cain* and *Esau*, and *Iudas* repented, aswell as *Paul* and *Peter* and

2. *Helpe.*

and *David,* but the one proceeded from the Spirit, and the other from the flesh: it must be sound repentance, if it be acceptable: now this no man can doe of his owne power and strength, except there bee a supernaturall worke of grace in the soule. There are two causes why God doth afflict his children; First, God afflicts his children, because of some scandall, I speake now of Gods children, and thus *David* was afflicted, because he gave a just occasion of scandall in the matter of *Vriah*; therefore God afflicts him: Secondly, to weane them from the world, because God knowes till they be humble, and basely esteeme of themselves, and the world, they will not prize Christ, or grace; but when they are throughly humbled then they will come in and take Christ; and therefore it is, that wee preach Christ generally unto all, that whosoever will come and take him, may have him: and therefore this is the question that wee move and propound unto all men, whether they will receive Christ, that is, whether they will take him above all things for better or worse, to bee their Lord, Master, and King; if they will thus receive him, they shall have him: it is no matter, as I said, what a man is, or what a man was, onely if he will be another man for the time to come; and therefore it is false preaching, to say, they must come thus, and thus, as if Christ were purchast with our owne gift; but we preach Christ freely, without any condition, without any exceptions of persons, Whosoever will let him

him come and take of the Water of life freely, as in *Revel.*21. And that Christ is thus ready to receive humbled sinners, you may see in his readinesse to receive all manner of people, whilest hee was on the earth, with severall diseases: hee put none away that came unto him. Againe, consider that if Christ should not bee mercifull, then the end of his Redemption should be lost: for wherefore came he but to show mercy unto sinners? Againe, consider how ready he is to receive sinners, from the mouth of his Ministers. 2 *Corinth.*5.20. *Now then wee are Embassadors for Christ; as though God did beseech you by us, wee pray you in Christs stead, be yee reconciled to God:* that is, wee use all the perswasions, and motives that we can; wee exhort, rebuke, instruct you, and all to this end to make you willing to receive Christ; nay wee doe not onely beseech you, but with those in the Gospel, we compell you to come in, that is, wee perswade you often against your wils, to receive Christ. Now the things that keepes men from Christ is this; they say, that they are not fit to come to Christ, and therefore they will not come: but men are deceived, for there is no other fitting condition required of us by God; onely beleeve, and you shall be saved, that is, if you have but a desire to come to Christ, you may have him: as for example, if there should be a generall proclamation made by the King, for all offenders let their crimes bee what they will; that whosoever will come in, and lay downe his armes of re-

bellion and acknowledge him to bee Supreme, ſhall have pardon; it may bee there is ſome offenders that have greater crimes then others, and others leſſe, whatſoever difference there be, it matters not if they will but come in, they ſhall have pardon: ſo I ſay unto you, if you will come in, it matters not what your ſinnes were, or are; Chriſt here hath made a generall proclamation, that whoſoever will come in, ſhall have mercy; therefore feare not what your ſinnes bee, onely get a willing heart to part with ſinne, and cleave faſt unto Chriſt, and Chriſt will not forſake you. In the time of the law every ſeventh yeere, there was a Iubilee, wherein every ſervant was made free from his Maſter; but if any refuſed then, then he was to be bored thorow the eares, and to ſerve his Maſter for ever: beloved, now is the yeere of Iubilee, you may now bee free men in Chriſt, if you will but receive Chriſt; but if you will not then you ſhall bee markt for the devill, and ſerve him for ever: therefore, as *Pyrrhus* ſaid unto his ſervants, he that will freely goe with me unto the battell, let him come; ſo I ſay unto you, if you will freely come in unto Chriſt, come, and Chriſt will receive you; but if you will not, Chriſt will not have you to goe with him, that is, you ſhall not: but this you will not doe till you bee humbled; and therefore labour to get humiliation, and then whatſoever your ſinnes are, you ſhall bee ſaved, if you will but receive Chriſt. Therefore examine your ſelves in what a frame your hearts

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ſtand in; if ſo bee you finde that your hearts are hardned (as the Apoſtle ſaith) that is, ſuch as cannot repent, it will be a difficult thing for you to receive Chriſt; that is, if you have put the ſpirit by his proper worke, and have hardned your hearts from his feare, it will be a hard matter for you to get the ſpirit of repentance; the Apoſtle cals men in this eſtate, like *Trees twice pluckt up by the rootes, Iude verſe* 12. that is, it will bee a hard matter to make them to grow againe, and be fruitfull: but if you be thorowly humbled, Chriſt is exceeding merciſull and ready to receive you unto favour.

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Rob. Auſtine. Iuly 30. 1633.

FINIS.