

Monergism

THE EXTENT OF ORIGINAL SIN

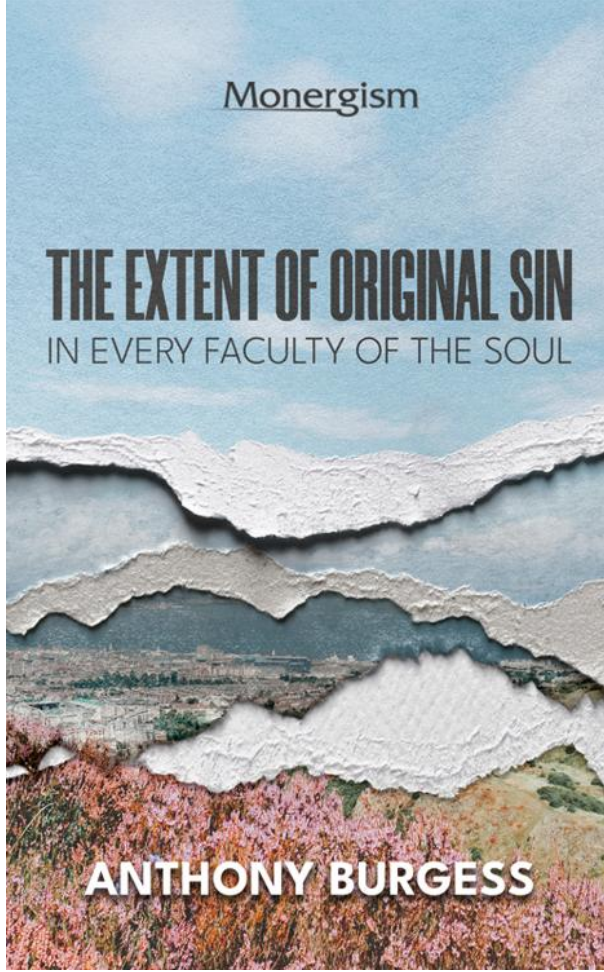
IN EVERY FACULTY OF THE SOUL

ANTHONY BURGESS

Monergism

THE EXTENT OF ORIGINAL SIN
IN EVERY FACULTY OF THE SOUL

ANTHONY BURGESS



The Extent of Original Sin in Every Faculty of the Soul

by Anthony Burgess

Edited by Paul Barth

From, Treatise on Original Sin

TABLE OF CONTENTS

[The Extent of Original Sin in Every Faculty of the Soul](#)

[Pollution of the Mind With Original Sin](#)

[The Nature of Conscience and its Corruption](#)

[The Conscience Blinded by Original Sin](#)

[The Corrupt and Counterfeit Conscience](#)

[Pollution of the Conscience With Original Sin](#)

[Defilement of a Troubled Conscience](#)

[The Nature of Memory and its Weakness](#)

[Pollution of the Memory by Original Sin](#)

[The Nature and Capacity of Man's Will](#)

[The Corruption of the Will in All its Operations](#)

Pollution of the Will by Original Sin

The Bondage of the Will

The Nature and Corruption of the Affections

Pollution of the Affections by Original Sin

The Sinfulness of the Imagination

Pollution of the Body by Original Sin

The Extent of Original Sin in Every Faculty of the Soul

Ephesians 4:17-24

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. 20 But ye have not so learned Christ; 21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Anthony Burgess, Treatise on Original Sin, Part 3, chapter 1, sections 1-3.

Concerning our subject of original sin, these particulars have been largely treated on, namely, that it is, what it is, and how it is communicated. The next thing therefore in our method to be considered, is, the subject of inhesion, wherein it is, in what part it doth reside, and what powers of the soul are corrupted by it. There is indeed made by divines a twofold subject of original sin [the persons, and the faculties of the soul].

Of predication, the persons in whom it is affirmed to be, and that is in all who naturally come of Adam, Christ only is excepted. And in this there is not much controversy, only the Franciscan Papists opposing the Dominicans, do hotly contend, that the Virgin Mary was by special privilege exempted from original sin. Scotus seemeth to be the first, that made it received as a kind of an Ecclesiastical opinion, whereas formerly it was but thought doubtful, or at most probable. It is not worth the while to trouble you with this, and I may have occasion ere the subject be dispatched to say what will be necessary to it.

Original Sin in Ephesians 4

I shall therefore proceed to that which is more practical and profitable, even to search into the seat and bowels of this original sin, that we may be fully informed, no part of the soul is free from this pestilence. To which truth the text in hand [Ephesians 4] will contribute great assistance.

No Part of the Soul is Free From Original Sin

For the coherence of it briefly take notice that the Apostle in Ephesians 4:17 giveth a short but dreadful description of a Gentile conversation, or the life of one without the knowledge of Christ, *“that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.”* Wherein you may observe a threefold ignorance or blindness upon all such, so impossible is it that of themselves they should ever come to see. There is **1)** a natural blindness, **2)** a voluntary contracted blindness, and **3)** a judicial blindness inflicted on them by God, for abuse of natural light. These there are mentioned in the 18th verse. And in verse 19 we have the formidable consequence declared, that being past feeling, no remorse of conscience in them, they give up themselves to all wickedness with greediness.

Oh, that this were only among Pagans! But how many have this natural, voluntary, and judicial blindness and obstinacy upon them under the light of the Gospel? Yea, their eyes are more blinded, and hearts more hardened, where the means of grace have been contemned, than in the places where the name of Christ hath not been known. This black condition of Heathens being described, he compares those of Christians with it, and so we have darkness and light here set together. And this the Apostle declares, verse 20, “*But ye have not so learned Christ.*” Christ teaches no such wickedness, yet because many may have a bare knowledge, and a vain empty profession of Christ, and live such Pagan lives, he adds a corrective to his speech, which is worthy of all attention, “*If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.*” (Eph. 4:21).

This is an excellent limitation, men may know Christ, profess Christ, and yet not do it, as the truth is in Jesus; that is, not to obey the doctrine of Christ as he hath commanded. Christ never required that thou shouldst only make a profession of faith in him, and then for thy life to be full of vice and corruption, know, if you do so, you know not the truth as it is in Jesus Christ. We have a like expression in Colossians 1:6 where the godly are said, to know “*the grace of God in truth,*” and Titus 1:1 there is “*the acknowledging of the truth after godliness.*”

Oh, let such hear, and let their ears tingle, and their hearts tremble, who come to Church, profess Christ, and yet run in all excess of riot! What doth any knowledge profit if it be not of the truth as it is in Jesus, if it be not an acknowledgment after godliness, thou deniest the faith, and art indeed worse than a Heathen? There is *theologia rationalia* and *experimentalis* [rational and experimental theology], as Gerson, or *theologia docens* and *utens* [doctrinal and practical theology]. It is this latter, namely, an exercised experimental divinity, that maketh a divine properly. Therefore, Amesius’ definition of *theologia* is good, that it is *doctrius Deo vivendi*, a

doctrine whereby we are taught to live unto God. Every wicked Christian is worse than a Pagan; But who will believe this report?

Now that we may know what it is to know truth as it is in Jesus, he instanceth in a twofold effect or demonstration thereof:

The first is, “*That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts*” (Eph. 4:22). This “*old man*” you heard is original sin, which must be mortified with the immediate issues thereof. A true knowledge of Christ doth not only cleanse the streams, but the fountain also, doth not only change the conversation of a man, but the heart, the affections, the whole man. It goeth to the root as well as the branches.

And the second effect is in the text, “*And be renewed in the spirit of your mind*” (Eph. 4:23), wherein we are to observe the duty and the subject of it.

1. The duty is “*to be renewed.*” We read it imperatively, but in the Greek, it is the infinitive mood, as also the duty to put off, mentioned in verse 22, is in the same mood. These infinitives relate to the verb [“*taught*”]: being taught “*as the truth is in Jesus*” (v. 21), to be taught “*to put off*” (v. 22), to be taught “*to be renewed*” (v. 23). If so be we conceive of those to whom Paul writeth, as converted already, then this duty of renovation is to be understood of further increased and degrees. To be more renewed every day, for it is usual with the Apostle to write to those who are supposed to be in the state of grace, that they should be more sanctified and reconciled to God. “*To be renewed,*” is to have the mind endowed with new properties and qualities. For ignorance, knowledge; for atheism and unbelief, faith; for sinful and vain thoughts, gracious and holy ones, etc.

So that there are two extreme errors in the expounding of this:

A. Of the Illyricans, who as they held sin to be the substance of a man, so this renovation they must hold to be substantial, not

accidental. But it's absurd to say a man must have a new soul essentially in regeneration.

B. The other extreme is of Socinians, for they hold that there is no such thing as original sin, they must needs say, that this renovation is only in regard of contracted sin, and external impiety in the life, not in respect of any inbred and inherent pollution in the mind: But this also is against the Scripture.

2. The second thing in the text, is the subject of this renovation, "*the spirit of your mind.*" Concerning the difference between spirit and mind, many thoughts have been, but either it is a Hebraism, and is no more than the mind which is a spirit, or else spirit is taken for that which is the most sublime, noble, and most active and vigorous in a man. Thus, in Job 20:3 we have "*the spirit of understanding,*" And Isaiah 11:2, "*the spirit of wisdom,*" "*the spirit of counsel,*" and "*the spirit of knowledge.*" Yea, it is sometimes applied to the vigorous and high acts of evil, as "*The spirit of whoredom*" (Hosea 4:12), and "*the spirit of whoredoms*" (Hosea 5:4). So that when the Apostle doth not say, "*be renewed in your mind,*" but "*in the spirit of your mind,*" this supposeth that what is most choice, excellent, and noble, even in the rational part of a man, called for its dignity, yet this is all over polluted by original sin, and so needeth a renovation: As for those who by the spirit would understand the Holy Ghost, that is most absurd, for how can we be renewed in that?

SECT. II.

The text thus opened, we may see two doctrines in the womb of it, the first implied and supposed, namely:

1. That the mind of every man, in all the choice operations thereof, is wholly polluted and stained.
2. Because it is thus polluted it needs regeneration and renovation as well as any other part.

The former doctrine is only to my subject in hand; for now my work is to show you, wherein this contagion doth discover itself. And I shall begin with that which hath the greatest dignity in a man, and if that hath not escaped pollution, much less may we think the other parts have. And if the eye be dark, how great must our darkness be? And before we speak particularly to that, let us say something in the general about the subject wherein this original sin is seated.

SECT. III.

Errors Regarding the Seat of Original Sin

First, there hath been some, who have not so much seated it in the soul, as made the very soul and substance of a man to be original sin; So that we might properly and truly say that man was sin itself. The author of this was Flacius Illyricus, who in many things is to be praised for his diligence and industry, but he was of a turbulent spirit, very restless; insomuch that in his studies at first, he was so greatly tempted, that many times public prayer was made for him in the solemn Assemblies. This man out of great earnestness to oppose Papists, yea and the Lutheran Strigelius, who extenuated original sin, fell into another extreme, making it to be the very substance of man. It is true, some have excused him, as thinking his opinion was sound, only his words were obscure and dangerous, for he doth often distinguish between the *Homo Physicus* and the *Homo Theologicus*, he maketh the theological man, as he is in such a consideration to be only sinful. But surely it is as easy to understand Epicurus his atoms, Pythagoras his numbers, Plato's ideas, Aristotle's entelechies, as Illyricus his *homo theologicus* in the way he layeth it down, denying all along, that original sin is an accident. This opinion made a great rent among the Lutherans, whereof some were called *Substantiarii*, others *Accidentarii*, as Coceius the Papist relateth (Coccius Thes. de peccato).

But this is to be refused with great indignation. Original sin is most intimately cleaving to us, inseparably joined to the nature of man, yet it is not the nature of man, for then Christ could not have taken our nature without sin. Though therefore it be seated in the soul, and that most tenaciously, yet it is not the essence of a man: But of this more in its time.

Secondly, it is also a great dispute among the Schoolmen, whether original sin be immediately and proximally seated in the essence of the soul, or in the powers of it? Whether because it is first in the essence of the soul, therefore the understanding and will are corrupted? Or, whether these powers are first polluted and infected by it? But this is founded upon a philosophical dispute, whether the soul and the faculties thereof are distinguished: And therefore, I shall not trouble you with it.

Thirdly, Some Papists have limited original sin only to the affections, to the inferior and sensitive part of a man, as if sin were not in the understanding, and reason at all, but in the affections and fleshly part only. But the more learned of the Papists gainsay this, and do acknowledge, that the mind as well as other parts is polluted with this leprosy.

These things premised, let us consider wherein original sin hath infected the minds of all men, so that in respect thereof that is to be renewed...

Pollution of the Mind With Original Sin

**Anthony Burgess,
Treatise on Original Sin,
Part 3, chapter 1, section 4.**

“And be ye renewed in the spirit of your mind.” (Ephesians 4:23).

These things premised, let us consider, wherein original sin hath infected the minds of all men, so that in respect thereof it is to be renewed.

1. Horrible Ignorance of God and the Things of Salvation.

First, Horrible ignorance of God, and the things of salvation doth cover the soul of every man by nature, even as darkness was upon the face of the deep. Thus, Romans 3, you heard the Apostle pronounceth generally, *“there is none that understandeth, or seeketh after God, No, not one.”* Hence also Ephesians 5:8, unconverted persons are said to be *“darkness”* in the very abstract, and that both because of their original and acquired blindness of mind upon them. What could the wisest and most learned of the world do in respect of any knowledge of Christ, if this were not revealed? For this cause it is called the Ministry, and the Gospel is constantly compared to light, and all the world is said *“to sit in darkness”* (Ps. 107:10; Luke 1:79) till this doth arise; so that our minds are by nature wholly ignorant about ourselves, about God and Christ, which made our Saviour say to Peter, upon his confession, that flesh and blood had not revealed this to him (Mat. 16:17).

Whereas then in the state of integrity our minds were as gloriously filled with all perfections and abilities, as the firmament with stars, there was sapience, in respect of God, science, in respect of all natural things to be known, and prudence, in respect of all things to be done. Now our eye is put out, and like Sampson, the Philistines can do what they please with us, for this respect it is, that every creature is better than man, they have a natural instinct, whereby they know what is proper for them, *Opera natura sunt opera artis, or intelligentae*; They have as much knowledge (sensitive knowledge, I mean) as they were made with at first, even the least creatures and most despicable; yea God is, *maximus in minimus*, most wonderful in the least things, which made Augustine prefer fly before the sun, and that he did more admire *Opera Formicarum* than *Onera Camelorum*, the wise works of the Ant before the heavy burdens of Camels. Thus all creatures have a suitable knowledge for their end in their way, only man is in horrible darkness, and is absolutely ignorant about God or his own happiness. Therefore, those opinions of some, who attribute a possibility of salvation to Heathens by the natural knowledge they have, do in effect make void Christ and the Gospel.

Not Only Unbelief, but Erroneous Belief

Secondly, original sin doth not only deprive us of all knowledge of God in a saving way, but also filleth us with error, and positive mistakes, whereby we have not only unbelief, but misbelief. Our condition would not be so universally miserable if our minds were only in a not knowing, or mere privative ignorance about God: but oh, the gross soul and absurd persuasions men have naturally about God! The Atheism naturally that is in us, either denying or doubting about God, but especially, the false and absurd representations of God to us. It is from the error in man's mind that Polytheism hath so abounded, persuading themselves of many gods. Yea, the idolatry that hath filled the pagan world, and under subtle distractions hath invaded the Church also, doth abundantly proclaim original

ignorance and error in us about divine things. Yea, the wiser men, as the Apostle observeth (Rom. 1), became the more foolish in their imaginations, turning the image of God into the likeness of the vilest creatures.

Objection: Original Sin or Actual Sin?

But before we proceed, we must answer an objection, that may be made to the doctrine delivered. For it will easily be said that the corruption hitherto mentioned in the understanding is actual sin rather than original. Ignorance, Atheism, Idolatrous thoughts of God, these must necessarily be judged actual; and if it be so, why do we ascribe this to original sin? And indeed, this objection is commonly made by Papists, against the positions and confessions which the Protestants have made about original sin. For when we describe the nature of it, we usually instance in particulars, as horrible ignorance, Atheism, and dissidence in the mind, etc. To this the Papists reply, saying, we confound actual and original sin; yea, when we bring that famous place to prove original sin, "*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*" (Gen. 6:5), they reply the same thing to that text also.

Therefore to clear this, we are to know that it is true, Atheism, ignorance, etc., these are actual sins as they are put in exercise, but yet when we ascribe them to original sin, we do not so much mean the actual exercise of these evils, rather we mean the proneness and propensity of the heart to them. So that our meaning is that the heart of itself is prone to all these actual wicked things. Therefore though we name these as actual, yet you must understand them habitually and seminally, there being an inclination to all that impiety.

Only the reason why we describe original sin as if it were actual pollution, is because it is a principle always acting, it never ceaseth; the sparks of this lust are like those of Hell which never go out; as the

heart of a man naturally, never ceaseth its motion, so neither doth the evil heart of a man.

This difficulty being removed, let us proceed to discover further acts of original sin in the mind, and spirit of man.

2. Incapacity to Apprehend Holy Things.

The second in order is that incapacity which is in every man's understanding about holy things. Divine and supernatural things are no more received by him than a beast doth apprehend the things of reason. We have this fully affirmed, "*But the natural man receiveth not the things of God, neither can he know them, because they are spiritually discerned*" (1 Cor. 2:14). You see there is no habitude or proportion between the understanding of a natural man and spiritual things, no more than is between the bodily eye and a spiritual: [...], is one that doth, *excolere animam* [cultivating life], such as labour to adorn and perfect the soul with the most intellectual and moral endowments that are: such as a Tully [Cicero], a Plato, an Aristotle, these, if brought to Gospel-truth, are not so much as *noctuae ad solem*, owls to the Sun-beams. To this purpose also we have not only this truth asserted, but also aggravated, where the carnal mind is said to be enmity against God, and it "*is not subject to the Law of God, neither can it be*" (Rom. 8:7). By which places of Scripture it is evident that the mind of man hath an utter incapacity as to any divine things.

Indeed there is a passive capacity, as some express it, and so the mind of man is susceptible of holy truth, and such a capacity is not in a beast, which is not capable of sin nor of regeneration. But then there is an active capacity, when the soul, by some ability and power of its own, is able to move to these supernatural objects; and thus the understanding of the most learned in the world, cannot of itself receive it, and therefore faith is said to be "*the gift of God.*" Hence we

may justly abhor the Arminian *probitas animi* and *pia doxilitas*, which they make preparatory or main part to conversion.

Now there is a twofold receiving of divine truths.

1. Speculatively, by a bare dogmatical assent. And even this, none by nature can receive the truths of God. The Pharisees though they heard Christ preached, and saw the miracles he did, yet they did not believe with so much as a dogmatical faith.

2. There is a practical, and experimental receiving of holy truths in the power of them, which is here called the knowing of truths, as they are in Jesus, and this much less are we able to receive. To the former is required the common grace of God, but to this, a more special one. Wonder not then, if you see men, even the most learned, naturally so brutish, so ignorant about divine things, that they have no more understanding, and apprehension about heavenly things. Oh bewail original corruption, which maketh thee so unteachable, so intractable! Why doth not every Scripture-truth, every powerful sermon have its full and powerful operation upon thee, but because it doth not meet with a prepared and fitted subject?

3. Inclination to Unprofitable Curiosity.

Thirdly, Original sin polluteth the understanding, by making it to incline to curiosity, and a prying into such things, which God hath not revealed. Adam's actual sin, which is our original imputed one, was partly this, they desired to be as gods, to know good and evil, which hath left its impression upon all. Like the [Bethshemite](#), we desire to be looking into the Ark. The Apostle would not have the Corinthians "*think of men above that which is written*" (1 Cor. 4:6), so much less of God contrary to that which is revealed.

This is a great evil upon the understandings of men by original sin that now the mind is not contented with the rule God hath given it.

They think it a small and contemptible matter to know no more than what may be known by the Scripture, but they affect extraordinary things. This curiosity is that which filled the Church once with so many Schoolmen and their questions, as Egypt was once with caterpillars.

It is true, School-divinity hath its use, and so far as they deal solidly and improve natural reason in any point they are very admirable, but once they fall into their useless, unprofitable, and sublime questions, where neither the Word of God nor sure reason can conduct them, then they vanish like smoke in the air. How rash are they in their disputes about angels? With what nice conceits have they obscured the doctrine of the Trinity? Insomuch that we may see much of original sin in them, inclining and hurrying of them to a bold and venturous determination of such things, which God hath not manifested, so that none of their seraphic, sublime, or angelical Doctors, could begin their disputations, as John his Epistle: That "*which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled...*" (1 John 1:1). Though therefore the Schoolmen have in somethings their great use, yet in their difficult niceties, which are but as so many cob-webs, there they are as much to be slighted as one king did a man who boasted he could stand at a distance and throw a grain of corn through the eye of a needle.

Again, this original curiosity of the mind, venteth itself in all those magic arts and witchcrafts which have abounded in the world; as also in judiciary Astrology, and such deceitful impostures, men affecting, as Adam did, to be like God, to be able to declare the things that are to come. They are called, curious arts (Acts 19:19). Furthermore this curiosity of the mind is seen, in nauseating and disdaining known things, and what are already discovered, and ambitiously thirsting to find out some *veritas incognita*, as others have done *terra incognita*, to bring such new things to the world, that were never known, or heard before. It's from this sinful curiosity that men forsake the good truths of God and run after heresies, errors, and whatsoever is novel.

Therefore, anyone who would examine himself about his regeneration must look to the renovation of his mind in this particular, as well as any other.

4. Vain Thoughts.

Fourthly, original sin discovereth itself in our minds by the vanity that they are filled with. "*The Lord knoweth the thoughts of the wise, that they are vain*" (1 Cor. 3:20). If the thoughts of wise men without the Scripture be vain, how much more of men who have no more than natural ability? And certainly this must needs be a very heavy censure upon man, that he who hath the best parts, the greatest understanding, yet till grace sanctify, he is but a vain man. His mind is a vain mind, his understanding is a vain understanding. Many ways the vanity of it might be discovered, as thus, the understanding of man is naturally more affected with pleasing things, than with solid and sound truths; it is more affected with words, language, jests, and merry tales, than with that matter which tendeth to spiritual edification. Is not this a great instance of the vanity upon our minds to regard leaves more than fruit, chaff more than good seed, pictures and shews more than substances? Whence ariseth that delight in embroidered language, in plays and Comedies, and in Romances, and such bubbles, and empty vapours, but from a vanity upon man's mind? To be pleased with stories and merry tales, more than a powerful and divine sermon? Is not this, because man's mind is vain?

Since man's fall, as the will, though a noble part of the soul, yet doth act dependently and slavishly to the sensitive appetite. We do not will what is good and the acceptable will of God, but what our sinful affections suggest to us. In the same way the understanding, though the sacred faculty (as it were) of the soul, yet acts dependently on the fancy, and so what tickleth and pleaseth that, the mind also is most affected with. Augustine did much confess and bewail this vanity of his mind, whereby he did disdain the simplicity of the Scripture, and

desired to hear that eloquent Ambrose, not out of love to matter, but to words. This is a childish vanity, like children that delight in a book for the pictures that are in it, not the matter contained therein. This vain mind hath sometimes affected both preacher and hearer, what applauded sermons have there been, and yet nothing in them but descanting upon words, and affecting a verbal pomp, being like the nightingale *vox & preterea nihil* [a mere voice and nothing else], like puppets stuffed with bombast, having no life at all within them? and all was accounted prating that was not such a wordy preaching. And, truly, this vanity hath much infected the mind of hearers; men coming to the Word preached, not as to hear the oracles of God, with fear and trembling, but as to the schools of oratory, looking to the powdering of their words, and the dressing of the language, as much as to the setting and ordering of their own hair. Is not this a great evil and vanity, thus to regard the healing of the finger, when the heart is deadly sick? If thy mind be renewed in this, it will also appear, and in place of that vanity there will be solid gravity.

5. Infected with Folly.

Fifthly, original sin filleth the mind with exceeding great folly. No man born a natural fool is more to be pitied than every man who by nature is a spiritual fool. Those conceited wise ones of the world who condemn the godly for a company of fools, they are fools in the highest degree, as may easily be evinced. God is said to charge his angels with folly (Job 4:18), and that, as some expound even the good angels themselves, because that wisdom they have comparatively to God's is but folly. Hence how much more is this true of man fallen, who hath lost that wisdom God once bestowed upon him? If you ask, wherein doth a natural man's folly appear? Truly in everything he doth. "*Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.*" (Eccl. 10:3). Every oath, every lie, every drunken fit proclaimeth a man to be but a fool; if he had the wisdom of God's Word he could never do so.

The folly of man by nature is seen especially in these ways:

1. In making himself merry with sin. It is jollity and sport to him, to be fulfilling the lusts of the flesh. And is not this folly, to be playing with the flames of Hell? As you see fools go laughing to the stocks, so do they to Hell. *“It is as sport to a fool to do mischief: but a man of understanding hath wisdom.”* (Prov. 10:23). Herein then thy foolish mind is seen, that thou canst laugh and sport in the acts of sin, which are the preparations to those everlasting burnings in Hell.

2. Thy folly by nature is seen, in preferring a creature before God. What is this but the fools babble before the Tower of London, as the Proverb is? Yet this folly is bound up in every man, till grace make him wiser. He loveth the creature more than God, he would rather have a drop than the ocean, earth than heaven, dirt than gold. Is not this greater folly than can be expressed? Yet till regenerated, such a fool thou art, though thou art ever so wise in thy own conceit.

3. We are naturally foolish in that we attend only to those things that are for the present, and never at all look to eternity, becoming herein like brut beasts that regard only what is before them. Moses doth in the name of God wish, *“O that they were wise, that they understood this, that they would consider their latter end!”* (Deut. 32:29). It is wisdom to look to the future, hence they say, *Prudens, is, quissi porro videns*, he seeth a far off; but take any natural man, doth all the wisdom he hath, ever make him to attend to eternity? What will become of him at the day of judgement? Now he is at ease, and in good liking, but what shall he do, when that great day shall come? He is far from Hierem’s temper, thinking he heard always that terrible noise sounding in his ears, *“Arise and come to judgement.”* Oh thy folly then who dost in effect say: *“give me that which is sweet here, though hereafter I be tormented to all eternity!”*

4. Thy folly is abundantly discovered in this, that thou takest no pains to know the best things, the chiefest things, the things that most concern thee. Naturally thou knowest nothing of God, or Christ,

or the way to heaven, which yet is the proper end for which God made thee. If folly did not reign in thy understanding, thou wouldst not be so careless herein. Thou art careful to know how to live in this world, but not how to live eternally in the world to come. Thou knowest how to buy and sell, how to plough and sow, but knowest not the principles of religion which must save thee. Doth not this proclaim thy folly?

5. Original sin is discovered in our foolish mind by the inconsiderateness that it is guilty of. Its want of consideration that damneth a man. *Intellectus cogitabundus est principium omnis boni* (Psa. 50). Oh consider this, ye that forget God: If a man considers the majesty of God, the dreadfulness of Hell, the shortness of the pleasures of sin, the mortality of the body and the immortality of the soul, how could he sin? This foolish inconsiderateness maketh man, though mortal, to procrastinate his conversion, he is always beginning to repent, beginning to reform. *Inter caetera mala, hoc habet stultitia, semper incipit vivere* [among other evils, folly has also this special characteristic, it is always beginning to live].

6. Thy folly in thy mind is seen by thy imprudence and injudiciousness. Thou dost not judge godliness, the favour of God and grace, better than the whole world, as the child thinketh his not better than gold. *Sapiens est cui res, sapiunt prout sunt*, if thou wert wise, things would savour to thee as they are, earthly as earthly, heavenly as heavenly. The folly of man naturally is seen in this, that he savoureth not the things of God, he hath no judgement to esteem of the true pearl, and therefore will not part with the least thing to obtain it.

6. The Mind has Lost its Superiority in the Soul.

Sixthly, the mind hath lost its superiority in respect of the other parts of the soul, and its subordination to God, both which were the great

perfections thereof. For superiority and preeminence, the mind is now debased, and this light is put now, not under a bushel, but a dunghill. God endowed man with understanding that it might be like a Queen in the soul, directing and ordering all actions to true happiness. Though the will is chief in power and efficacy, yet the understanding is chief in direction and counsel, insomuch that the will is called *caeca potentia*, a blind power of the soul, being essentially subordinated to follow the dictates of the understanding. And if the will be thus subordinate, that is called a rational power participative, though not *formaliter* [formally]: no wonder then if the sensitive and affectionate part of a man, his love, his grief, his anger, these were not to rise or stir but as the understanding did give orders to them. Thus was the understanding of a man placed in him, as the Sun in the Firmament, to give light to all the powers of the soul. But now by original corruption it's dethroned, it's ejected out of its power, and is made a servant to every lust that reigneth in the will, and the affections. Hence it cometh about that whatsoever a man's corrupt heart carrieth him unto, presently the mind of man, being like a bribed advocate, pleadeth for the lawfulness and the necessity of it. It is true indeed, we have a rule in Divinity, *nemo potest credere quia vult*, no man can believe a thing to be true, merely because he will. But yet the will and affections can so divert the understanding, or put mists and pretenses before it, that now it's become like the Sun on a foggy day that cannot put forth its light.

So that if you do ask, what is the true original cause of all heretical opinions and corrupt practices? You may say, it's because the mind doth not keep up its primitive power. As the reason given in the Judges why so much idolatry and other wickedness was committed, was because there was no King (no Governor) in Israel, everyone did that which was right in his own eyes. Thus, if you ask, whence is that confusion in a man's opinion, in a man's practices? It's because the mind of a man is degraded, the will is carried out to what it listeth, every sinful affection and passion doth what it pleaseth. So that whereas all our affections and actions should have their first rise from the guidance of the mind, now our lusts and affections do first

move, and then the understanding is employed to defend and excuse the lawfulness of them. Oh, then bewail this sad desolation come upon thee! Thy mind and judgement are become slaves and vassals to every unlawful way, to plead for that, to defend that, to excuse that. Thus, when Scripture speaketh of a civil desolation making a confusion upon the governors thereof, saith, "*The heavens are turned into blackness,*" or, "*The Sun and Moon into blood,*" so it is now upon the face of a man's soul. If reason and judgement were strong enough to do their office, there would not be that insolence of the affections, and rebellion in our wills, which doth now wholly overpour us.

The second thing in this particular is, the subordination of it to God, and to his rule. The mind of a man did then wholly follow the rule God had prescribed it. To believe, to think, to judge, as the rule was, but now it's become heretical. It's prone to choose an opinion of its own, a doctrine of its own. Although the word heresy in itself signifies neither good or evil, and therefore in Eusebius, Constantine applieth it to the Christian religion, calling it heresy, as Tertullian doth the Christian Religion *Secta*, a Sect; yet in ecclesiastical writers, if not constantly in the Scripture, it is used in an ill sense, and signifieth an election or adhering to a way of our own devising, and not that which is commanded by God. Tertullian calls Adam's sin heresy, because committed of his own choice against God's will. Insomuch that though there may be many causes of heresies, as ignorance, pride, discontentment, covetousness, and such carnal principles, yet the main is, that proneness in the mind to lift up itself against God and his rule, having lost its primitive subordination to God. This want of subordination to God and the Scriptures is notably seen in heretics, who when they perceive Scripture against them, rather than submit, they will be guilty of Scripture-slaughter, as Tertullian called it, Marcion (saith he) cometh not with *Stilo sed Machara*, draweth his sword, and detruncateth a great part of Scripture. Others, though not so audacious, yet because they will not submit, do not *Materiam ad Scripturas*, but *Scripturas*, and *Materiam accommodare*, do not submit their opinions to the

Scripture, but the Scripture to their opinions. Valentinus openly professed that he did amend the Gospel.

7. Prone to Call Evil Good, and Good Evil.

Seventh, herein is original corruption greatly depriving the mind of a man, in that it maketh a man prone to deceive and cozen himself, so that sin is presented as sweet or profitable, and good to be embraced, holy things are presented as difficult and irksome. This self-deceiving is especially seen in the judging of ourselves good and right when indeed we are abominable and loathing to God. Whence is it that every man's ways are clean in his own eyes? Whence is it that every man is a Pygmalion in love with himself, or rather a Pharisee to justify himself? Yea, as it is they judge of God like themselves, loving what they love, pleased with what they please. "*Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.*" (Psa. 50:21). As the Ethiopians, though Christians, yet worshipping the Virgin Mary, paint her like a Blackmore, because they are black.

Now what a fearful pollution is this, to deceive ourselves about God, sin, godliness, and our own souls? So that when we can have a pretense, or a colour to justify ourselves, then we rejoice. This self-deceiving is often taken notice of by the Scripture (2 Pet. 2:13; Gal. 6:3; 1 Cor. 6:9; & James 1:22). Deceiving your own selves, putting a fallacy, or a false syllogism upon ourselves. And indeed, it might be easily shown how many false syllogisms a man imposeth upon himself. Doth not presumption argue *à divisis ad conjuncta*, from the means divided, yet to obtain the end? Yea, in every prayer, in every religious duty the natural man taketh, *non causam pro causâ*, because he performeth these duties, he thinketh he serveth God, whereas it is not an holy principle, or gracious motive putteth him upon them, but formality, custom, or some other inferior motive.

Thus every natural man deceiveth himself by false causes, he thinketh he repents, he loveth God, he hath a good heart, he shall be saved, when alas all this while thou art deceived and deceiving of thyself. Mourn then under this native pollution, that thou art so deceived in all things about thyself, about the work of grace, about what is flesh, and what is spirit, that thou art deluded in all things, and takest counterfeit for that which is true and genuine. Under this head we may comprehend all that craft and subtlety in men (as in the Jesuits) to maintain idolatry or heresy. For the Devil as at first, so still he delights to use serpents, because they are craftier than others. The craft also in man naturally to do mischief (for which they are compared in Scripture to Foxes), doth declare how original sin hath all over infected the mind.

8. Proclivity to Idle Thoughts.

Eighth, the great pollution of original sin upon our minds is seen, in the proneness to vain, idle, sinful and roving thoughts, so that these do discover an unclean fountain of the heart more than anything. Whence do these sparks arise, but from that furnace of sin within thee? The air is not fuller of flies, Egypt was not fuller of frogs, than every man's heart is naturally of idle, vain, foolish, and impertinent thoughts. Thoughts are the immediate product and issue of original sin; the first born are streams that come immediately from the fountain. Now certainly, if a man had by nature a holy sanctified mind, he would also have holy and sanctified thoughts. Do you think that Adam in integrity, or the good Angels are troubled with thoughts as we are? For all the while a man is natural he never had a good thought in him, he might have a thought of good, but not a good thought. For as every *cogitatio mali*, is not *cogitatio malâ*. We may think of evil to abhor and detest, and this thought of evil is good. So, in a natural man, though he may have a thought about good, yet it is not in a good manner, and therefore evil, though the object matter be good.

What then will prostrate thee, and make thee lie groveling upon the ground, loathing thyself, if this do not? Amongst the millions and millions of thoughts which thou hast, there is not one that isn't either vain, proud, idle, or impertinent. Yea our thoughts are not in our own power, no more than the birds that fly in the air, but they arise antecedently to our own will and deliberation. And certainly, if vain thoughts be such a burden to a regenerate man, if they do captivate and enthrall him, which made one cry out *Libenter (Domine) bonus esse vellem, sed cogitationes meae non patiuntur*, I would gladly be good, but my thoughts will not suffer me. No wonder that to the natural man, who is under the power of original sin, sinful thoughts hurry him away without any resistance.

9. Instability of the Mind.

Ninth, original pollution doth greatly defile the mind of a man in the mutability and instability of it. Insomuch that the judgement of every natural man, destitute of true light and faith, which doth only consolidate the soul, is like a reed shaken with every wind. He is mutable and various, ready every day, or every year to have a new faith and a new religion. This maketh the Apostle inform us that one end of the Ministry is that we be not carried away with every wind of doctrine (Eph. 4:14). Such empty straws and feathers are we that any new opinion doth presently seduce us, and therefore the Scripture doth press a sound mind, and an heart established with grace, which is the special preservative against such instability.

Aquinas maketh this the reason of the good Angels confirmation in grace, and that they cannot now sin, because such is the perfection and immutability of their natures, that what their understanding doth once adhere unto, they cannot change. Indeed, it is thus with God, that his knowledge is unchangeable, but there is no reason to attribute this to Angels, and therefore their confirmation in good, is not so much to be attributed to any intrinsic cause in themselves as to the grace of God establishing them.

But how far short was man newly created of such immutability? How much more than man fallen? From this pollution it is that we have so many apostates, that there are Seekers, that there are so many Neutrals, that there are so many who think any in any religion may be saved. It is true, there may be a just cause of changing our minds in religion, as when educated in Popery, or when we have received any heretical opinions. But I speak here of that instability which is naturally in the mind of a man, that though he be in the truth, yet there is a proneness to desert it, and to discover much lenity in the matters of Religion.

The Remonstrants go too far this way, commending this sinfulness under the name of modesty and humility, and therefore, though in fundamentals they will grant we may say “this our faith is, this we do believe,” yet in other points (which though not fundamentals, yet the errors about them may greatly derogate from the glory of Christ and his grace, as also much prejudice the consolations of those who truly fear God, as their opinions do) they commend those expressions, *Ita nobis videtur*, and *Salvo meliorum judicio*. It is our *sententia*, not our *fides*. Now if this were said only in some points disputed amongst the orthodox that are at a great distance from fundamentals, it might be received, but they extend this further, if not to the foundation stones, yet to those that immediately join to them, and so do remove such things that will in time endanger the whole structure of Christianity. And so from Remonstrantism proceed to Socinianism, which is *adificari* and *ruinam*, as Tertullian expresseth it (De praesc.). Such an edification many unsettled spirits meet with.

10. Original Sin Pollutes the Mind with Pride.

Tenthly, original sin doth pollute the mind of a man with pride and vain-glory, so that he is easily puffed up with his own conceits and altogether ignorant of his ignorance. The Apostle saith that some are

“*vainly puffed up with a fleshly mind*” (Col. 2:18). This tumor, this tympany in the mind hath been the cause of most heresies in the Church. The Gnostics boasted in their knowledge, and had their name from it. The Eunomians did vainly and blasphemously brag that they knew God as well as he knew himself. And some in these later days have not been afraid to compare themselves above the Apostles for gifts and illuminations. So that whereas everyone should humbly say with wise Augur, I have not the understanding of a man, I am more brutish than any man. Or with Augustine, when one admiring his learning used this expression, *Nihil te latet*, he answered again, *Nihil tristius legi*, because he knew the falsehood of it, because of his ignorance even in innumerable places of Scripture. They equalize themselves to Angels, yea to God himself.

This pride, this self conceit is a worm bred in the rose, and the more parts men have, the more doth this disease increase. Matthew Paris relateth of a great scholar, much admired for his learning, who in his lectures once in the schools, proving the Divine Nature and also Incarnation of Christ with mighty applause, did most arrogantly say that Christ was beholding to him for this dispute, that he owed, as it were his Divine Nature to his learning, as if he had not been God, if he had not proved it; upon which blasphemy he was immediately stricken with ignorance, and such sottishness, that he was afterwards taught the Lord’s Prayer by a little child.

This pride of mind is worse than all other pride. And certainly, it is a great effect of original sin upon us that we are apt to take such contemplative delight about our own notions and apprehensions, being therein guilty of spiritual fornication. This pride of mind is seen also in owning and defending even the truths of God, not as his, but as they are our own opinions, out of which we may raise our own glory, whereas truth is not mine, or thine, or a third man’s, but the Lord’s. *Cave ne privatum dixeris ne à veritate privemur.*

11. Diversity of Theological Opinions.

Eleventh, Original sin polluteth the mind in regard of the difference and diversity of thoughts and judgments of men in the things of God. Had Adam continued in the state of integrity, all had been of one mind, of one way. In Heaven also, when all imperfection shall be done away, they shall all think and speak the same things. But now there are divisions and different ways in religion, one admiring that which another condemneth, which proclaimeth that man hath a Babel upon his understanding. It is no wonder, that among philosophers there were such infinite sects. For if you view that part of the world which owneth the Christian religion, what varieties, what differences, what oppositions are there, and that though we have the Scripture to guide us? This doth evidently manifest, that the mind of man is filled with deep pollution by original sin.

12. The Mind is Apt to Receive the Devil's Delusions.

Twelfth, the horrible pollution of the mind is seen in its aptness to receive all the Devil's impressions and delusions, so that the most horrid and dreadful blasphemies that can be imagined have yet been entertained and broached by some men. Now the Devil could never possess the mind of a man so, but because of this original corruption. Some there were called *Caiani*, that boasted of Cain, and commended Esau, yea Judas, and that he did not sin in betraying Christ. [Some](#) have called the holy Trinity, *Triceps Cerberus*. Some have thought themselves Christ and the Spirit of God. Now how could these devilish delusions be ever believed if the mind had been free from sin? The Enthusiasms, the revelations that the Münster Anabaptists and John of Leiden pretended to, upon which they acted resolutely and violently, may abundantly teach us what monstrous births the mind of a man will deliver if left to itself. So that what is said of the Devil *incubus*, bodily, is much more true of the mind. What will not the understanding of a man believe, and be resolute

for, when it hath once obtained more of the Devils grace (*pleniozem gratiam à Diabolo*), as Tertullian speaks ironically of some heretics.

13. The more knowledge without grace, the greater opposition to Christ.

Thirteenth, in this is original pollution discovered, that the knowledge we have and the light we enjoy, whether inbred or acquired, without God's grace we are the worse for it. So that our understanding in us is but like a sword in a mad man's hand, by it we fight against God and set with all enmity against divine things. The more knowledge without grace, the greater opposition to Christ. The learned men very often have been the Patriarchs of all heresies. They brought in a Stoic, a Platonic, an Aristotelian, etc. Christianity, as Tertullian speaketh. Religion hath suffered far more from unsound learning than from ignorance, though indeed sanctified learning hath been greatly instrumental to propagate the Kingdom of Christ.

14. The Knowledge of Natural Things.

Lastly, the mind is polluted and weakened by original sin, even in the knowledge of natural things. Insomuch that there is little or nothing known certainly by us, our knowledge cometh in by the senses, and they (as Philo alludeth) like Lot's children make their father drunk, they hinder us of true knowledge. The Academics thought nothing was known certainly in natural things; And Cerda on Tertullian makes Lactantius and Arnobius to incline to that opinion. Certainly, our knowledge in natural things is very weak and confused. The Devil indeed, though he hath lost all spiritual knowledge, yea, and (as some say) is wounded much in his natural abilities, yet still he retaineth much knowledge. But man hath a body that doth much clog and press down his soul, and hence his ignorance is greater.

Thus, in a short table we have represented the manifold pollution upon man's understanding by original sin. More particulars happily might have been instanced, but these may suffice to make us astonished and amazed at ourselves. Oh, how incurable art thou when thy mind is thus defiled! That is the watchman in thy soul to keep off all sin, and if the watchman be blind, how hopeless is it? It's this that makes such an obstruction in conversion, which is wrought first upon the mind. While therefore that ignorance, that folly, that unbelief reigneth there, no ministry, no preaching doth any good. Oh, that thou didst know thy ignorance, what a beast thou art! How foolish and destitute of all true wisdom? How quickly then wouldst thou spread out thy arms to receive Christ in the fullness of his offices? Yea it's the corruption on your minds that makes you not able to understand even this sermon. Oh, then be as those blind men (Matt. 20:30-34), crying and praying, "*Lord, that our eyes may be opened!*"

The Nature of Conscience and its Corruption

Anthony Burgess Treatise on Original Sin Part 3, chapter 2, section 1.

“But even their mind, and conscience is defiled.”
(Titus 1:15).

Hitherto we have been discovering original sin as seated in the understanding, the metropolis (as it were) of the soul. We now proceed to manifest it as polluting the conscience of every man by nature; and certainly this is more lamentable and dreadful than the former. For if the understanding be amongst the other powers of the soul, as gold amongst other metals, conscience is the pearl or diamond in that gold. If the understanding be the eye of the soul, conscience is the apple of the eye. Who would not think that our conscience had escaped in the Fall of Adam? Like Job’s messenger bringing us tidings of all the spiritual loss we had thereby, that only the conscience was not hurt? But this text will inform us that from the head to the sole of the feet (as it were) there is no place free, but that we are *totum vulnus* [all wounded], so many Lazarus’s, not one place without these spiritual ulcers.

For the understanding of the text, we may take notice that Titus exercising his ministerial office now at Crete (whether as a settled officer and Metropolitan, which some highly contend for, or rather as a temporary and extraordinary officer, an Evangelist, is not here to be disputed). Paul writeth this Epistle to him concerning his end, why he left him there, and also exciteth him to a lively performance of his office, especially in a sharp and severe rebuking of the

Cretians, because of their doting still about Jewish fables and ceremonies. And to evidence the crime of the Cretians the more, he brings a testimony from Epimenides, whom he calls their prophet by way of conception, for they esteemed him so, sacrificing to him, for he pretended in furious fits to be like one acted with a divine spirit and rapture. Now this famous brand he stigmatizeth the Cretians with, that they were always liars, etc. And although Epimenides, being a Cretian, it might be retorted that he lied in saying the Cretians were liars, yet the speech is to be understood not of everyone, but of the general part, and therefore the Apostle saith "*this witness is true*" (Titus 1:13); From whence Aquinas gathereth that wheresoever there is any truth, a Doctor in the Church may make his use of it, because all truth is of God.

The use here is not so much for confirmation, as conviction. If you ask, why must these Cretians be so sharply rebuked for their doctrine about Jewish ceremonies, seeing Romans 14 the Apostle doth prescribe another deportment to such of forbearance and condescension? The answer is, those that are there spoken of were such as did err out of infirmity and weakness, but these in Crete were such as did obstinately and pertinaciously defend these false doctrines; therefore, they must be severely dealt with, yet the end of this censure is medicinal, that they may be sound in the faith. All error is a sickness and a disease.

The Apostle having thus informed about Titus his duty, he proceedeth to some doctrinal instruction about those erroneous opinions, instancing in one, which was greatly controverted in the infancy of the Church, and that is about the choice of meats and abstinence from them. To obviate any corrupt doctrine herein, he layeth down this weighty proposition: "*Unto the pure all things are pure*" (Titus 1:15), that is, to such who are sanctified by the Christian saith and are rightly instructed in Christian liberty, all things of this kind (not adultery, fornication, or such sins) are pure to them and they may lawfully use them. Every creature as the Apostle elsewhere, being sanctified by the Word of God and prayer. This truth he

amplifieth by the contrary proposition, “*but unto the defiled and unbelieving, nothing is pure,*” this is more than if he had said, “*All things are unclean,*” for that might have been limited, as in the former, to things of this kind, but saying that nothing is pure to them is signified hereby, that all is pitch (as it were) that the touch. That like a Leper, even good things do not purify them, but they defile them. And then you have the cause and fountain of this: “*Even their mind and conscience is defiled.*” No wonder the streams are polluted, when the fountains are. By “*mind*” is meant the speculative part of our understanding, by “*conscience,*” the practical part; and therefore having spoken of the pollution of the former, we now proceed to the later.

The Pollution of the Conscience

This text is deservedly brought by Protestant authors to prove that all the actions of unregenerate persons, and much more of infidels, are altogether sin, that there is not one truly good action to be found amongst them because the mind and conscience is thus all over polluted. The Popish interpreters, because they are for the negative, yea some going so far as to plead for the salvation of infidels, though without the knowledge of Christ, do limit the text too much, as if it were only to be understood of those whose minds were not informed with true knowledge, nor their consciences rightly guided in those disputes about Jewish ceremonies, as if to such only all things were unclean. But although these persons gave the occasion, yet the Apostle maketh an universal proposition, and therefore he doth not only say “*the defiled,*” but also “*the unbelieving,*” which comprehends all those that have no true knowledge of Christ. And the reason is univocally belonging to everyone, for every man’s mind and conscience without faith is polluted and cannot please God.

The fountain thus cleared, this stream of doctrine floweth from it: that the consciences of all men by nature are polluted and defiled. “*Even their mind and conscience*” signifying by that expression that

there remaineth no hope (as it were) for them when the foundations are thus removed.

This defiled conscience in Scripture is the opposite of a good conscience (1 Peter 3:16), a pure or clean conscience (1 Tim. 3:9), and that by the blood of Christ (Heb. 9:14; Heb. 13:18; Acts 24:16). Only those that are regenerate have this kind of conscience. But an evil conscience is “*defiled*” as here in the text, “*dead*” (Heb. 9:14), “*seared*” (1 Tim. 4:2). There is also a weak conscience that the godly may have. The conscience we are to treat upon is the defiled one, and that not so much as made more impure and sinful by voluntary impieties, as what it is by nature in everyone.

The Nature of the Conscience

And before we come to demonstrate the pollution of it, it is good to take notice of the nature of it. The New Testament useth the word συνείδησις about thirty times for conscience. Most commonly that which in the New Testament is called conscience, in the Old is called *leb*, “*the heart of a man.*” So, David’s heart is said to smite him, *apponere ad cor*, and *redire* and *cor* are nothing but the acts of conscience, and thus sometimes in the New Testament, “*If our heart condemns us*” (1 John 3:20). It’s observed that the first signification of the word *leb*, is a conspersion, or meal sprinkled with water. Thus, the heart of a man is a lump (as it were) watered and sprinkled with some common principles and apprehensions about God, and what is good and evil. As for the nature of conscience itself, it is not good to be too nice in scholastic disputes about it, remembering that of Bernard, there was *Multum scientiae*, but *param conscientiae* in the world.

Is Conscience a Faculty, Habit, or an Act?

It's disputed whether conscience is a power, a habit, or an act only. That it is not a power Aquinas proveth because that can never be removed, or laid aside, or changed, whereas conscience may. Some say therefore it's a habit, others, as Aquinas and Dr. Ames, answering Mr. Perkins' objection, "*why it cannot be an act, that it is an act?*" [Of Conscience and the Cases Thereof]. But certainly, as *scientia* [knowledge] is sometimes taken for that which is by way of a principle or habit in man, and sometimes for that which is by way of act, so also it is with conscience, it taketh into its nature both that practical habit (called by Aristotle *intellectus*, or the habit of first principles) and also the actual application of them. For if conscience were not habitual, as well as an act, there would be no conscience in men when they are asleep, which yet cannot be denied unto regenerate persons. As in Scripture, faith and love are taken sometimes for the habit of those graces, sometimes for the acts of them, so also conscience is taken both for the principle and the act itself.

For to the acting of conscience there is required (as all observe) a practical syllogism: "*Whosoever is a fornicator, a drunkard, a curser, cannot inherit the kingdom of God: But I am such a sinner: Therefore I cannot inherit the kingdom of God.*" Or on the contrary: "*To him that believeth and is of a broken contrite heart, pardon of sin is promised: But I believe and am of a broken heart: Therefore, to me pardon of sin is promised.*" Thus, conscience is well called the practical understanding, for whereas the speculative hath for its object that which is merely true, this looketh upon it as ordainable to action, as such a truth is to be brought into application. To every acting then of conscience completely, there is required a syllogism, either interpretative or formal. And as Dr. Ames saith well,

Conscience in the Major Proposition is *Lex*, in the Assumption it is *Testis*, in the Conclusion it is *Judex*. In the first Proposition, there it is by way of a *Law*, dictating such a thing to be true; In the Minor it is a *Witness*, bearing witness either against or for

ourselves; And lastly, it is a *Judge* passing sentence according to the premises.

And in that it is called conscience it doth relate to another, a knowledge with another, that is either ourselves; so that conscience in its actions is conceived as a person, as it were, distinct from us, and so that witnesseth with our hearts, what we are and what we have done. Hence if a man's conscience lay a sin to his charge, though all the world free him, yet he beareth guilt and terror about with him, *Quid proderit tibi non habere conscium habenti conscientiam*, or else, which is more probable, it is called "*conscience*," or "*knowledge with*," in respect of God. In the actions of conscience there is a sense and apprehension of the knowledge of God and his presence. Therefore conscience doth always bear some aspect to God, this God will see, this God will punish, this God hath forbidden, and therefore let me betimes take heed how I do it. So that while conscience hath any stirrings and vigorous actions there is some hope in a man. Although it be thus generally received by all that conscience belongs to the understanding, yet Durand makes it something probable (Lib. 2. Distinct. 39. Quast. 4), "*That if it be not the will, yet the will is necessarily included in the workings of conscience, so that conscience doth denote understanding and will also.*" For that act of conscience which is called *remordere*, to bite and sting a man, to make him grieve and be sad upon the committing of sin, must flow from the will.

Conscience Not Entirely Lost After the Fall

Secondly, although man hath lost the Image of God, and be thus all over polluted, yet he hath not lost neither his soul nor the faculties thereof with some inbred principles both speculative and practical (which can no more be separated from the soul, than the beams from the Sun). Hence that habit of practical principles, such as that there is a God, that he is to be worshipped, that Parents are to be honored,

is called *à conservando*, because these are kept and preserved still, or rather as Martinius in his Lexicon out of Hierom, because these do instigate and incline to keep us from sin in our actions. The Schoolmen commonly call it *Synderesis*, and say it is as much as *con electio*, but this is because of their ignorance of the Greek tongue. These relics of God's Image are lost in us still, even as after some great fire of a stately palace there remain some sparks long after; or in the demolishing of glorious towns, there will some *rudera*, some remnants appear of such a building.

It is true, this is questioned by some. Illyricus out of his vehement desire to aggravate sin, denieth there is any sense or knowledge of a God left in a man more than in a brute, and endeavoureth to answer those places of Scripture which are brought to prove those common principles, or implanted knowledge in a man by nature. The Socinians also, (though plowing with another heifer) do deny any implanted knowledge by God, but that it comes by tradition. On the other side Pelagians, Arminians, and some Papists fall into another extreme, for they hold such principles about God and what is good, that they may be light enough to guide us to salvation. It is not my work now to examine either of these, for the truth is between these two.

There are some implanted practical notions in us about God and what is good, against those that err in the defect, and yet they are in no way able to conduct to eternal happiness, against those that err in the excess. To prove this will be to anticipate myself in the protract of this discourse about original sin. Therefore, here only we take it for granted, that there are such principles, as also a conscience to discern between good and evil, which though it be greatly polluted, yet this "*candle of the Lord, searching the inward things of a man*" (Prov. 20:27), is not quite extinct. Whether these common principles are naturally propagated as the body is, (as the Lutherans say, who hold the Traduction of souls from parents) or, whether they are *De Novo* created in the creation of the soul, as the dissentient party from that opinion must hold, is not here to be debated, we may conclude

that the soul hath a natural testimony in itself about God, and therefore in sudden calamities doth immediately cry out to him, which made Tertullian say, “*O anima naturaliter Christiana!*”

We Must Not Go Against Conscience

Thirdly, because conscience doth thus witness with God, and as it were, in God’s stead, it hath such a command and power over a man that we must not go against conscience. We may go against our wills, against our affections, but we must not go against our consciences. No, not when they are erroneous, and though they dictate sin, “*Whatsoever is not of faith is sin*” (Rom. 14:23), and he that doubteth is condemned. Conscience is but an inferior Judge, God and the Scripture are superior to it, so that when conscience prescribeth anything, and we come to know it is against God’s Word, then we are to reject it as the inferior Magistrate’s command is made void when the superior doth countermand. But while the practical dictate of conscience doth abide, and we know not that God doth forbid it, then we must not go against it. Because it witnesseth to our apprehension with God, and therefore to go against it, though it may not be *materially* a sin, because in an error, and in a delusion, yet *formally* it is, because we contemn God and his authority over us. The very Heathen could say conscience is a God to every man. It is true, that Atheistic writer (lib de Cive), as he doth most profanely determine, “*that it is a seditious opinion, to hold faith and holiness are supernaturally infused and inspired; so also, to hold that to discern between good and bad, just and unjust, is a duty belonging to the conscience of private men in what they are to act.*” What is this, but to teach men Atheism by art and precepts? As Logic and Philosophy are taught, and doth it not condemn the whole doctrine of the Gospel as being incompatible with obedience to Magistrates.

Seeing then that conscience is thus left in a man with so great power and authority, seeing by it that good is to be done and sin avoided, the pollution of it will be the more dreadful and lamentable. What

hope is there of man's power to convert himself to God when the conscience is thus wasted by sin? If the watchman be blind, if the witness be dumb, if the judge be corrupted, how can any saving reformation be upon us? If the salt be unsavory, which is to season other things, what is it good for but to be cast away? This shipwreck of a good conscience, which all made in Adam, will undo us forever if grace doth not interpose.

The Conscience Blinded by Original Sin

**Anthony Burgess
Treatise on Original Sin
Part 3, chapter 2, sections 2-3.**

SECT. II.

A Discovery of the Pollution of Every Man's Conscience by Original Sin.

The work next in order is to discover the pollution of every man's conscience by original sin.

1. A Natural Blindness in the Conscience

First, there is naturally a blindness and a veil upon it, whereby it horribly misjudgeth, and so deserveth the prophet's woe, "*calling evil good, and good evil, light darkness, and darkness light.*"

Take the conscience of a heathen not enlightened by God's Word, and what darkness covereth the face of it? How enthralled to idols, as if they were a god that could either damn or save? Yea, the consciences of some heretics have had such Egyptian darkness upon them that they have thought they have served God by doing most abominable and unnatural things; insomuch that had not some of the Ancients, worthy of credit, delivered such things about them, we could never have believed that the conscience of a man could be so

far blinded, as to think such things lawful, much less a worship of God.

The Gnostics taught that fornications and uncleanness were frequently to be exercised to avoid all conception, and if a child did follow, they would draw it from the womb, beat it in a mortar, season it with honey and pepper, and so eat it, saying, that in this manner they did celebrate the great Passover. The Carpocratians also affirmed, that everyone was bound to commit sin, and that the souls were put into the bodies till they did fulfill the measure of their iniquities, applying that in the parable to this purpose, "*thou shalt not go out till thou hast paid the last farthing.*" So, the Montanists made a sacrifice of the blood of a year old infant, which they pricked to death with needles in a most cruel manner. These also said that it was as great a sin to pull a leaf off the tree as to kill a man. The Donatists would throw themselves from steep mountains and drown themselves in water to make themselves martyrs. What horrid blindness was here upon their consciences? It is true indeed, these were not suddenly made thus abominable, therefore here was a voluntary contracted blindness upon their conscience, and a judicial one inflicted upon them, God giving them up to blindness. Yet had there not been such inbred error upon the conscience, such natural blindness upon it, it could never be improved to such height of impiety!

Oh, then groan under this blindness that is naturally upon thy conscience! That which should be the pilot to guide the ship of thy soul and body to an eternal haven, but knoweth no compass, beholdeth no star, and being practically blinded carrieth thee to Hell, while thou art thinking thou art sailing to heaven. That which should be the rule to thy actions is all over crooked and perverted. Thus every man's conscience is naturally in the dark, and maketh us fall into every ditch, because the blind leadeth us. While the foundation is thus destroyed, there is no hope either of conversion or salvation. Thou that wallowest in thy sins, thou that art upon the brinks of Hell, and yet rejoicest and makest thyself blessed: Oh that thy conscience

were enlightened! Oh, that the Lord's candle within thee did give any light! What a terror and an amazement wouldst thou be to thyself? Thou art no better than a brute till this conscience in thee is able to inform and direct thee.

2. The Conscience is Numb and Asleep.

Secondly, conscience is naturally polluted, not only by the blindness, but also by the senselessness and stupidity that is upon it. This is the evil polluted conscience, lying in every man's breast fast asleep. Though one sin be committed after another, though lusts as so many thieves come to steal thy soul away, yet this dog doth not so much as give one bark. Doth not experience abundantly confirm this? See you not most men going on in all evil and wickedness, so that you would think they dare neither eat nor drink nor sleep, lest so many devils should come and carry them quick to Hell? Yet they have a stupefied conscience, it never giveth them one blow, or a check for it. How cometh this serpent in thy breast to be thus benumbed that it doth not give one hiss?

The expression you heard of an evil conscience was a "*seared*" one, that is (as some expound it) a senseless hardened one, like any part of the body that by burning is made insensible. Others say that as a putrefied part of the member of the body by incision is cut off, so it's a conscience cut off from a man, that he hath none. Others allude that as brands and marks of infamy are made by hot irons upon the shoulders and faces of stagitious [wicked] persons, thus, it's a conscience that is branded and noted by all, whereby he is made infamous and a reproach where he liveth. All these explications may well be taken in, and although the Apostle speaketh there of some enormous wicked men, more vile than ordinary, yet as Paul doth apply to all men by nature what the Psalmist had spoken of some notorious and most ungodly enemies of the Church (Romans 3), because the seed and root of these is in all, so we may appropriate this seared conscience to every man naturally, whereby a man

commits gross and foul sins, and yet finds not one prick or stab at his heart for it.

What made David, when he had numbered the people to have his heart smite him presently, but because his conscience was sanctified and made tender by God (1 Chron. 21:8,13)? Whereas thou canst a thousand times fall into the same gross sins, and thy conscience giveth thee not one lash for it? Is not this because thy conscience is stupefied? It hath made thee in all thy sins as Lot was, when made drunk by his daughters, and knew not in the morning what he had done. Thus, with the same stupidity and sottishness dost thou act sin, it cometh from thee, as excrements from a dying person, and thou hast no apprehension of them: as in sleep the stomach doth digest that meat, which if waking would so molest it, that there would be no ease, till exonerated: Thus, while conscience is asleep, those things are committed, which if it were tender, it would with fear and trembling fly from. O men bitterly to be lamented and mourned over! Conscience which is set as a schoolmaster to direct and reprove thee is become a flatterer, or rather lieth stark dead within thee, that the Devil and sin, in all the lusts thereof, may hurry thee whether they please, and conscience doth not contradict. You may as well offer light to the blind, speech to the deaf, wisdom to the brute beast, as publish the great truths and commands of God to them while conscience is thus stupefied within them. Therefore, in conversion the first work of grace is to make this tender and sensible, even of the least sin.

SECT. III.

The Blindness and Stupidity of Conscience Discovered in the Several Offices and Actions of it.

Thirdly, because this pollution of the conscience is expressed generally as blindness and stupidity, let us examine how this sinfulness is seen in the several offices and actions of conscience, for which God hath placed it in the soul.

1. In its Practical Application of General Truths.

One main work of conscience is to apply particularly what we read in the Scripture as generally spoken. When it readeth the threats and curses of the law to such sins as thou art guilty of, then conscience is to say, "*this belongeth to me, this curse, this burden, is my curse it's my burden.*" Because David did not let his conscience do its duty in application, David could condemn sin in general, his wrath was kindled against such sinners as himself in the general, so Nathan was forced to be his conscience to him, saying, "*Thou art the man*" (2 Sam. 12:7). Thus conscience, if not polluted, when it heareth any woe denounced against such and such sins, stands up and saith, "*Thou art the man.*" Hence God giveth the commands by particular application, "*Thou shalt not commit adultery,*" "*Thou shalt not steal,*" that conscience may say, "*This Commandment belongs to me.*" As natural bodies they act by a corporal contact, so the Scripture worketh upon the soul by a spiritual contact, and that is the application of conscience. Insomuch that if we do a thousand times read over the Scriptures, if we hear sermons upon sermons all our life, if conscience doth not apply, all becomes ineffectual.

Why We Knowingly Commit Sin.

And this may answer that question: How it cometh to pass that a man can commit those sins which he knoweth to be sins, which his conscience tells him are sins? Who are there so much stupefied and besotted by sin, that do not in the general know that the ways they live in are wicked, that they provoke God, that they ought not to do

so? How then is it possible, that they should close with those sins that they know to be so, seeing the will cannot will evil, as it is evil?

Now the answer is: This ariseth from the defect of conscience, she doth not particularly make such a powerful application *pro hic & nunc* [for here and now], as it ought to do. There is therefore a general knowledge, an habitual knowledge of such things to be sins; yea it may be a particular apprehension, that they are now sinning and offending God; but this is only a speculative apprehension, it's not a practical one produced by conscience in thee. Oh therefore that all our auditors were delivered from this original pollution of conscience, for therefore we preach in vain, and you hear in vain, because no application is made to your own hearts! None brings the truth, the command, the threatening to his own soul, saying, "*This is my portion, none so guilty as I am in this particular,*" and thus (as she said to the prophet) "*Thou hast brought my sins to my mind.*" Or as the woman of Samaria concerning Christ, he had told her of all that she had done (John 4:29). Thus saith the applying conscience, "*This Sermon brings my sins to my mind, This Sermon tells me of the wickedness at such a time committed by me.*" It was the prophet's complaint of his hearers that none said, "*What have I done?*" (Jer. 8:6). They did not apply it. Therefore, till the grace of God quicken the conscience, making thee to cry out, "*what shall I do, I have sinned?*" God's Word hath found me out; It is me the Law condemneth; It is me that the curses belong to, as if I were mentioned and named, as if I had heard a voice from Heaven, saying, "*Thou Thomas, Thou John, here is thy sin, here is thy doom.*" I say, until this be done, all thy knowledge in general and all the texts of Scripture in thy memory have no influence at all.

2. In its Weakness over the Affections and the Will.

Secondly, Herein is the corruption of the conscience naturally seen, That though it doth apply, yet it is in so weak and cold a manner, that

it hath lost its activity and predominance over the affections and the will of a man: insomuch that though conscience do speak, do rebuke, do apply, yet a man careth not for it. The affections and the will are not kept in awe by it. Thus, although conscience in many doth not so much as stir, it is stark dead, yet in many it doth sometimes apply, bringing home the Word of God to the heart, so that he cannot but confess if he doth thus and thus he sinneth. But the conscience is too weak. Affections and passions, like Amnon to Tamar, are too strong and consuperate her, whether she will or no.

Is not this the dreadful condition of many, who frequent our congregations, whose consciences condemn them daily? *“Thou art such a sinner, thy ways are damnable,”* but they slight and despise these applications of conscience, as rude scholars the authority of their master. What care they for the monitor in their breast? Like Balaam they will press forward to their wickedness, though conscience stand like an Angel with a sword in his hand to stop in the way. The Apostle speaketh excellently to this purpose, *“They detain the truth in unrighteousness”* (Rom. 1:18), they keep conscience a prisoner, gladly would it do its duty, but they imprison and shackle it. Now this weakness is come upon conscience by original sin, otherwise Samson like, nothing could bind it, but it would command the will and affections, yea the whole man to obey it. Oh the pitiful estate then of such men who are sinners against conscience, profane against conscience, whose lusts are stronger than their conscience! As it is with some poor prisoners, they go up and down with their keeper. Thus, these men go from place to place to commit their sins, and conscience as their keeper followeth them up and down, only they despise and contemn the dictates of it, which will be woeful in the later end.

3. In its Inconsistency and Infrequency.

Thirdly, though conscience may apply weakly and faintly, so also seldom, and not constantly, nor daily. The cock crew once or twice

before Peter remembered himself. Conscience may apply once or twice, yet the noise of lusts drowns the voice of it. Therefore unless it speak frequently, unless it be applying often, as the prophet did three times to the dead child, there will not be any spiritual life procured. Thus, you have the consciences even of natural men in some fits, under the expectation of some great and eminent judgements. They find the power of conscience upon them, as Pharaoh, Ahab, and Felix, who trembled under Paul's preaching, but then this is only a flash; it's like a sudden clap of thunder that terrifieth for the present, but when past is presently forgotten. Thus, in fears of death, under some powerful sermon, thy conscience giveth a blow, a sharp prick into thy heart, for a while thou art in some agony, in some terror, but because conscience doth it not often, never giving thee over till it hath recovered thee, hence it is that thou returnest to thy old stupidity again.

4. In its Neglect of Witnessing Against Secret Sins.

Fourthly, as conscience naturally doth not its duty in applying, so neither in witnessing, in bearing testimony to our actions, which yet is one great end why conscience is put into a man. It is ordinarily said *conscientia est mille testes*, conscience is a thousand witnesses, and so indeed when it doth bear testimony to a man's action, it's more than a thousand, it's more than all the world; yea, it is not only *mille testes*, but *mille tortores*, a thousand tormentors. But alas! It's so defiled, that in many things, if not in all things, it faileth and giveth (at least) no true witness at all. For if there were not this pollution upon it, with what a loud voice would it cry to thee, saying, I know, and God knoweth, what are the sins that thou daily livest in? What little regard this witness hath, appeareth in that if men can accomplish their impieties and there be no witnesses to confirm it before men, they matter not at all, for the witness of conscience and God can bear against them. Oh, this vileness of thy heart, that thou

runnest from the eyes of men, but not considerest the eyes of God, and of thy own conscience that behold thee! Though indeed thy conscience is for the most part mute and speechless, lets thee alone, do what thou wilt, it will not witness against thee, but is bribed rather, and speaks for thee, and flattereth thee. Bewail then the sinfulness upon conscience even in this, that it doth not bear witness to thy evil actions, or when it doth, it is so coldly, and languidly, that thou canst hardly hear the voice of it.

As the prophet (which is like an external conscience in the Church) is to lift up his voice like a trumpet (Isa. 58:1), to inform of transgressions, and not to spare: Thus it should be with conscience in thee. And as there is a woe to that people whose pastor is a dumb dog, no less is it to those whose conscience also is a dumb dog. So that though the witnesses and testimonies of conscience against thyself and actions be troublesome and vexatious, thou canst not eat, or drink, or sleep for them, yet this is more hopeful, and may be more preparatory to conversion, than when thy conscience will say nothing, or is corruptly bribed, saying to thee in all thy actions, as Absalom did to everyone that came to him that his cause was good.

But above all, these cold and soft whisperings of conscience, as if it were afraid of thee more than thou of it, are notoriously discovered in the actions of secret sin. For if thy iniquities be committed secretly, though thou livest in secret uncleanness, in secret thieving and cozening in thy dealings so that the world doth not know it, thou thinkest all is well with thee: How could this be, if conscience did roundly bear witness to these secret sins? This would as much shame, affect, and torment thee, as if all the world did know what thou hast done in private. Oh, but this conscience is muzzled! Or as was said of Demosthenes, when he would not plead for a client, but pretended a quinsy in his throat, he did *Argentanginam pati*; Thus thy conscience hath swallowed a camel into its throat, and so spareth thee, and lets it alone. Otherwise if conscience did his office, thou who livest in secret sins wouldst be more molested and disquieted by

its continual testimonies against thee than if all the congregation had been spectators of thy private wickedness.

Therefore the pollution of the conscience by original sin, is fully proclaimed by all the hidden works of dishonesty, by all the close, secret sins committed in the world. For were conscience ready to testify, it would follow thee as close as the shadow to the body, as Asahel did Joab. Oh then let such clandestine sinners be afraid! For though conscience be now stupefied, yet this will one day be the gnawing worm in thee that will never die.

The Corrupt and Counterfeit Conscience

**Anthony Burgess
Treatise on Original Sin
Part 3, chapter 2, sections 4-5.**

“...their thoughts the mean while accusing or else excusing one another”

(Romans 2:15).

SECT. IV.

The Corruption of Conscience in Accusing and Excusing.

The next is that even in those actions of conscience which are said to be accusation and excusing will appear wonderful pollution. Conscience is (as you heard) grossly defiled in application, and in bearing witness; now we may hold it grievously wounded also in regard of these actions: The Apostle, speaking of conscience, which is even in heathens themselves, saith it beareth witness with them, and thereupon their thoughts are accusing or excusing one another (Rom. 2:15). But if we consider how naturally conscience becometh itself in these workings, we shall have cause to be astonished at all the evil which is come upon us.

1. Accusing.

In the duty of accusing is it not wholly silent? Do not men run into all excess of riot? Do they not embrace any wickedness suggested? Yet where is that *murmuratio* and *remorsus*, as they express it? Where is that regretting, that smiting of conscience which ought to be? Oh, how busy is the Devil (as when he possessed some bodies to make them dumb) so also to make thy conscience dumb!

It is judged by Divines to be an exceeding great mercy of God that he hath left a conscience in a man, for if it had not some actions, there would be no humane societies, the world would be like a chaos as it was at first. Only conscience is a bridle to men, and a curb to their impieties. But when this is so corrupted that it cannot do its office, though sins be committed, yet conscience will not accuse nor condemn, what hope doth then remain for such an one?

Conscience is called by Bernard, *speculum animae*, the soul's looking glass. By beholding thy conscience thou mayest see what are thy sins, what are thy duties, what is to be repented of, what is to be reformed. Oh that those who look often into the glass for their bodily faces (so as to spy every spot and to mend an hair if it be not handsome), would more consult with this spiritual glass! Their conscience would shew those deformities, those corruptions that they are not willing to take notice of. Only here is the difference, the material glass will faithfully represent what thou art, it will not flatter. If thou art polluted, deformed, it will discover thy face as it is, it will not flatter thee, but conscience is a glass that may be corrupted to make thee appear fairer than thou art, yet if clean and pure, then it will not favour thee. But as it was with David, when he had numbered his people, presently his heart smote him (1 Chron. 21:8,13), such power it will also have over thee. This accusation is called smiting, because of the strong impression it maketh upon the soul.

Conscience is also called a book, and the Scripture may intend this as part, where at the Day of Judgement it is said, "*books shall be opened*" (Rev. 20:12), and the dead were to be judged according to what is written in those books. One of these books that must be

opened, and by which men shall be judged, is conscience. That is the debt book, the doomsday book. There is no sin committed but there it is set down and registered, and one day it will be found there, though now for the present thou takest no notice of it. As conscience is a book, so as Bernard said (De Inferiori domo) "*All books are to reform this book, all other books that are written, yea the Bible itself, they are to amend this book of conscience.*" This book thou art to read every day, yea conscience is not only a book, but it's the Writer, the Recorder also. Conscience is the soul's Secretary, and faithfully sets down every sin. Item, this day such oaths, such lies; Item, such a drunken fit; Item, such omission of duties. Thus, conscience should do its work.

But oh, how negligent and sordid is conscience herein! What foul acts may be committed, and yet not the least sting or gripe of conscience? We have a remarkable instance of this in Joseph's brethren, when they had so cruelly dealt with their brother, throwing him in a pit, and as to humane considerations, fully destroyed him, yet, saith the text, they sat down to eat and drink (Gen. 37:25). What presently after such an unnatural sin, to find no scorpions in their breasts, as it were, but to sit down and eat as if no evil had been perpetrated? What an adamant or rock were these men's consciences turned into? And is not this the state of many men, even after the commission of such sins which even nature may condemn for?

2. Excusing.

And as from the second act, which is excusing; here we have large matter to treat upon, who can comprehend the length, and depth, and breadth of the evil of conscience in this very thing? To excuse, to clear, to justify a man's self. Did not conscience thus in the Jews of old? Did not conscience thus in the Pharisees? Doth not conscience thus in the breasts of all civil and moral men? Whence is it that they can say, "*God, I thank thee*" I am not as this publican (Luke 18:11), I am no drunkard or swearer, and therefore bid their souls take all

rest? Is not this because conscience is turned into a chameleon, to be like every object that it stands by? Thus it is with their conscience excusing all they do, flattering a man, saying his estate is good and secure, they are not such sinners as other men, whereas if conscience were well enlightened and informed out of God's Word, instead of excusing it would impartially accuse and condemn.

3. Smiting.

Thirdly, conscience is polluted in a further acting which it hath, for when application, witnessing, and accusing will not do, then it terrifieth, which you heard was smiting. Conscience falls from words to blows. It is notably expressed in Acts 2:37 that they were pricked in heart, it was as if a dagger had been stabbed into them. Likewise it did work upon Felix, insomuch that it made him tremble. Thus, it did upon Cain and Judas. Now conscience naturally is greatly polluted in this thing, for either it doth not at all give any blows, or if it does, it is with slavish, servile, and tormenting thoughts that it maketh the sinner run from Christ, and doth indispose him for any mercy and comfort. But of this more in its time.

4. Judging.

Fourthly, conscience hath a further and ultimate work in a man, and that is to judge. It is a witness, an accuser, and a Judge also. There is a Tribunal that should be erected in every man's heart where conscience is to sit as Judge, and this Court of conscience is daily to be kept. This is no more than when we are commanded to commune with our own hearts and be still (Ps. 4:4); when we are commanded to search and try our ways, or to judge ourselves that we be not judged (1 Cor. 11:31). This is the great duty which not only Heathens commended *nosce te ipsum* [know thyself], and *tecum havita* [live with yourself], and which [another](#) complaineth of the neglect thereof, *in se nemo tentat descendere* [no one is tempted to examine

themselves], but it is very frequently commanded in the Scripture as the foundation and introduction into the state of conversion, as a constant duty in persons converted to prevent Apostasy. But who is there that doth keep a daily Court thus in himself? That which Pythagoras, Seneca, and Heathens have admired, to examine ourselves, what have I done today? Wherein have I sinned? In what have I exceeded? This Christians, though enlightened by God's Word, are horribly slothful and careless about. When is this examination, this scrutiny set up? When are thy actions, thy thoughts called to the bar, and judgement given against them?

Now this judgement of conscience is seen about a twofold object, our actions, and our persons. Our actions are to be judged whether they be agreeable with the Word of God, or not. Whatsoever thou undertakest, and art not persuaded of in conscience as lawful, is a sin, "*Whatsoever is not of faith is sin*" (Rom. 14). Now examine thy actions, thou profane man; see whether they will bear the Touchstone or no. Doth thy conscience tell thee such ways are lawful? Art thou out of faith thus persuaded to do? Look over all thy thoughts, all thy words, thy actions, and weigh them in the balance of the Sanctuary. See whether they be chaff or wheat. Judge them before God cometh to judge them.

As our actions, so our persons, and the frame and constitution of our souls; and here conscience is more unable to do its work, than in the former. For actions (at least many of them) may be condemned by the light of nature, but when thou comest to search thy heart to judge it, here is much heavenly skill and prudence required. Did the hypocrite judge himself? Did the civil pharisaical man rightly judge himself? What a mighty change would you quickly see on those who now bless themselves in their good condition? Had Judas judged himself? Did hypocrites judge themselves? Oh, the amazement and astonishment they would be in to see themselves so soul and rotten in the bottom, when they were persuaded all had been well and happy with them!

Let conscience therefore set up her tribunal in thy heart, often call thyself before thyself, thy guilty self before thy condemning self, thy sinful self before thy judging self. For by reason of conscience a man cometh to have two selves. God hath placed it in man, as an Umpire, or an Arbitrator, to judge the matter impartially between God, and thy own soul, so that it may say that which Christ denied of himself (Luke 12:14): God hath made me a Judge and a divider, to give to man what belongs to him, to God what belongs to God But conscience being polluted, is not able to discharge this office. Hence it is that this Court ceaseth, conscience doth not keep any Assize at all. There is no judgement executed within this spiritual society. Therefore let us groan under the weight of original sin in this respect also.

5. Unwillingness to be Brought into the Light.

Fifthly, herein conscience is greatly defiled by original sin, that it is afraid of light, it is not willing to come to the Word to be convinced, but desireth rather to be in darkness so a man may sin the more quietly, and never be disquieted. Christ saith, *“this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil”* (John 3:19). As it is with the wicked man, he hateth the light because his works are evil (John 3:20). Truly thus it is, conscience being naught and rotten, therefore it is unwilling to be brought to the light. Hence it is the work of God’s Spirit to convince the world of sin (John 16:8); but this is that the natural conscience cannot abide, it is unwilling to be searched and tried, to be ransacked. This is why men are most pleased with a formal, drowsy, flattering Ministry, they rage at that which is powerful, particular, heart searching preaching. They do not love that conscience should be touched upon and have it say, *“Thou art the man,”* because conscience is afraid of any light or conviction to come upon it. For if it be enlightened, then thou canst not with

that delight and security commit thy sins as thou wouldst do. Conscience then would be like Michaiah to Ahab. Thou wilt not abide it, because it always prophesieth evil to thee. Therefore this one thing may discover the vileness of every natural man's conscience, in that it desireth to be in the dark, and that which the Church saith to Christ, "*Awake not my Beloved till he please*" (Song 8:4), they say to their conscience, "*Let not that be awakened, it will take away my comfort, it will make me despair,*" and thus because they willfully keep a veil over their conscience, it is no wonder if they die in their sins.

6. Counterfeit Conscience

Sixthly, herein conscience is naturally defiled, that it is subject to many multiform shapes and disguises, it doth appear under so many visors, that it is hard to know when it is conscience, or when it is something else far enough from conscience. Yet such is the guile and hypocrisy herein, that a man doth easily flatter himself with the name of conscience, when indeed it is corruption in him. It is good to discover that which is a counterfeit conscience, that which appeareth to be Samuel, and in Samuel's clothes, but is indeed a Devil.

SECT. V.

A Discovery of a Counterfeit Conscience.

1. Lust Disguised as Conscience.

First, it may not be *conscientia*, but *cupiditas*, not conscience, but even a sinful lust may put thee upon many things. Yet thou flatterest thyself with the sacred title of conscience, saying, it's thy conscience, when if thou didst examine thyself, it would appear to be some corruption. A sad mistake and delusion it is to have conscience (and so God himself) abused, but yet it is very often so. We see it in Saul,

when he sacrificed, and so was guilty of rebellion against God, yet he pretended conscience, that he had done well, and all was to serve God thereby. Absalom when he was contriving that unnatural rebellion against his father, he pretendeth a vow he had made, and so he must out of conscience perform that. Judas when he repined at the ointment poured out on Christ's body pretended conscience and charity, but it was lust and covetousness moved him. Oh, then take heed of treachery herein, lest thou pretending conscience it appear to be thy lust only.

2. Imagination Disguised as Conscience.

Secondly, it may be thy fancy and imagination which persuadeth thee, and not thy conscience. Man consisting of a body as well as a soul, his imagination and fantasy hath great influence upon him. Especially when the body may be distempered, as you see in melancholy persons, when humbled for sins and greatly afflicted, it is hard to discern when it is their fancy, and when it is conscience that worketh in them. It is true, the prophasie ones of the world judge all the trouble and wounds of conscience for sin to be nothing but melancholy and a mere fancy, because they never found the Word of God kindly working upon them. Therefore they think there is no such thing in the world as a wounded spirit. But such will one day find that troubles of conscience are more than melancholy, that it is a worm always gnawing, yea that this is indeed Hell, for it is because of a tormented conscience, that Hell is so terrible. Yet though this be so, it cannot be denied that sometimes in humbled persons there may be conscience and melancholy working together, for the Devil loveth to move in troubled waters, and melancholy is called *Balneum Diaboli* [the Devil's bath], but this may be cured and removed by medicinal helps, whereas conscience is only pacified and quieted by the blood of Christ.

3. Custom Disguised as Conscience.

Thirdly, custom, education, and prepossessed principles may work upon a man as if they were conscience. Many men are affected in religious things, not out of any conscience, but merely by custom. They have been used to such things, brought up in such a way of serving of God, and therefore they cry out to have such usages still, and all because custom hath prevailed over them. These and similar things may appear like conscience in a man. Our conscience must be greatly polluted when the very subject itself is not known, when we cannot discern whether it be conscience or corruption that doth instigate thee, when we cannot *sentire illam, quae facit nos sentire* [feel that which makes us feel]. Conscience that maketh us perceive other things that itself is difficulty perceived. For that it is not conscience, but some other corrupt principle that moveth a man, will easily appear in that it is mutable and changeable according to outward advantages. That which was thy conscience one month, is not the next, because there are outward changes. When Shechem would be circumcised, it was not for conscience, but for Dinah's sake whom he loved. When Jeroboam erected an altar, it was not for conscience sake, but carnal policy. So that the mutability of thy soul, turning as advantages do, this argueth, it's not conscience, but some other corrupt principle in thee, as when they cried "*Hosanna*" to Christ, and afterwards "*Crucify him.*"

Pollution of the Conscience With Original Sin

Anthony Burgess Treatise on Original Sin Part 3, chapter 2, section 6.

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.”

(Romans 2:1).

SECT. VI.

The Pollution of Conscience Discovered in Many More Particulars.

Although much hath been said to the discovering of every man's polluted conscience by nature, yet because conscience is such an Abyss, a deep Sea, wherein are innumerable creeping things, many depravations and defilements; our work shall be still to make a further searching and diving into it. Whereas therefore the last particular mentioned of the natural pollution of conscience, was in regard of the multiformity of it, and divers resemblances of conscience, which yet were not conscience indeed, this bringeth in another particular defilement of some affinity with it.

1. Sinful Motives.

First, suppose that it be not lust or humor, but conscience indeed that putteth thee upon duties, and those commanded, yet how hardly are they done for conscience sake. It's not any lust, but conscience maketh many men pray, hear, and perform such duties, yet it is not conscience that is the motive, it is some other sinister and unlawful reason that insinuateth itself; so that the same duties may be done out of conscience to God by some, and from corrupt sinful motives by others. The Apostle (Rom. 13:5) pressing obedience to Magistrates (because it might be thought that Christian liberty freed them from any such yoke) he urgeth it, not only for fear, but for conscience sake. So that if it had been only fear to lose their estates, to lose their lives, and not out of conscience to God's ordinance, though they did obey, yet it was sinful and ungodly in them because of their motive thereunto.

This also the Apostle Peter speaketh of whence he instanceth a "*conscience toward God*" (1 Peter 2:19; c.f. 1 Peter 3:21). It is not to be understood subjectively, as if God had a conscience. Although God has infinite knowledge, and in that sense may be said to be conscious with our hearts of all the evil we have done, yea, knoweth more sin by us than we do by ourselves, yet we cannot attribute conscience to God, because the notion of that is to denote the sense and awe of some superior who beareth witness of our evil actions and is able to condemn for them. Conscience therefore is in Angels, because they have a superior, they are not to be a rule to themselves. Christ also had a holy & undefiled conscience, which yet because of our sins was greatly afflicted with the sense of God's wrath. But God having no superior, hath indeed infinite knowledge, but not conscience. Hence when the Apostle calls it "*conscience of God*," that is objectively a conscience which doth respect the will and authority of God, that doth not look to men's applause and praise, but unto God. So that herein will appear an universal pollution naturally upon the consciences of all men, that the good things they do, the evil things they abstain from, is not from mere conscience to God, but because of human and earthly considerations.

How many come to our congregations? How many frequent the ordinances? Is it because of conscience to God, they have a reverential fear of him, they dare not displease him? No, but only the Laws of the Land, or some outward constraint maketh them do so, it's not pure conscience. Thus also there are many devoted sons of Belial to all profaneness, that would with all their hearts run into all excess of rioting, into drunkenness and uncleanness, but they dare not, they are kept off as a dog from the bone with a whip. All their desire is towards it, but the penalty and justice which the Civil Magistrate will inflict upon him maketh him forbear. It's far from any conscience towards God that doth restrain them. Oh then bewail the corruption of man in this kind! Never in any duties carried out for conscience sake, never abstaining from sin for conscience sake, but because of punishment and the judgment of others. Therefore, in private, though God seeth thee as well as if it were at the Market cross, they can run into all lewdness. Oh, if it were conscience to God, thou wouldst take heed of heart sins, as well as of bodily. Thou wouldst be afraid to sin in secret, as well as in public, because God is everywhere and knoweth all things, and thou hast a conscience towards him!

And no wonder if conscience be thus predominantly polluted in natural men, for even in the godly themselves, how often do they find proud, vain, self-seeking thoughts insinuate into them? So that it's not only out of conscience to God they do their best duties. Do not some vain-glorious thoughts like so many thieves secretly creep into the heart, and are ready to rob thee of thy treasure? It is true indeed, to the gracious heart these are a burden, and therefore with Abraham, they drive away these flies from the sacrifice, yet they come again. They do *repellendo tenere*, and *tenendo repellere*, as Tertullian saith. They beat them back, and yet they hold them also. They strive with them, and yet embrace them. Thus many a sinful motion and vain thought, is like Bernard's unclean suggestion, which he found, *Blande onerosa displicendo placens*, and *Placendo displicens*, kindly troublesome, and coming in with a displeasing pleasure. Insomuch that the godly themselves find the weight of

original corruption upon their consciences in this respect, even till their last hour. They do not, they cannot find their consciences so purely and sincerely drawn out to God in the duties they perform, as they do desire. Paul indeed saith, "*our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world*" (2 Cor. 1:12). And again, "*as of God, in the sight of God speak we in Christ*" (2 Cor. 2:17). Here was conscience and pure conscience, as to any fundamental deficiency, yet not perfectly pure, for he saith, "*the flesh lusteth against the Spirit,*" so that wheresoever the Spirit is, there the flesh in some measure lusteth against it (Gal. 5).

Oh, then let even the most holy bewail original sin in their consciences, even in this respect! That council given by Paul to godly servants that what they did, they should do it in singleness of heart, fearing God; They should do it heartily, as unto God, not unto men (Col. 3:17-18). The same are all the people of God bound to do in their service to God: Oh how unworthy is it in religious duties to have an eye to man who will praise or dispraise! If conscience were the motive, thou wouldst neither care for good or bad report.

And this pure conscientious working is especially to be attended unto by such who are in public office; The Civil Magistrate, if he punish an offender, not because he deserveth it, but from malice, or other sinister respects. Though he cry out and pretend conscience and justice a thousand times over, yet God looketh upon him as an unjust Magistrate, though the thing he doth is just. Thus, it is also in the Ministers of the Gospel, if they preach the Word diligently and constantly, but the principal motives are either vain glory, or a mercenary respect unto the profit and temporal advantage more than the souls of people, and the glory of God, here also that is done which conscience requireth, but not upon conscientious motives. We do not these things as of God, in the sight of God. But I must not be too long in this point, although indeed we can never say enough herein, it is such a close insinuating sin into all men's breasts.

2. Partial Conviction.

Secondly, the natural conscience is grievously polluted by original sin in regard of the limited and partial conviction, or illumination, that it is apt to receive. Conscience will receive light but at a little cranny or hole, it will be convinced to do some things especially if of no great consequence, but the greater and more weighty things they are apt to neglect. This dough baked conscience, that is hot on one side, and cold on the other, is the temper of most men. How seemingly religious and zealous in some particulars? And then for duties of greater concernment they are like clods of earth.

Our Saviour charged this partial conscience upon the Pharisees, they tithed mint and rue, but the things of mercy and judgement they neglected (Luke 11:42). Also the Chief Priests were afraid of defiling themselves by entering the common hall, and yet had no scruple about shedding the innocent blood of our Lord Christ? And what is more ordinary than this? May ye not observe many persons as much moved with rage upon the removal of any needless or superstitious ceremonies, as the Athenians were about their Diana, and yet for gross profaneness and all manner of excessive riot, they are never moved at that, they have no zeal for God's glory, though iniquity abound in every place? Doth not all this discover the hypocrisy and rottenness of such a conscience?

Take heed then thy conscience is not like some creatures begotten of putrid matter, that in their former part have life, but in their later have nothing but earth or slime. So, in some part thy conscience is alive, and in other things it is dead. If thy conscience tell thee it's thy duty to pray, to hear, to keep up family duties, and yet withal suffereth thee to do unjust, unclean, and other dishonest things of impiety; This is not right, it is not regenerated as yet. So on the other side, If conscience bid thee be just and upright in all thy dealings, be merciful and tender to fit objects of charity, and herein thou art ready, but thy conscience doth not at all press thee to the duties of

the First Table, to sanctify the Sabbath, to keep up family duties, to walk contrary to the sinful course of the world, then it is plain that as yet thy conscience is in the gall of bitterness, it hath but some partial conviction, not a total and plenary one.

3. Hypocrisy.

Thirdly, the conscience of a natural man in this also is greatly polluted in that it is very severe and easily accusing of other men's sins, but it is blind about its own. It seeth no evil in itself, while it can aggravate the sins of others. Thus conscience, as in other respects, so in this also, is like the eye which can see all other things but not itself. Such a corrupt conscience likewise our Saviour chargeth upon the Pharisees, when he calleth them Hypocrites, and biddeth them pull out the beam in their own, and then the more in other men's (Matt. 7:3). The Apostle also beginneth Romans 2, "*Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.*"

What is more ordinary than this, to be eagle eyed and spy out the faults and sins of others while as blind as a mole about thyself? David was very zealous against that injurious man Nathan represented in a parable, and in the meanwhile did not think that he was the man, that this was his sin. Judah also was severe against Tamar, who had played the whore, till she sent him the staff and bracelets, that he might see he was the man. Thus, you see even godly men are greatly blinded about themselves. No wonder then if the natural man be wholly in darkness.

Oh, then pray, and again pray for light to shine into thy own heart! Let conscience turn its eyes inward once more, know the worst by thyself. Think with Paul, I am the greatest of all sinners, with Tertullian, *peccator sum omnium natorum*, a sinner with the brand and mark of all sins on me, at least in motion and inclination. Say, I

see those sins in myself which the world doth not, none can judge and condemn me more than I can do myself. But the contrary is in every man's natural conscience, he thinketh himself better than others. He blesseth himself in his good heart, and is a severe censurer of other men's sins. Thus he hath those *Lamiae* of eyes that he taketh up when he goeth abroad, and layeth aside when he cometh home.

4. Laziness.

Fourthly, the conscience naturally is defiled because of the ease and security it hath, though if it were awakened, and could do its duty, it would not let thee have any rest day or night. And this is one of the main ways original sin discovers itself in the conscience. All life, all spiritual tenderness and apprehension is taken away, that whereas conscience is especially seen in the reflex acts of the soul. To know our knowledge, to judge the actions of the mind and the heart, yea and to judge those judgments. Now we can no more do these things than very beasts do, and because of this there is a great calmness and quietness upon the soul.

Dives, who had his soul take its ease found no gripes of conscience. And thus, it is the condition of all men, whereas conscience would or should pierce them through, and be like so many thorns, not in the side only, but all over the body, but now is fallen asleep, and the man is at rest in his sins, though he be on the borders of Hell. Thou mayest call this a good conscience, and bless thyself because it doth not trouble thee, it doth not accuse thee, whereas indeed it's a senseless conscience, like a dead member that will feel no pain. If it were on the contrary, then it would be a good conscience. If it did accuse, bear witness, and condemn thee, then it would be a good conscience.

For this is a rule in Casuistical Divinity, conscience may be *molestè mala*, and yet *honestè bona*, and then on the other side, it may be

peccatè bona, and yet *honestè mala*. Conscience in respect of its troubling and condemning may be evil, and yet in respect of its sanctification good, being awakened by God's Spirit; and on the other side, it may be good, as sometimes we call it, that is quiet, not terrifying, yet in its constitution be dead and unregenerate. Do not then flatter thyself. That good conscience thou boastest of is a bad and evil one, a dead, a senseless one. Can that be good which is not enlightened nor regenerated? Oh, how much better were thy conscience if it did smite thee, terrify thee, make thee eat with trembling, and drink with trembling! This accusing conscience is far better and more preparatory to true peace, than that quiet secure conscience of thine. Thou art indeed to mourn over thy conscience as being dead within thee.

5. Insubordination and Inferiority.

Lastly, as was said of the understanding speculative, so also the same is true of it as practical, which is the conscience, it is grossly defiled originally, both because it hath lost its subordination to God and his Word, the true rule of conscience, and its superiority over the will and affections. So that if we look both *ad supra* and *ad infra*, it is greatly defiled.

Towards God it doth not keep its subordination, but naturally falls into two extremes. **1.** Sometimes it taketh other rules than the Scripture; as we see in Popery, how horribly is conscience enslaved by the mere commandments of men where there is no Scripture? **2.** Or else on the other side, rejecting the Word wholly as a rule, as those Libertines who do press it as a duty to be above conscience, and that a man is perfect when he can sin and his conscience never smite him for it. Many Volumes would not serve to enlarge sufficiently upon conscience its pollution, in both these extremes.

As for the affections and will, conscience hath now lost its power, it cannot rule these beasts, it cannot command these waves. Hence you

see so many live in sins against conscience, their lusts are stronger than their conscience. They sin, and they know they sin, and yet are not afraid to commit them. How often in their addresses to sin doth conscience meet them as Abigail to David informing of the grief of heart. Yea the torments of Hell that will be hereafter, yet they will violently go forward! Thus conscience in the crowd of lusts is trodden down, as that lord was, when there was so much plenty.

Difilement of a Troubled Conscience

**Anthony Burgess
Treatise on Original Sin
Part 3, chapter 2, section 7.**

SECT. VII.

The Defilement of Conscience when Troubled and Awakened.

Hitherto we have been declaring the defilement of conscience naturally by original sin, as it is quiet, stupid, and senseless. The next thing to be done (wherein shall be concluded both this text, and the subject of conscience) is to discover how greatly it is polluted, and that when troubled, or awakened. In this section, likewise it will appear devoid of true goodness and any spiritual qualifications. Conscience troubled for sin without Evangelical principles is like the raging sea, whose waves are tossed with tempests and storms, vomiting forth nothing but froth and foam.

1. Conscience is Troubled After Sin is Committed, Rather than Before.

First, herein is the corruption of it manifested that when it doth accuse, when it doth trouble, it doth it preposterously, not seasonably and opportunely. For when is the fittest time for conscience to interpose, to put forth its effectual operation, but

before the sin is committed? To meet a man, as the Angel did Balaam with a drawn sword, before he curse the people. But this it seldom doth. Only when the sin is committed, when God is dishonored, when guilt is contracted, then it accuseth. And that not so much as acting under God to bring about true peace by repentance and faith, but as the Devil's instrument to bring to despair, and so from one sin to plunge into a greater.

Thus it was with Judas, how many powerful and penetrating arguments did he meet with to awaken his conscience? He had thunder claps enough to raise and awaken his conscience, though dead, and yet for all that, it never smiteth him, it never accuseth him, till he had committed that abominable and unnatural sin. What predictions? What warnings had Judas to make him fly from this sin? Our Saviour told his disciples that one should betray him, yea particularly he describeth Judas, he telleth him he was the man! Our Saviour forewarned him of the fearful estate of that man who should betray him, that it had been better he never had been born. And if anger or threatening would not break him, our Saviour used love to melt him. He washed his feet, as well as the feet of other disciples, but still conscience in Judas is like an adamant. And when all this will not do any good, but Judas cometh with a band of soldiers as the captain and head of them, he seeth some fall down for astonishment and amazement at the presence of our Lord Christ, yet this neither doth startle him. He hath not so much as any regretting and remurmuring thoughts, but goeth on desperately to accomplish his design. And now when all is done, when everything his wicked heart desired was brought to pass, then his conscience, like a roaring lion, beginneth to awaken out of sleep and to break its chains in pieces. Then he crieth out, "*I have sinned in betraying of innocent blood.*" Oh had conscience suggested this before, when the motions to this sin were first kindled in his breast, had he then cast them out of doors with indignation, this is to betray the innocent, this is to become guilty of blood! The very thoughts, the very motions are damnable and abominable, and he bolted them out with hatred, as Ammon did his defloured Tamar, then had conscience been regular

and prevented his future confusion. But it never pricketh, never condemneth, till the fact be past, and then when it did so, it was upon the Devil's design to bring him to final despair.

This may be seen also in David, a godly man. Though the issue of conscience accusation was more comfortable, when David, out of vain and ambitious ends, desired to number the people (2 Sam. 24). Though Joab withstood it, which might exceedingly have shamed David that a mere mortal man should see that sinfulness, which he did not, yet he will proceed, and the people are numbered. But as soon as David had done it, then his heart smote him. It smote him not while he was doing it, the nine months were spent in numbering of the people. Why not before, then it had prevented the deaths of many thousands? But thus it is, conscience will not seasonably and opportunely bear witness against sin.

Consider then the deceitfulness and falseness of thy conscience herein, all the while thou art contriving sin, purposing, yea and acting of sin, nothing doth trouble thee. But at last, when sin is committed, then it ariseth with horror and terror. And do we not see this constant pollution of conscience in most dying persons, when summoned by God and arraigned by death, when the sentence of death is upon them? Then their conscience flyeth in their faces, taketh them by the throat, "*oh send for the Minister, let him pray for me, let all that come to me pray for me!*" Thus, conscience is stirring now. Oh, but how much better were it, if in thy health time, if in thy strength and power conscience had been operative? To have heard thee then cry out, "*Oh my sins! Oh I am wounded at the heart! Oh pray for me!*" Then there had been better grounds to hope, thy conscience was awakened upon true and enduring considerations, such as would continue always, living and dying. Whereas such are but sick sudden fits of conscience, and commonly turn into greater hardness of heart and obstinacy afterwards.

2. Troubled Conscience is Accompanied with Servile Fear.

Secondly, conscience troubled doth naturally discover its pollution by the slavish, servile, and tormenting fears which do accompany it. The proper work of conscience is by Scripture light to direct to Christ, so that the troubles thereof should be like the Angels troubling of the Pool of Bethesda, and then immediately to communicate healing. But now it is the clean contrary. These wounds do fester and corrode more. The conscience by feeling guilt, runneth into more guilt. So that whereas we would think and say, "*Now there are hopes, now conscience stirreth, now he begins to feel his sins,*" we see often the contrary, an abortive, or a monstrous birth after such travails of the soul. Wherein doth it manifest itself more than by tormenting tears about God? So that if it were possible, the conscience troubled would make a man run from the presence and sight of God never to be seen by him.

Thus it was with Adam, when he had sinned, his conscience was awakened, he knew what he had done, and therefore was afraid at God's voice, and ran to hide himself. Such a slavish, servile temper doth follow the conscience when wounded for sin. Now all such tormenting fears are so many manifest reproaches unto the goodness of God, and his mercy revealed. The hard thoughts, the accusing imaginations that there is no hope for thee, that thy sins are greater than thou canst bear, or that God will forgive: these dishonor the goodness of God, these oppose his grace and mercy, which he intendeth to exalt in the pardon of sin.

Insomuch that the Atheist, who denieth the essence of God, is in this respect less heinous than thou, who deniest the good essence of God. He denieth his natural goodness, thou, his moral goodness, as it were. Is not the great scope of God in the Word to advance this attribute of his mercy, especially in Christ he hath made it so illustrious and amiable that it may ravish the heart of a poor

humbled sinner? But a slavish conscience about sin robs God of this glory. So that although it may be the Spirit of God by the Word that convinceth thee of thy sin, and affecteth thy conscience, yet the slavishness and servility of it is the rust and moth which breedeth in thy own nature. That is not of God's Spirit.

3. Proclivity to Receive the Impulses of the Devil.

Thirdly, the troubled conscience discovereth its natural pollution by the proneness and readiness in it to receive all the impressions and impulses of the Devil. In the secure conscience the Devil is kept all quiet and would by no means molest. So on the contrary, in the troubled conscience, there be endeavors to heighten the trouble, to increase the flame. And he that before tempted thee to presumption, that God was ready to pardon, that sin would easily be forgiven, now he useth contrary engines: provoketh to despair, represents God as severe and one who will never forgive such transgressions, that there is no hope for him, that he is shut out of the Ark, and so must necessarily perish.

Thus you see Satan wrought upon the troubled conscience of Judas, and of Cain, one goeth trembling up and down, and cannot cast off the terrors and horrors which were upon him. The other is so greatly tormented with anguish of soul, that he hangeth himself. In what whirlpools of despair, in what self-murders and other sad events hath a troubled conscience agitated and moved by the Devil cast many into? Now all this ariseth because the wounded conscience being not as yet regenerated, doth hearken more unto the Devil than unto God's Spirit. The Spirit of God through the Word of the Gospel, speaks peace to the broken in heart, offereth oil to be poured into such wounds, holdeth out the scepter of grace. But the troubled conscience heareth not this, believeth not this, but what the Devil, that soul-murderer, and Prince of darkness doth suggest, and dart into the thoughts. That is received and followed. Hence it is that so

many have been under troubles of conscience, under terrors of spirit for sins for a season, but all this pain in travail was only to bring forth wind and emptiness. All hath either ended in tragic and unbelieving actions, or in a bold and more hardened obstinacy. The great cause of this hath been the Devil's moving in these troubled waters, he hath presently interposed to mar this vessel, while upon the wheel.

Know that when thy conscience is awakened and grieved, then is the Devil very busy, then he tempteth, he suggesteth, but keep close to the Word, see what the Spirit of God calleth upon thee to do. Get out of the crowd of those Satanic injections and compose thyself in a serene and quiet manner to receive the commands of God in his Word. For the Spirit of God that calleth to believe, to come in, and make peace with God, but the Devil he presseth a final departure from God.

4. Ignorance of True Christian Liberty.

Fourthly, the troubled conscience is internally polluted by that ignorance and incapacity in knowing of what is the true Christian liberty purchased by Christ. I speak not yet of that main and chief liberty which is freedom from the curse of the law through the blood of Christ, but in many doctrinal and practical things. The Apostle speaketh much of the weak conscience, which hath not attained to that solid judgements of knowing its freedom from Jewish rites, and all other commandments of men about the worship of God (Rom. 14).

Indeed the notion of Christian liberty may quickly be abused to profane dissoluteness, but yet the true doctrine was one of the greatest mercies brought to the Church in the first reformation. For there the consciences of all were grossly entangled and miserably enthralled. Yea, their Casuists, who took upon them to resolve and direct conscience, were the greatest tormentors of all, insomuch that

they then seemed to be in a wilderness, or rather under an Egyptian bondage, wherein were many laws and canons, many doctrines and opinions, that were, as Luther expresseth it about one *homicidissimae*.

Now to this bondage the conscience of a man is more naturally prone than unto any obedience to the true commands of God. Indeed the conscience of man naturally is miserably polluted about the knowledge of those ties and obligations that are upon it, for sometimes it contracteth and limiteth them more than it ought. Hence it is that a man, yea a godly man, may live in the omission of many duties, in the commission of many sins, and yet not know that he doth so, and all because we do not study the extent of the obligation of conscience. From this it is that many good men have endeavored to grow in more knowledge, to study the commands of God obliging of them, and upon inquiry have found cause to do those things they never did before, and also they would not for a world walk in the same paths they once did. Thus, Melanchthon remembering his superstition while a Papist, *Quoties cohorrui, etc.* “*How often doth horror take hold on me, when I think with what boldness I went and fell down before images, worshipping of them!*” This is one great pollution of conscience, not to know its divine obligations that are upon it.

But then on the other side, the conscience smitten about sin is many times prone to stretch its obligations beyond the due line. They judge sins to be where there are none. They make duties where God hath not required. All because the troubled conscience is like a troubled fountain, a man cannot see clearly the face, neither are we then able to judge of anything truly. It is a rule in Philosophy, *quicquid per humidum videtur, majtu apparet*, every object through a humid, or moist medium, appeareth greater than it is. Thus also doth sin and duties through a grieved wounded conscience. Therefore, for want of the true knowledge of our Christian liberty, there is a scrupulous conscience, called so, because as little stones in the shoe hinder the feet in going, so doth the scrupulousness and timerated thoughts

much annoy in a Christian walking. These commonly are without end, as one circle in the water begets another, or (as Gerson resembleth it) like one dog that barketh setteth all the dogs in the town on barking, so doth one scruple beget another, and that many more. Now although a scrupulous conscience may be, in general, tender and good, yet the scrupulousness of it ariseth from the infirmity and weakness thereof, and maketh the soul paralyzed in all its actions. These scruples make a man very unserviceable and to live very uncomfortably. Although God in great mercy doth many times exercise the truly godly sadly with them, thereby to humble them, to keep them low, to say with Agur they have not the understanding of a man, to be kept hereby from gross and foul sins, yet they are to be prayed against. For these scruples are like the Egyptian frogs always croaking, coming into the chamber, and in every window, thereby disturbing thee in thy duty. If thy conscience were sound and clear the light thereof would quickly dispel these mists.

Again, From the blindness of a troubled conscience cometh also the sad and great doubts upon the heart, whereby the soul of a man is distracted and divided, pulled this way and haled that way. The Apostle speaketh at large about a doubting conscience, and sheweth how damnable a thing it is to do anything doubting, whether it be a sin or not (Rom. 14). A doubting conscience is more than a scrupulous. Divines say a man may go against a scrupulous conscience because the conscience is for the main resolved that such a thing may lawfully be done, only he hath some fears and some jealousies moving in him to the contrary. But a doubting conscience is when arguments are not clear, but a man stands as it were at the end of two ways, and knoweth not what to do. Now if conscience were well enlightened and informed out of God's Word, it would not be subject to such distracting doubts, but because of its natural blindness, therefore it is at a stand so often. Hence,

5. A Perplexed Conscience.

In the last place, it becomes from a scrupulous doubting to a perplexed conscience, so ensnared that what way soever he taketh he cannot but sin. If he does such a thing he sinneth, and if he doth it not he sinneth. As in Paul, who thought himself bound to set himself against Christians. If he did persecute them it is plain he did sin, if he did not, he thought he sinned. It is true, Casuists say, *non datur casus perplexus*, there cannot be any case wherein there is a necessity of sinning, because a man is bound to remove the error upon his conscience, yet the ignorance and blindness of man doth bring him often into that perplexed estate.

There remain two chief particulars wherein the pollution of a natural and troubled conscience is observable.

6. False Remedies for the Troubled Conscience.

In the sixth place, a proneness to use all unlawful means, and to apply false remedies for the removal of this trouble.

7. Opposition to the Way of Peace for a Troubled Conscience.

Seventhly, a direct and open opposition to what is the true evangelical way appointed by God for to give true peace and tranquility to such a conscience.

Before we descend to these points, it is good to take notice of some general Observations, which will greatly conduce to clear the points.

What a blessed thing it is to come well out of the pain of a troubled Conscience.

First, that it is a most blessed and happy thing to come out of a troubled conscience, in a good, safe, and soul establishing way. For this womb of conscience, when in pain and travail, is apt to make many miscarriages, yea sometimes it is so far from having any joy, that a man child is born (I mean the true fruit of holiness produced) that there is a monster brought forth in the stead thereof. Doth not experience and Scripture confirm this, that many have come out of their troubles of conscience with more obstinacy and willfulness to sin again? That as the wind blowing upon coals of fire, which might seem to extinguish the fire, doth indeed increase it. Thus these pangs, these gripes of conscience which sometimes they have felt, that made godly friends say, "*Now there is hope, blessed be God, that maketh them feel the burden of sin.*" These hopeful workings (I say) do at last end in a senseless stupidity. Pharaoh for a while, and so also Belshazzar and Felix trembled. Conscience in these did give some sharp stings, but alas it came to no good use. So rare a thing is it to come in a gracious manner out of these waves and storms upon thy soul.

Experience also doth give full testimony to this. How many do we see that for some time, yea (it may be) years have had as it were an Hell within them? They have eaten their bread, and drunk their drink with trembling and astonishment. They have been even distracted with the terrors of the Lord. But if you observe the later end of such, they have at last grown secure and stupid, as if the Spirit of God had never visited them in such a dreadful manner. So that we may say to many, what is become of those troubles thou didst once groan under? Where are those fears, those cries, those agonies, thou hadst then? Where are those zealous and fervent workings of heart which did so burn within thee once? Alas, after these meltings and thawings a greater frost and cold hath come upon them. As sometimes frequent and constant anguish fits do at last end in a consumption, thus, frequent troubles of conscience upon some fits and seasons do sometimes end in a plain dedolency and stupidity of conscience, never to be troubled more. God hath left thee to be like an Adamant and stone, so that though thou sin never so grossly, yet now thy

conscience is seared, and thou canst be bold and rejoicing amid thy impieties.

Thus, you see it's a great consequence for anyone laboring under the troubles of conscience diligently to consider how he cometh out of them, for now is the time of saving or damning of thee, now is the time thou art in the fire, either to be purged and refined, or to be consumed! Oh pray, and get all thy godly friends to pray, that these troubles may be sanctified, that they may be blessed to make a thorough change upon thee! Better to never have had such a wounded conscience, than to return to thy vomit again; for every sin committed by thee after these troubles hath an high and bloody aggravation. Thou knowest how bitter sin is; Thou hast tasted what gall and wormwood is in it; Thou hast been in the very jaws of Hell, hast had some experience of what even the damned feel, and wilt thou go to such sins again? Wilt thou put these adders into thy breast again, that have almost stung thee even to despair? Therefore, set a *Selah*, an accent (as it were) upon this particular, thou who hast been a troubled sinner, and see how thou comest to be freed from this spiritual pain.

A great Difference between a troubled Conscience, and a regenerate Conscience.

In the second place, there is a great difference between a troubled conscience and a regenerated, or sanctified conscience. The conscience may be exceedingly troubled about sin, have no peace or rest because of sin, yet be in the state of original pollution, yet be destitute of the Spirit of Christ. This mistake is very frequent. Many, judging the troubles of conscience they once had to be the time of their conversion to God, though ever since they have lived very negligently and carelessly, without the strict and lively conformity of their lives to the rule. Whereas we see in Cain, in Judas, these had even earthquakes (as it were) upon their consciences. They had more trouble than they could bear, yet none can say, they had a

regenerated conscience. It is true indeed, these troubles of conscience may be introductory and preparatory to the work of conversion, but if ye stay in these, and think to have had these is enough, ye grossly deceive your own souls.

When Peter did in such a powerful manner set home upon the Jews, that grievous sin of killing the Lord Christ, it is said, “*they were pricked in their heart*” (Acts 2:37-38). Here their consciences were awakened, here were nails (as it were) fastened by the Master of their Assembly into their souls. Yet when they cry out, saying, “*what shall we do?*” Peter doth direct them to a further duty, which is to repent. Those troubles then, those fears and agonies, were not enough. A further thing was requisite for their conversion. Thou then who art troubled, rest not in these, think not this is all, but press forward for regeneration. Without this, though these troubles did fill thy soul as much as the locusts did Egypt, yet thou wouldst go from begun torments here, to consummate torments hereafter. It is true, a gracious regenerated conscience may have its great troubles and agonies, be in unspeakable disquiet, but I speak of such who are yet only in initiatory troubles, who are (as yet) but in the wilderness, journeying towards Canaan. All these troubles do not infer regeneration, but are therefore brought upon thee that thou mayest be provoked to inquire after this new creature.

What may be the Causes of the trouble of Conscience, which yet are short of true saving Motives.

In the third place take notice of what may be the cause and motives which may make thy conscience awakened and troubled, which yet are not from true saving principles.

- 1.** The commission of some gross and heinous sin against conscience may work much terror. The very natural light of conscience in this

particular is able to fill the soul with fears (Rom. 2). The Heathens had their consciences accusing of them. We read of Nero, that after he had killed his mother Agrippina, he was so terrified in his conscience, that he never dared to offer sacrifices to the gods, because of the guilt upon him. Yea, and as Tertullian (lib. de animâ cap. 44.) observeth from Suetonius, after this parricide, he who in his former times never used to dream (it's noted of him as a rare and strange thing) was constantly terrified in his dreams with sad imaginations. Thus, you see natural conscience upon the committing of some gross sin, hath power of itself to recoil and with heavy terror to overwhelm a man. Some also do relate of Constantine, that having been the cause of the death of his eldest son Crispus, upon groundless suspicious, was greatly tormented in his conscience, not knowing what to do, and thereupon was advised to receive the Christian Religion, in which alone there could be found an expiation for so foul an offence.

2. The trouble of conscience may arise from some heavy and grievous judgement that hath overtaken us. Conscience may lie asleep many years. The sins thou hast committed long ago may be almost forgotten, and yet some judgement and calamity, falling upon thee afterwards, may bring them to mind. Thus, Joseph's brethren, whose consciences were so stupid that upon the throwing of their brother into the pit, they could sit down as if nothing ailed them; many years after, when they were in anguish of mind by Joseph's severe carriage towards them (Gen. 42:21). Then they said one to another, we are very guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us. Some unexpected calamity may be to us as the handwriting on the wall to Belshazzar, making conscience to tremble within us.

3. God as a just Judge can command these hornets and bees to arise in thy conscience. When Cain set himself to build towns, he sought to remove that trembling which was upon him, but he could not do it. How many have set themselves with all the might they could to be

delivered from this anguish of conscience and could not? Because God is greater than our conscience, if he commands terror and trembling none can expel it. This troubled conscience is threatened as a curse to such who did break the Law of God, *“The Lord shall give thee a trembling heart—and sorrow of mind—In the morning thou shalt say, would God it were day—for the fear of thy heart”* (Deut. 28:65-67). Here we may observe, that God can, when he pleaseth, strike the heart of the most jolly and profane sinner with such a trembling conscience that he shall not have rest day or night. When God, after much patience abused, doth smite the soul with such horror and astonishment many times: This never tendeth to a gracious and Evangelical humiliation, but as in Cain and Judas is the beginning even of Hell itself in this life. So fearful a thing is it to fall into the hands of the living God, when provoked (Heb. 10:31). For in such there is a certain fearful looking for the indignation and wrath of God which will devour the adversaries (Heb. 10:27).

4. This troubled conscience may, and doth often come by the Spirit of God convincing and reprovng by the Word, especially the Law discovered in the exactness and condemning power of it. The Spirit of God doth reprove or convince the world of sin (John 16:8). Now conviction belongs to the conscience principally, and indeed this is the ordinary way for the conversion of any. God’s Spirit doth by the Law convince and awaken conscience, making it unquiet and restless, finding no bottom to stand upon. It hath nothing but sin, no righteousness to be justified by. The Law condemneth, justice arraigneth, and he is overwhelmed, not knowing what to do. This is the work of God’s Spirit.

Of this some do expound Romans 8:15, *“Ye have not received the spirit of bondage again to fear, but of adoption.”* It is the same spirit which is called the spirit of bondage, and of Adoption, only it’s called so from different operations. It’s the spirit of bondage, while by the Law it humbleth us, filleth the conscience with fear and trembling. Not that the sinfulness or slavishness of these fears, opposing the way of faith, are of the Spirit, but the tremblings themselves. It is the

Spirit of Adoption, when it rebuketh all tormenting fears, giving Evangelical principles of faith, love and assurance. These fears thus wrought by the Spirit of God in the Ministry of the Word, though they be not always necessary antecedents of conversion, yet are sometimes ordained by God to be (as it were) a John the Baptist, to make way for Christ.

5. Lastly, these troubles of conscience may arise (through God's permission) from the Devil. For when God leaveth thee to Satan's kingdom; as it was the case of the incestuous person, to be buffeted by him, tempted by him, you see he did so far prevail with him that he was almost swallowed up with too much grief. Therefore, when God will evangelically compose the conscience by faith in Christ's blood, he taketh off Satan again, and suffereth him not to cast his fiery darts into us any longer.

The false ways that the wounded Conscience is prone to take.

These things explained, let us return to consider the pollution of natural conscience in the two points mentioned [6 and 7].

6. False Remedies for the Troubled Conscience.

The first is that the wounded conscience for sin is very ready to use false remedies for its cure. These stings he feeleth are intolerable, he cannot live and be thus, he taketh no pleasure in anything he hath, but he cometh not to true peace. Either they go to carnal and sinful ways of pleasure, so to remove their troubles, or to superstitions and uncommanded ways of devotion, thinking thereby to be healed. The former too many take, who when troubled for sin, their hearts frequently smite them. They call this melancholy and pusillanimity.

They will not give way to such checks of conscience, but they will go to their merry company, they will drink it away, they will rant it away, or else they will go to their merry pastimes and sports. As Herod sought to kill Jesus as soon as he was born, so do these strive to suffocate and stifle the very beginnings and risings of conscience within them. Oh wretched men prepared for Hell torments! Though now thou stoppest the mouth of conscience, yet hereafter it will be the gnawing worm. It's this troubled conscience that makes Hell to be chiefly Hell. It's not the flaming fire, it's not the torments of the body that are the chiefest of Hell's misery, but the griping and torturing of conscience to all eternity. This is the Hell of Hells.

Others, when none of these means will rebuke the storms and waves of their soul, but they think they must perish, then they set themselves upon some superstitious austere ways, as in Popery, to go on pilgrimage, to enter into some Monastery, to undertake some bodily affliction and penalty, and by these means they think to get peace of conscience. But Luther found by experience the insufficiency of all these courses. That all their Casuists were unwise Physicians, and that they gave gall to drink instead of honey.

7. Opposition to the Way of Peace for a Troubled Conscience.

In the next place therefore, this pollution of a troubled conscience is seen, in its opposition to Christ, to an evangelical righteousness, and the sway of believing. Conscience is far more polluted about Christ and receiving of him, than about the commands and obedience thereunto. Naturally there is something in conscience to do the things of the Law (Rom. 2), but the Gospel and the doctrine about Christ is wholly supernatural and by revelation. Hence although it is clear that the conscience truly humbled for sin ought to believe in Christ for expiation thereof, yet how long doth the broken heart continue ignorant of this duty? Their conscience troubleth them, accuseth them for other sins, but not for this, of not particularly

applying Christ to thyself for comfort. Thou art bound in conscience to believe in Christ as well as repent of sin. Thou art bound in conscience, and if thou dost not, by particular acts of faith, receive Christ in thy arms, as Simeon did bodily, but then spiritually, thy conscience is to trouble thee, and to accuse thee for it.

But how averse and froward is the troubled conscience in this particular? How hardly instructed evangelically? How unwilling to rest upon Christ only? Their conscience that is very tender about other sins, thinketh it no sin not to apply Christ, yea it disputeth and argueth against it. But at last such broken hearts know that they are to make conscience of the premises, as well as the precepts, conscience of faith as well as repentance. The Apostle teacheth us in Hebrews 9:14 that it is the blood of Christ which purgeth the conscience. Run not to anything but to the blood of Christ! When thou art slung, behold this serpent. Let thy conscience be evangelical, as well as legal. The Gospel is God's Word, as well as the Law, and by that thy conscience is obliged to lay hold on Christ for pardon.

The Nature of Memory and its Weakness

Anthony Burgess Treatise on Original Sin Part 3, chapter 3, sections 1-7.

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” (2 Peter 1:12)

The original pollution of the Mind and Conscience hath at large been declared; We proceed now to the Memory, which belongeth also to the intellectual part of a man: And as Philosophy informeth us that it is the treasurer which conserveth the species, so Divinity will inform us that it is an evil treasure, or shop, wherein are stored up all kinds of evil.

The Effect of Original Sin on the Memory in 2 Peter 1.

The text mentioned will suppeditate [supply] fit matter for this doctrine. And first, we must diligently explain the words, wherein we may take notice:

1. Of the [illataive](#) particle, or note of inference, [*“Wherefore”*] He had exhorted them *to give all diligence to make their calling and election sure* (2 Peter 1:10), a necessary duty. We strive to make our outward estate, and the evidences of that sure. But make sure of Heaven, make sure of an interest in Christ, for this assurance will be a cordial to thee in thy greatest extremities, it will make thee above the love of

life, and the fear of death. This duty he encourageth unto by the consequent benefit thereof, “*For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ*” (v. 11). And having laid this foundation, he brings in the inference in my text, “*Wherefore I will always put you in remembrance of these things*” (v. 12). These truths are so necessary, so excellent, that you are to have them always in your mind; and withal, your memories though regenerate are so weak and sinful, that you need perpetual monitors and prompters to possess your souls with these things.

2. In the second place, we have the Apostle Peter’s care, purpose, and diligence expressed, “*I will not be negligent.*” The Vulgar Latin renders it, *Incipiam*, “I will begin” Estius thinketh it did read, but that word is never used, and therefore Estius doth from the Latin go to the Greek copies, which is a practice contrary to the Tridentine Doctrine. The word is used for to neglect, to have no regard, to slight and make no matter of a thing (*c.f.* Heb. 2:3). Only when the Apostle expresseth his care negatively, “*I will not,*” we must remember that rule given by Interpreters, that adverbs of denying do often express the contrary with the greater Eemphasis, “*I will not be negligent,*” that is, “*I will be very diligent and industrious.*”

3. Thirdly, you have the object matter about which this diligence is exercised, ὑπομνήσκω. The word signifieth to bring to mind, to cause to remember, it signifieth any short writing, whereby anything is brought to our mind. The word is used in other places, which will be improved in pursuing the doctrine. This is enough for the present that the holy Apostle doth not disdain to become a monitor and remembrancer unto them, being in this an instrument of the Holy Ghost, whose work it is to bring things to our mind which are forgotten.

4. Fourthly, you have the aggravation of this from the time. He will put them in remembrance “*always.*” He will be the good prophet that will lift up his voice and not cease. They must not think his

importunity and frequent admonitions needless and uncivil. They need this duty always from him, and therefore in season and out of season, he will suggest it to them.

5. Lastly, there is a further aggravation from the qualification of those he will thus remind, “*though ye know them, and be established in the present truth.*” This is considerable, they had the true knowledge of these things. If they had been ignorant, if they had not yet understood these things none would wonder at this diligence, but though they know these things, yet he dare not omit this importunity. Again, though they did know, yet they might be wavering and staggering, ready to apostatize from this they did know. No, they are “*established,*” firmly settled and fixed, and yet their minds and memories need many divine helps to excite and stir them up. Yea this duty upon their memories is so great and necessary, that the Apostle further amplifieth himself herein, as if enough could not be said about it. For at the next verse [v. 13], he giveth us a reason of this faithfulness and diligence, “*I think it fit,*” or just and righteous.

It did belong to him as an Apostle, he could not do what was his duty if he did fail herein, and that not for once, but continually, as long as he was in this “*Tabernacle*” [v. 14], he calleth his body a Tabernacle, that is, *Nomen pastorale*, and *militare*, it denoteth the shortness and brevity of his abode in the world, and then the great hardship and difficulty he was to conflict with. It implieth he was but a stranger here, as all the godly are. Whereas the Cretians called those places they had on purpose to receive and lodge strangers in, the same word did the Church use and apply to the burial places of believers, signifying hereby, that they were pilgrims and strangers. He useth also a significant word for his death, ἔξοδος, which is applied to the people of Israel, when they came out of Egypt, a place of bondage. So is this world to the godly, therefore death is an exodus. Now in this expression also is couched a reason, why he will not cease to put them in mind of these truths, for he shall not be long with them, he will work while he hath day. He remembers that command of our

Saviour, *negotiamini, work, be diligent merchants to increase spiritual gain while I come* [[Luke 19:13](#)].

Again, there is another latent reason of this duty in the word, “*to stir up*” [v. 13]. It is used of those who awaken any out of sleep (Luke 8:24). So that this supposeth even the memories of the most godly to be, as it were, dull and sleepy, very heavy and negligent about what they ought to be diligently exercised with. Yet the Apostle hath not said all his mind herein, for in verse 15 he professeth this care of his for the good of their memories shall extend even after his death, “*I will endeavour that after my decease, you may have these things always in remembrance*” (2 Peter 1:15). Now that would be done by these very Epistles, they would be as [continual mementos](#) to them.

See then here the godly zeal and faithful diligence of a godly Pastor, it extends to the future as well as the present, he is afraid after he is deceased that all he had preached should be forgotten. And doth not experience sadly confirm this? After the death of a godly Minister, how quickly are all his labours, all whose precious truths he had made known, forgotten, as if they never had such a Preacher amongst them? However, if these soul saving truths be forgotten, Peter will take care that the sin should not lie at his door, he will be faithful to do his duty. And 2 Peter 3:1, take notice how again he taketh up this profession of his care and zeal to help their memories. He wrote both these Epistles to “*stir up*” their “*pure minds by way of remembrance.*” Their “*pure minds,*” such as are discovered and tried (as it were) by the sunbeams, the least more, any vain thoughts or sinful motions are discovered and abandoned. Yet though they have such pure minds, he writeth Epistle upon Epistle to stir them up by remembrance. And as if all this were not enough to quicken up their memory, the Apostle Jude writing to the same persons doth almost write the same things verbatim, which the Apostle Peter had written in this second Epistle. Jude 5 he proclaimeth this to be his end, *to put them in remembrance, though once they knew this.* It was for their memories sake by way of exhortation, not for their understandings by way of instruction.

Now from all this we may gather:

Even the Regenerate Have Weak Memories.

That such is the weakness and sinfulness of the memory, and that even in the regenerate, that they need daily divine helps to provoke it to its duty. And whereas the sinfulness of our memory may be two ways, either **1)** actually by a willful forgetting of holy things and a careless neglect of them; or **2)** original, whereby the memory through Adam's fall, as well as the other parts of the soul, are become all over unsanctified, and hath no suitableness or proportion to divine objects and holy duties. I shall speak of this later, though as expressing and emptying itself into actual and willful forgetfulness, for of this original and native pollution of the memory must we understand this text in a great measure, which the Apostle, by frequent filing, would get off, as so much rust, seeing he writeth to those that are sanctified, and as also he speaketh of this as a permanent and an abiding weakness in them.

Now in the regenerate all contracted habits of sin are expelled by virtue of the new birth. And as for actual sins, they are transient, so that there remaineth no other defilement but original [sin], and the relics or immediate products thereof. If then the most holy do need quickening helps to their memory, because of the dullness and slowness in it about holy things, it is plain, the memory, as well as the other faculties of the soul, is depraved by original sin. And if in the sanctified person the memory hath this partial and gradual sinfulness in the unregenerate and natural man, it must be all over polluted and made unsavory about any good thing.

From the Pollution of the Memory all Wickedness is Committed.

The memory of every man by nature is wholly polluted by original sin. It cannot perform those offices and acts for these holy ends as it was at first enabled to do in the state of integrity. It will be very useful and profitable to anatomize the sinfulness of the memory, as we have done of the other intellectual powers, for it is from the pollution of this part that all wickedness is committed. The Scripture makes this the character of all wicked men, that they forget God (Psal. 9:17), implying, that if we did remember God, his Greatness, his Power, his holy Will, we should not fall into any sin: Insomuch that we may in some sense say that all thy evil is committed because of thy evil and sinful memory, hadst thou remembered such and such threatenings, such and such places of Scripture, they would have preserved thee from this impiety.

SECT. II.

Two things must be premised before we enter into the main matter:

What We Mean by Memory.

First, what we mean by the memory. Aristotle wrote a little book about [Memory and Remembrance](#) and from him many have taken up large and useless disputes herein. It is not my purpose to teach you with these thorns, it is enough that there is acknowledged **1)** a *sensitive memory*, which is common to men with beasts, and **2)** an *intellective*.

Though that [the intellective memory] be questioned, but against all reason, for the soul separated doth remember, as appeareth in that parable where Abraham said to Dives, “*Son, remember that thou in thy lifetime receivedst thy good things...*” (Luke 16:25). Angels also must necessarily remember, because all things are not present to them, therefore past things they cannot know but by way of memory. God is said in the Scripture often to remember, but that cannot be properly, because to him all things past and future are as present, so

that he cannot be said to remember properly, no more than to foreknow, only such expressions are used by condescension to our capacity.

Aristotle distinguisheth between memory and remembrance, and this (he saith, as far as is yet observed) no creature can do but man. When therefore I shall speak of the memory, I shall understand it as it is remembrance, and as it is intellectual. For in man we may say his memory is in a great part the understanding, knowing things as they are past. Therefore Augustine, and the [Master of Sentences](#) following him (though this be disclaimed by many that came after) make three powers or faculties in the rational part of a man, **1)** his understanding, **2)** his will, and **3)** memory, which they call the created Trinity, and by it, (they say) is resembled the blessed and uncreated Trinity.

Memory is the Understanding of Past Things.

But I shall not dispute this, for I shall speak of memory as the same with the understanding only in this particular: as it is carried out to things that are past; for that is the necessary object of memory, that it must be past, we do not remember a thing present, or a thing future.

SECT. III.

A Twofold Weakness of Memory.

In the second place, while we speak of the weakness of the memory about good things, we must take notice of a twofold weakness, a natural weakness, and a sinful weakness.

A natural weakness is that which ariseth from the constitution of the body, and unfit temperature of the brain, for though the actions of the understanding be immaterial, to know and to remember, yet they

require the body as the organ and the instrument. So that as the most artificial musician cannot discover his skill upon an instrument whose strings are out of order, so neither can the understanding of a man put forth its noble actions when the body is out of order. Hence we read that some diseases, or other events, have deprived men of their memory so that they have forgot their own name. By this we see that the soul doth act dependently upon the body, being the form informing of a man, and giving his being and operations to him.

Now it's useful to know this distinction, for many good people, especially when grown in year, do much complain that their memory is gone. They cannot carry away so much of a sermon, or from good books, as once they did, and this doth much grieve them, they look upon themselves as drones, and not bees that carry home honey from every flower. But this may support them, that this is a natural affect in the memory, not a sinful one. For as Aristotle observeth, neither in children, or in old men, is there such a capacity for memory. In children, because of the too much moisture. And therefore it is (saith he) as if a man should imprint a seal in the water, which because of its fluid nature would receive no impression. Nor in old men is there such a capacity of memory, because of their dryness and siccity, as if a man should imprint a seal upon a dry piece of wood, it would not receive any form or character. If then in thy old age, thy memory faileth, know this is a natural imbecility, as sickness and pain is not a sin.

Others abuse this distinction, for when they are urged to holy duties, called upon to remember what hath been preached, then they excuse themselves with their bad memory. God help them they have an ill memory. But if thou hast a memory for other things, jests and merry tales, or businesses of profit, and no memory for holy things. This is thy sin, thou hast no memory in the these good things because thou hast no heart, no delight about them, as is more to be shewed.

Yea, I must add, that though a natural weakness in the memory be not a sin, yet it is the fruit of sin, and so ought deeply to humble thee,

for thy memory would have had no such defects and weaknesses if Adam had not fallen. As therefore diseases and death, though they be not sin, yet are the effects of sin, and therefore we are to humble ourselves under them, so thou art to do under thy imperfect memory, though sicknesses or old age hath much impaired it.

SECT. IV.

Our work is to discover the sad and universal pollution of the memory.

And by the memory we mean only the mind as it extends its actions to things that are past. And thus, the Scripture speaketh, “*To stir up your pure minds by remembrance*” (2 Peter 3:1). “*Put them in mind to be subject...*” etc. (Titus 3:1). Mind is therefore memory. Thus, Augustine also maketh memory in a man to be either the soul, or the power and faculty of the soul. Thus, the Latin Etymologers make *memini reminiscere*, to come of *mens* [the mind]. Yea Minerva, made the goddess of learning, is, *Quasi Mineriva, à memini*. And common speech amongst us maketh mind and memory all one, as when we say, “*it was quite out of my mind,*” etc. So that both the Scripture and the judgement of the learned, yea and the use of the vulgar, will allow us to speak of the memory as nothing else but the mind considering of things as past.

SECT. V.

The Great Usefulness of the Memory.

But before we speak to the discovery of this memory, it is good to take notice of what use and consequence it is, so when we shall consider the dignity and serviceableness of the memory, we may then bewail the sinfulness thereof. For when it is made sinful, it is as if a fountain were poisoned of which all must drink, or as the air

pestilential, which all must receive in their nostrils. If the memory be corrupted then all is corrupted. Hence, all wicked men are said to forget God (Psa. 9:17).

Memory is of so great use that the Heathens made a goddess of it, yea they make it to be the mother of the Muses of all Arts, of all Wisdom and Prudence. No tongue can either express the serviceableness of it, or the nature of it, not the serviceableness of it. For if there were no memory, there could be no discourse, no civil society. If there were no memory, a man could not take heed of any danger or prevent any mischief. Hence they attribute it to the forgetfulness and stupidity of the fly, that when it is slapped off from the meat, and was in danger of death, yet it will immediately fly to it again. Thus would man without memory plunge himself into all misery. If there were no memory, there could be no learning, no human sciences, for memory is made the mother of them.

Yea, if there were no memory, there would be no religion, no worship of God, or service of him. Thus both the natural, civil, and religious life of a man would be destroyed were there not a memory. So that we are infinitely bound to praise God for this power left in us, and as deeply to humble ourselves that it is so corrupted, that it cannot do its proper acts in a spiritual way at last, thereby to promote our happiness, our memory helpeth to damn us, not to save us.

SECT. VI.

The Nature of the Memory.

And as for the nature of memory, though Aristotle and others after him have undertaken to say much about it, yet Augustine doth much bewail the ignorance and weakness of a man in this thing, (l. 10. conf.) calling it the unsearchable recesses and vast concavities of the memory, saying, *“It is in vain for a man to think to understand the nature of the Heavens, when he cannot know what his memory is.”*

Under this difficulty (he saith) he did labour and toil, and yet could not come to any sure knowledge.

This is certain, that the things we remember are not in our souls themselves. When we remember such a tree or stone, the tree or stone is not really in us. Hence (saith Augustins) we may *doloris laeti reminisci*, and *laetitiae dolentes reminisci*, *Remember with joy former sorrow, or with sorrow former joy*. Yea (he saith) we may *oblivionis reminisci*, we may *remember our forgetfulness*. Now if these things were really in us, it could not be but that sorrow remembered would make us sorrowful, or forgetfulness remembered make us forgetful. The objects then remembered are in us by way of species or images, the *Phantasmata* [*i.e.* mental impressions of real things] are there conserved, and when by them we come to remember, then they are [...]. Hence (they say) that sometimes a man thinketh he remembereth, when he doth not, yea he cannot tell whether he remembereth such a thing or no, because (say they) the *Phantasma* is thus absolutely presented, and not as [...]. Even as a man may look upon a picture, either absolutely, as having such lineaments and colour, or relatively, as an image, whereby we come to remember such an one.

But these Philosophical notions about *Phantasmata* and species are so obscure, that it is better with Augustine to acknowledge our ignorance of this noble and admirable power in the soul, whereby it doth remember things. Whatsoever it be, though given us as an admirable and useful gift, yet now it is grossly polluted, and is the conserver of all evil and vanity.

SECT. VII.

Demonstrations of the Pollution of the Memory.

That the memory is thus polluted will appear,

1. By several discoveries thereof.
2. By the particulars wherein.

1. We Need the Holy Spirit to Sanctify and Help our Memory.

In the former way, herein we have a full demonstration of the depraved nature of our memory, in that we need the Spirit of God to sanctify and help it. One work or office of the Spirit of God is to be a remembrance unto us about holy things. It's the gift of God's Spirit to give thee a good memory, to make thee able to remember holy things. This is clearly and unquestionably affirmed in John 14:26, "*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*" Here we see the Spirit of God hath a twofold office or work to do:

1. To teach us holy things. We are blind and unbelieving, not knowing spiritual objects, till God's Spirit doth teach us. But this is not all, suppose we be taught and instructed, is all done then? Do we need the Spirit of God no more? Yea. Therefore:

2. The Spirit of God putteth itself forth in a further work, which is to bring the things thus taught to our remembrance. As then the mind in respect of understanding and knowing cannot do anything about what is spiritual without the Spirit of God, so neither can the mind about remembering. Certainly if the memory of itself could do these things, the Spirit of God would be in vain. If the moon and stars could give so much light as to make a day, the Sun would be in vain.

Hence the children of God do evidently find and feel the work of God's Spirit upon their memories, as well as their understandings. For in their temptations, how ready to be

overwhelmed? How ready to be swallowed up with such thoughts? And then the Spirit of God doth seasonably remind the soul of such promises, of such comfortable arguments. So also upon the temptation to any sin, the Spirit of God doth interpose and prevent it by making them to remember such a threatening, such a place of Scripture, and this stoppeth them from the evil they were ready to do. For they are the disciples themselves, though sanctified and made so eminent to whom this Spirit of remembrance is promised as useful and necessary. If then the Spirit's presence and assistance be thus necessary even to a regenerate man's memory, this argueth the natural defilement and impotency of it to any good thing. For where nature is able, there the Spirit of God is not necessarily required.

2. From the End of Scripture.

A second discovery of the pollution of the memory may be from the end of the Scripture, why God would have it written, to be a [perpetual monument](#) to his Church. Among other ends this is one to be a memorial to us, to put us in continual mind of the duties required of us. Thus, the Apostle Peter endeavoureth to make believers always remembering of the Gospel by those Epistles he did write to them.

It is true, the orthodox do justly refuse that of Bellarmine, who will make the Scripture to be only *utile communitorium*, as if that were the chief end, why the Scriptures were written, namely, to serve for our memory only, and not to be a rule of our faith. For he himself doth acknowledge it to be a partial rule. But the principal and chief end why the Scriptures are delivered to the Church is to be a Canon and Rule to it, so that the Church must not believe, worship, or live, otherwise then the Scripture commands. This is not a partial but a total rule, neither may anything be added to it, or detracted from it. Yet we grant also that the Scripture may have other secondary and

subservient ends, whereof this is not the meanest, to be useful to our memory.

Certainly, one great cause of so much evil committed by thee is forgetfulness of the Scripture. The Apostle James, 1:25, doth notably instance to this purpose. He compareth a forgetful hearer of the Word to one that looketh in the glass, and going away straightway forgetteth what manner of man he was. If therefore we did abide and continue looking in this glass, take notice what we are by the direction of the Word, how quickly would we reform? He that doth make a practical use of remembering the Scripture to regulate and order his life accordingly, can never miscarry. To have the Word of God in thy memory against such and such a temptation, would prevent all the evil thou fallest into. John 15:20, when our Saviour would encourage his disciples against the hatred of the world, he saith, *“Remember the Word that I said unto you, the servant is not greater than his master.”* Remember this truth, and that will make thee suffer more willingly. So, John 16:4 *“These things have I told you, that when the time shall come, ye may remember that I told you of them.”*

To remember Scripture in the season, to have the Word of God in thy mind when a temptation like Joseph’s mistress is soliciting of thee, this will cause that no deadly thing shall hurt thee. For the Word of God is a two-edged sword, it’s an hammer, it’s fire, it’s the Sword of the Spirit, by it both the Devil and all temptations are subdued. Christ overcame the Devil by Scripture. Now if that be not in thy memory, then it cannot be any ways serviceable to thee in the time of need. Exercise your memories therefore in the Scripture, and that not for memories sake, much less for ostentation to shew what a good memory you have above others, but for a practical and holy use. Treasure up such a place against thy drunkenness, thy whoredoms. Treasure up such a place against pride, worldliness, and covetous desires. What a precious and excellent memory is that which is like a mine of gold, or an Apothecary’s shop that can from the Scripture

presently fetch what Antidotes against sin, or cordials to revive that he pleaseth?

And truly our memory should be filled up only with Scripture considerations. This is the cabinet and choice closet of thy soul. If a man should take his cabinet that was for jewels and precious stones, and fill it only with mud and dirt, would it not be exceeding great folly? No less is it when thy memory is full of stories and merry tales, and in the meanwhile rememberest not what God saith in his Word, which would be so useful to thee for thy soul's good. Acknowledge then the goodness of God to thee in providing the Scriptures as an help to thy memory, and withal know that seeing the Spirit thought it necessary to commit them to writing, hereby is fully declared the pollution and sinfulness of thy memory. For in Heaven, when the memory will be fully sanctified and perfected, then there will be no more use of the Bible. We shall not then need to read the Scriptures to quicken up our minds, for all imperfection will then be done away.

3. From the Memorable Parts of Scripture.

Thirdly, the sinfulness and weakness of the memory is manifested not only by the end of the Scriptures in general, but also several parts of the Word of God are peculiarly so ordered that they might be the more easily conserved in our memory. Thus when any great deliverances were vouchsafed to the Church, those mercies were made into Psalms and Songs, that for the meters sake, and the pleasantness of the matter, all might have them in remembrance. This method did signify how dull and stupid our memories are, and how apt to forget the benefits and mercies of God, and therefore our memories are to be helped therein.

Thus the 119th Psalm is put into an alphabetical order, thereby to further our memory about it. Yea there are two Psalms (Psalm 8, and Psalm 70), which have this title, "*to bring to remembrance.*" And the

matter of those two Psalms containeth a complaint under afflictions and earnest importunity with God for deliverance. The Spirit of God by instruments made them to be composed for this end, that afflicted and troubled souls should have them in remembrance. And indeed we may say of every chapter, as well as of those Psalms, a chapter to bring to remembrance. Yea, of many verses, a verse to bring to remembrance.

And because the memory is so slow and dull about holy things, you may read of a peculiar command to the Jews in this case, and although the same obligation doth not belong to us, yet it teacheth us all what forgetfulness and oblivion is ready to seize upon us about holy things. Numbers 15:39-40, God doth there command Moses to speak to the children of Israel, that they make fringes in the borders of their garments throughout their generations. It was a perpetual ordinance. And why must this be done? To remember all the Commandments of God. This was God's special command.

The Church under the Gospel may not in imitation hereof prescribe ceremonies, or appoint images to stir up the dull memory of man. The Popish Church commendeth their crucifixes and their images upon this account, because so helpful to the memory, being the Laymen's Books. But, though the memory be greatly polluted, yet it belongs not to man, but to God as part of his regality, to appoint what he pleaseth to stir up and excite the memory in holy things. God hath appointed other things, the Word, and ministry, and sacraments for our memory (as is to be shewed), and therefore this is a devotion which God will reject, because not having his superscription upon it.

4. From the Ministry.

Fourthly, That the memory of man is naturally polluted is plain, by the ministry appointed in the Church of God by Christ himself, for one end of that is, to bring us to remembrance. Thus, you heard the

Apostle Peter speaking, he thought it meet, just, and righteous while he was in the flesh, to put them always in remembrance of these things (2 Peter 1:13). So, Jude also. Thus, Paul enjoineth Timothy, “*Of these things put them in remembrance*” (2 Tim. 2:14). So, 1 Tim. 4:6, “*If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.*”

He is not a good or faithful minister of Christ that is not diligent to put you in mind of Scripture things. The ministry is not only to instruct the ignorant, to convert the profane, but also to put into mind those that do know and are converted. They are like Peter’s cock, upon his crowing, Peter was brought to remembrance, and he went out and wept bitterly. Every sermon we preach should bring thy sins and thy duties to remembrance. The Spirit of God (you heard) had this office to bring things to your remembrance, and the ministry is the instrument by which he doth it. Alexander would have a monitor to be always prompting this *memento te esse hominem*. And the Romans, when riding in glorious triumph, would have some to remember them of their mortality. But Christ hath provided a more constant help for thee, to have spiritual watchmen and remembrancers, who are never to cease minding of thee. Say not then, “*what should I go to hear a sermon for, I know already as much as can be said?*” For though that be false, yet if it were granted, you must know the ministry is for your memory as well as judgement, and who needeth not to have that often quickened to its duty?

5. From the Sacraments.

Fifthly, in that Christ hath appointed sacraments in the Church, which among other ends are to quicken up and excite our memory, it is plain that they are polluted, that we are prone to forget all the benefits of God, though never so precious. Sacraments have for their generic nature a sign. They are signs, and that not only obsignatives and in some sense exhibitives, but also commemorative.

Hence in the very institution of the Lord's Supper we have this injunction, "This do in remembrance of me" (1 Cor. 11:24). Not that the commemoration of Christ's death with thankfulness and joy is the total and adequate end of the Lord's Supper, as the Socinians affirm, making us to receive no new special influences of God's grace thereby upon our souls, or any renewed exhibitiv communion of Christ with his benefits to us, but merely a commemoration, of what benefit is past. As (say they) the Israelites, when they celebrated that public mercy of deliverance out of Egypt, had not thereby a new deliverance, but only there was a celebration of the old. Thus they would have it in the Sacrament of the Lord's Supper. But the principal and chief end of the Lord's Supper is to convey further degrees of grace and comfort to the true receivers. Yet we acknowledge it also a special and great end in the Sacrament to be commemorative, and that Christ hereby would have our memories quickened about that infinite love shewed to us in dying for us.

Now what can be more demonstrative of the naughtiness and sinfulness of the memory than this very thing? For, who would not think that Christ's voluntary giving up of himself to such an accursed and ignominious death for us would always be in our minds? Such signal and transcendent expressions of love would be with us rising, and waking, and going to bed, that though the Devil and the world did never so importunately crowd in with their suggestions, yet this should always be uppermost in our hearts and affections. But Christ, by this very institution, doth hereby manifest what dull and stupid memories we have, and that about the greatest mercies that we are capable of. Would it not be strange if a malefactor should forget his pardon, or Rahab forget the scarlet thread in the window, that was to be the preservative of her life? Yet our forgetfulness is greater when we do not remember our Saviour and his sufferings for us.

And for the other Sacrament of Baptism, how greatly is our obligation by it forgotten? How grossly we do forget that covenant with God, and the dedication of us unto God, renouncing the Devil and his lusts? That was appointed to be a commemorative sign, but

how sinful is our memory? For we do (as it were) need another sign to put us in mind of that, and so *ad infinitum*. What little power hath the memory of these Sacraments upon us? Yea, how little do they come in our mind, thereby to improve our duties and consolations?

6. From Adam's Estate of Innocence.

Lastly, that our memories are naturally sinful will appear if we consider how it was with Adam in the state of integrity. He was made "*upright*" (Eccl. 7:29), which doth extend to the spiritual perfection of all the parts of his soul. As his mind was endowed with all necessary light and knowledge, so his memory also with all strength and vigor. Forgetfulness of anything that was his duty was no more incident unto him than any other sin. It was not because naturally he had a bad or a forgetful memory that made him break the Law of God, for if God had created him sound and perfect in all other parts of his soul, only left him to a weak and frail memory, he could not have been happy, either in temporal or spiritual considerations. As his soul was thus perfected, so his body was in a sound and well tempered constitution, having no redundancy of humors thereby to hinder the operations of the soul by memory. He was not subject to diseases or old age, or anything else that doth impair the memory of man, but now our sun is become a dunghill, and our gold dross.

As original sin hath pestilentially infected all parts of the soul, so the memory hath not escaped this pollution. For where it is naturally able, there it is spiritually impotent. When it might remember if improved and put upon, there is it negligent and careless. How many say they cannot remember any good thing delivered to them? Press them about the Scripture and the good truths of God preached to them, and they will justify themselves by pleading the badness of their memory, whereas it is for want of a good heart, and a good will. If thy affections were ardent and burning about these things, thy memory would be more retentive of good things than they are. Besides, little do you know what your memory would do if you did

put it upon frequent exercise. Few know what their memories could do if exercised about holy things because few are industrious and active to put it on work.

Augustine relateth of his friend Simplicius, how he was desired to repeat verses out of Virgil backwards and forwards, and the prose of Tully, with an inversed order. And this he did to their great admiration, yet Augustine saith that Simplicius did solemnly protest that he never did so before, neither had he ever tried, whether his memory were able for such an exercise or no. By this example we see that none know what their memories would do if they did more carefully and diligently put them upon it. But grant that the memory be naturally impotent, though this you heard be not formally a sin, yet it is the fruit of it, and so matter of humiliation. Learned men say that what fit constitution and temperature is required in the brain for a sound and solid judgement, the contrary is for a good and strong memory, and therefore (they say) it is that a strong judgement and a strong memory seldom go together. As (saith Erasmus) the beast Lynx hath a most acute sight, but is a most stupid and forgetful creature.

Now if this be so, then this ariseth from Adam's Fall, for no doubt Adam had both a perfect judgement, and a perfect memory, and it cometh through original sin that the body is so distempered, that what helpeth for one faculty of the soul, impedeth and hindereth the other. The sum of this is that wherein our memories do now come short of that which Adam's memory while perfect was able to do, that is either expressly and formally a sin, or the immediate issue and punishment of sin.

Pollution of the Memory by Original Sin

**Anthony Burgess
Treatise on Original Sin
Part 3, chapter 3, sections 8-10.**

SECT. VIII.

Wherein the memory of man is polluted.

This sure foundation then being said, let us proceed to shew wherein the memory of man is so greatly polluted.

Natural Forgetfulness vs. Moral Forgetfulness.

First, very remarkably, if you consider all the several objects which by the Scripture we are daily to have in our memory, and we are naturally in a constant and daily forgetfulness of them. Only it is good to take notice of a distinction which Vossius ([De Origine Idolat.](#) lib. 1. cap. 11.) observeth out of Bonaventure, that there is a twofold forgetfulness, **1.** When the very species or images of things are quite obliterated and deleted, this may be called a *natural forgetfulness*. **2.** When though the species be retained and we do remember, yet through classlessness and negligence, we do not attend to that duty which should flow from our memory, and this may be called a *moral forgetfulness*. And indeed we have too much experience of this later kind of forgetfulness, for how many are there that do remember sermons, that do carry in their minds several texts of Scripture, and

that against those very sins they do commit daily? Now in the Scripture language this is forgetfulness, such are said not to remember because they do not what they ought to do upon their memory. In both these considerations I shall speak of the pollution of the memory.

Superior Objects of Memory.

1. God.

The first and most signal object of our memory, which the Scripture speaketh of superior objects is God himself. God is not only the object of our faith and of our love, of our minds and wills, but also of our memory. We should always keep up the remembrance of God in our thoughts, and this would be a most potent antidote against all kind of sin. Therefore is all evil committed, because we do not remember God at that time.

Deuteronomy 8:18, Moses doth there command the people of Israel to take heed of trusting in their own righteousness and goodness, or of attributing their wealth and riches to their own power. But (saith he) "*thou shalt remember the Lord thy God,*" implying that the Sun and the night can no more stand together than the remembering of God and carnal confidence can. The ambitious man, the voluptuous man, remembering God, would find it to be like thunder and lightning upon the soul. This would immediately stop him in his ways of iniquities.

Thus 2 Sam. 14:11, that suborned woman of Tekoah in her disguised parable to David, complaining of some that would rise up against her to destroy her son, she desireth the King to stop the revengers wrath by this argument, "*Let the King remember the Lord thy God.*" Thus when thou art solicited, enticed to any evil way, remember thou God, the infinite God, the just God, the omniscient God, the dreadful and terrible God in all his ways of anger.

Nehemiah also maketh use of this argument to quicken up the Jews against sinful fear and cowardice in God's work. Nehemiah 4:14, "*I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible.*" This God complaineth of, Isa. 57:11, "*Thou hast not remembered me, nor laid it to thy heart,*" and therefore were they so propense to all their abominations.

These texts may suffice to inform that our memories ought constantly to be fixed upon God, and no sooner do we let him out of our mind, but immediately some sin or other is committed. But how unspeakably is the memory of every man naturally polluted herein? When is God in their thoughts? Amongst those millions and millions of objects which thou dost remember, when is the great God, the just God, the holy God thought on? May you not see it by the bold impiety and undaunted wickedness of all unregenerate men, that they remember not God? Yea the godly themselves find in part this pollution upon their memory. Whence arise those carnal fears, those dejected thoughts? Is it not because you forget the greatness and goodness of God? Bewail thy memory sinfulness, as well as other sins.

2. God Ought to be in Our Memory at Certain Times More Especially than at Others

2. As the Scripture prescribes the object of our memory, God himself, so it doth instance in one time more than at another. Though at all times God is to be remembered, yet in one time of our age, though there be greatest cause, yet our lusts and desire after other things do greatly hebetate our memory. We have the injunction from Solomon himself, Eccl. 12:1, "*Remember now thy Creator in the days of thy youth.*" Here you see who is to be remembered and when he is to be remembered, God is to be remembered, and that in the time of our youth. But do not the strong effects of original sin heightened also by actual sins discover herein most palpable impiety in young persons,

they remember their lusts, their pleasures in the days of their youth, and God is never in all their thoughts.

Oh where may we find a young Timothy, that was acquainted with the Scripture from his infancy! Where an Obadiah that feared God from the youth? Do not most young persons live so negligently about holy things, as if they were allowed to be dissolute, as if the things of Heaven and eternity did not belong to them? As if Solomon had said the contrary, Do not remember God in the days of thy youth, be not so strict and precise, but follow thy pastimes and pleasures? Thus the very memory of God and holy things is a burden to young persons. They think Solomon spake far better, Eccl. 11:9 when he saith, *“Rejoice, O young man in thy youth, let thy heart cheer thee, and walk in the ways of thy heart, remove sorrow and evil away.”* They like this well. This is good, but there is a sting in that which followeth, *“Know thou that for all these things God will bring thee to judgment.”* This will quickly damp all thy youthful jollities.

Let then young persons especially bewail the sinfulness and forgetfulness of their memory herein. This is the best and most flourishing time for your memory. Now it is put upon to learn either mechanical trades or the Liberal Arts, your memories are most drawn out in inferior things, but take the advantage to employ it more about holy things. You hear old persons complain they have lost their memory, they grow forgetful, therefore fix your memories upon good things while you may.

3. Scripture.

3. The Scripture commends the Word of God likewise as the object of our memory. Timothy had learnt the Scripture from his infancy. The Word of God was for this end (amongst others, as you heard) [committed to writing](#), that so we might the more readily have it in our memories. Malachi 4:4, the prophet commands them to remember the Law of Moses with the statutes and judgments, yea they were to have such a ready and familiar knowledge of the Word

of God, that when they were rising or walking, they were to be speaking of them (Deut. 6:7-9). We may there see what care is taken that the Law of God should be always in their mind.

But do we not evidently behold the cursed and wretched pollution of man's memory in this particular? Why is it that little children will remember any songs sooner than the principles of Religion? Why is it that many persons who are not able to remember any thing of the Scripture, or the sermons they have heard, yet can remember ballads and songs? They can remember their youthful pranks and talk of them with delight, but they cannot give any account of the good truths that in their younger years were preached to them? When do ye hear such say, such a sermon wounded me at heart, it sticketh still upon me, I shall never forget it? Now is not the sinfulness of the memory greatly to be bewailed in this particular? If it were holy and sanctified, it would take more delight and joy to remember Scripture truths than anything else. Whereas now thy memory is like a sieve that lets the corn and weighty grain fall through, but the light refuse stuff it retaineth. Thus what is solid and would do thy soul good, that quickly passeth away. Oh that we could not say our sermons pass away as a tale that is told, for those you do remember, and you will carry a long while in your mind, empty, frothy things, those abide long with you! Would you not judge it madness in the husbandman, if he should pluck up and hinder the growth of his corn, and let cockle and tare, with other weeds flourish? Thus thou dost about thy memory, throw away the flowers and keep the weeds, whereas thy memory should be like the holiest of holies, nothing but what is select and sanctified should enter therein.

4. The Works of God.

4. That I may not be too long in these instances, the works of God, whether in his mercy, or in his wrath, they are to be the object of our memory. Thus the Scripture speaketh often of remembering his marvelous works. Matth. 16:19, Christ reproveth his disciples

because they did not remember the miracle of the loaves. All the great mercies to his Church, all the severe judgments of God upon those that hate him, should be kept in constant remembrance from generation to generation. But who seeth not the sinfulness of our memory in this particular? What liar remembereth Ananias and Saphira's judgment? What unclean person Zimri and Cozbi (Num. 25)? What drunkard Belshazzar's handwriting on the wall?

SECT. IX.

Inferior Objects of Memory.

We are discovering the particulars wherein the memory of man is so greatly polluted. We have instanced in the object of it, which is God, and the things immediately relating to God. These things we constantly forget, though God gave us a memory chiefly for these things. In the next place, there are objects in the inferior region (as it were) which the Scripture commendeth to our memory, and about that also we shall find our minds never exercised therein. That I may not be infinite, I shall select some few of those Inferior Objects.

1. Our Past Sins.

First, it is a duty often urged in Scripture to exercise our memory about our sins past, to bring them to mind, and accordingly to humble ourselves and repent. But is not every man's memory naturally polluted herein? How many sins are there committed many years ago? How many youth sins which thou never hast a bitter remembrance of? It is not wormwood and gall to thee to think of thy former vanities. Thus, the memory, well exercised, is the introduction to repentance. A man can never repent that doth not first remember. Can he humble himself for that which he hath forgotten?

Ezek. 16:61-63, God there makes a gracious covenant and promise of pardon and forgiveness to the Israelites, and then he sheweth that this fire of his love shall melt and thaw their hearts, though like iron, they shall be ashamed and confounded. But how is all this done? By remembering. *“Then thou shalt remember thy ways, and be ashamed,”* so that it is impossible to set upon the work of repentance and conversion to God unless first thy memory be excited up, unless thou look upon thy former life, and remember this have I done, and thus I have lived, such sins and follies come into my mind. Yea, in true repentance thy sins will always be in thy memory, when eating, or drinking, or walking, thou wilt be thinking, Oh the wretch that I have been! Oh the beast and fool that I was in such and such impieties!

Thus Job and David remembered the sins of their youth. Psa. 51:3, David acknowledging that murder and adultery which he had committed a year before, yet he saith, *“My sin is ever before me.”* Thus you see, in repentance the memory is wonderfully quickened, bringeth those sins to mind that have been committed many years ago, and therefore you have the expression (1 Kings 8:47) of a people repenting, *“If they shall bring back to their heart,”* so it is in the original, we render it, *“If they shall bethink themselves.”* By this, we see that in true conversion there is a bringing back again of our sins to our hearts, that whereas we had forgot this and that sin which might be charged upon us, now we begin to arraign ourselves, and bring in a severe indictment against our own souls for such and such transgressions. Oh then, mourn bitterly for thy evil and wicked memory herein!

How many sins, how many iniquities even like the sand on the sea shore might come into thy mind and amaze thee, giving thee no rest, till thou hadst obtained the pardon of them? But thou art so far from this that rather thou strivest and labourest to put them out of thy memory. If thy sins come to thy mind, presently thou divertest thy thoughts, turnest thy memory to other things. As the noise of the cart wheel, because nearer to us, maketh us not hear the noise of thunder

at that time, so other things more delightsome and pleasing, being next in our memory, we wholly forget what might turn to our salvation. Hence it is that natural men love no good conference, no reproof, no powerful preaching that may bring their sins to remembrance, but say as the woman to Elisha, "*What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance?*" (1 Kings 17:18). So that herein our desperate pollution is seen, that we bring not our sins to our remembrance, yea we voluntarily forget them, use all the means we can, that we may never have them in our minds.

2. Examples of Others.

Secondly, the bad or good examples of others we should remember, and accordingly imitate or avoid them. All the examples of wicked and godly men should be so many monuments, so many memorials to us. The inscription upon Senacherib's tomb was, "*Whosoever looks on me, let him be godly, by remembering the wrath of God upon me for my evil ways.*"

Our Saviour commands us to "Remember Lot's wife" (Luke 7:32). In her we have such an instance of God's wrath, that it ought never to be forgotten, and therefore, saith Augustine, turned into a pillar of salt that she might season us. God had delivered her out of Sodom from the fire and brimstone ready to have consumed her, and withal he chargeth her not to look back. But she, either out of curiosity, or out of a worldly affection and desire to her goods that were left behind, looketh back, upon which God doth immediately punish her in this wonderful and unheard manner. Now our Saviour applieth this to everyone who taketh upon him the profession of Christ, leaveth off his former conversation, but afterward returneth to it again. And is not this the condition of too many, that do not only with Lot's wife look back to Sodom, but even go back into Sodom again? How terrible will the later end of such be? Remember this dreadful instance, you who for a while give over your profanity and

impiety, but afterward fall to it again, such are not fit for the Kingdom of Heaven.

Thus also we should take notice of all the good examples we meet with in the holy Scripture, what good men there were, how they lived, and how God blessed them. Our memories should be a good treasury, whereby we should be abundantly furnished to do the good and avoid the evil. *Lege Historiam ne fias Historia*, but rather remember histories and examples, lest God make thee an example. Thus Heb. 13:7, they are commanded to remember such who had been guides to them, and to follow their faith, considering the end of their conversation. How holy, blessed, and comfortable it was, the godly ministers and holy pastors God hath given to his Church, you should diligently remember, taking notice how God was with them in their doctrine, in their lives, in their deaths. This would much prevent that apostasy of many into errors, and following after heretical persons. Do but remember how wonderfully God was in the spirits and lives of many holy pastors in the Church, who did bear witness against such errors, as many now are led aside with. Who would not desire to live the lives and die the deaths of such holy gracious men?

3. The Former Works of God's Spirit Upon Us.

Thirdly, another object of our memory commended in Scripture is the former works of God's Spirit which happily have been upon us, but we have decayed and revolted. This were alone necessary for many a man, and especially in these times. Remember what love thou didst once bear to the ordinances. Remember what delight and sweetness thou didst once find in them, but now thou hast cast them off. Thus the Apostle remindeth the Galatians, "*Where is then the blessedness ye spake of?*" (Gal. 4:15). Once they did so rejoice in Paul's ministry, accounted it a blessing of an eminent nature, but now began to slight it.

There are also many who have formerly been zealous and active for good things, they manifested their good desires about the things of God to all the world, but now they are become like so many clods of earth, they have forsaken the better part, which with Mary once they did choose, and are either turned dissolute or earthly, crawling upon the ground like so many worms. Thus these flourishing trees are quite withered, having neither fruit nor leaves. Thus the Church of Ephesus, guilty of partial apostasy, is enjoined to remember from whence she is fallen (Rev. 2:5). And this counsel is to be given to many persons, Remember it was otherwise with thee once. Remember it was not so with thee as it is now. The time hath been thy heart hath been much affected with the Word of God preached. The time hath been thou hadst family duties, and daredst not to neglect the [family worship](#) of God. But now, what is become of all this religion? You that began in the Spirit, do you not end in the flesh?

Especially your memories are often to be stirred up and quickened, who have been under many fears and dangers, who have been at the point of death. Oh what thoughts, what resolutions have you made against sin! What bitter thoughts and apprehensions had you about your former evil ways? But (alas) how quickly are all those agonies of soul forgotten? In this your memories are very much polluted, that all your vows, all your promises to God, all your fears and terrors are forgotten. Thou that art now embracing of thy lusts, entertaining thy Delilah's again. Oh remember what thou didst think of these things when thou didst look upon thyself as a dying man! Oh remember what woes and wounds were upon conscience! What confident expressions, if ever God did recover thee again, if ever thou wert delivered again, all the world should see thy repentance and reformation? These things thou shouldest remember, and shame thyself, yea be confounded and never able to open thy mouth to excuse thyself.

4. Our End, and the Day of Judgment.

Fourthly, the Scripture doth propound to our memory, as a special object, never to slip out of it, the consideration of our later end, the day of death, the Day of Judgment. These things are to be constantly in our memory. The neglect of this is made by the prophet Jeremiah a bitter instance in his Lamentations concerning the people of Israel. *“She remembereth not her last end, therefore she came down wonderfully”* (Lam. 1:9). Here the forgetting of her later end is made the cause of all those strange and wonderful judgments which come upon them. Thus Isa. 47:7, Babylon is there arraigned for her pride and arrogance, and she did not lay the judgments of God to heart, neither did she remember the latter end of it. And how pathetically is God’s desire expressed, *“Oh that they were wise, that they understood this, that they would consider their latter end”* (Deut. 32:29). Here you see the sum of all godliness is expressed, in considering our later end.

No wonder then if men who forget their death and the Day of Judgment be violently carried on to all excess of riot. For what should stop or stay them in their paths? Whereas didst thou remember (as Solomon adviseth his young man), that for all this thou must die, thou must be brought to judgment, this would bind him (as it were) hand and foot. Quicken then up thy memory, whatsoever thou forgettest, do not forget that thou art a mortal dying man, that the Day of Judgment is coming upon thee, which thou canst not avoid. The memory of this would make thee fly from every enticing sin, as Joseph did from his mistress.

5. The Afflictions of Others.

Lastly, the Scripture requireth that we should remember the desolation and troubles that are upon others, especially the Church of God. So that although it be never so well with us, though God give us our heart’s desire, yet the remembrance of the afflictions and straits of others should make us mourn and pray for them. Thus Col. 4:18, Paul calleth upon them to remember his bonds. So Heb. 13:3,

“Remember them that are in bonds as bound with them.” What an hard and great duty is this, yet if thou art not a dead member in the body, if spiritual life be in thee, thou wilt remember the sad condition, the afflicted estate of many of God’s children, when thou enjoyest all thy soul longeth for.

It was thus with good Nehemiah, he was in the prince’s palaces, he wanted nothing for his own advantage, yet he mourned and was sad from day to day because he remembered how it was with Jerusalem. See how impossible a thing almost David maketh it to forget Jerusalem, *“If I forget thee, O Jerusalem, let my right hand forget her cunning; If I remember thee not, let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chief joy”* (Psal. 137:5-6). Here is a gracious worthy spirit. See what David resolveth shall be in his memory more than the chiefest good in this world, he will forget his own friends, his own joys, yea his own self, sooner than the Church’s good.

Now may not even a godly man bewail his forgetfulness herein? Thou mindest thy own estate, thy own family, seekest thy own self, but how little is thy memory about the affairs of the Church? Thou dost not remember how many afflicted Josephs, how many impoverished Lazaruses there may be in the Church of God? How many exiles and banished persons? How many desirous to take up the crumbs that fall from thy table? Did we remember the afflictions and straits of others it would put us more upon prayer for them, and it would also make us walk more thankfully and humbly for our mercies than we do. And thus you see, though the memory be a vast treasure, though it hath infinite recesses and capacious receptacles, yet the Scripture hath prescribed matter enough to fill every corner (as it were) and if the memory were thus frightened, if it were such a good storehouse, how happy would it be? Whereas naturally it’s like a cage of unclean birds, and a den of thieves.

I proceed therefore to shew (as it was to Ezekiel about the Jews) still more abomination in this memory of ours.

SECT. X.

The Memory is polluted in respect of its inward viciousity adhering to it.

Secondly, As the memory is thus defiled about its proper objects, so there is much inward viciousity adhering to it. And this we may take notice of as a main one: The dullness, sluggishness, and stupidity of it, especially as to heavenly things. Who can give any other reason why good things, holy things, should not be remembered as well as evil and sinful things, but only the native pollution of the memory?

And from hence it is that there is such a lethargy (as it were) upon the memory. For if Peter writing to those who were sanctified, and that had pure minds, yet he thought it meet to stir them up (a metaphor from men asleep) who need to be awakened (2 Peter 3:1), how much more doth the memory of a natural man need stirring and exciting? There is then a wonderful stupidity and sleepiness (as it were) upon the memory, it is even rusty (as it were) and unfit for any use. Men do not exercise and put their memories upon practice, little do they know what they could remember, if they did mind it, and exercise themselves to remember what is good.

Thou complainest of a bad memory, of a slippery memory, no, it is thy laziness, it's thy bad heart, it's thy want of diligence. Thy memory would be as good and active for holy things as it is for earthly things if you did put it in practice more. But the memory being naturally dull and stupid, thou lettest it alone, thou never improvest it, never awakenest it, and so through thy forgetfulness thou comest eternally to perish. This lethargy upon thy memory, though a sad disease, yet might be cured, if thou wert real and industrious about it. Much praying and much practicing of it in holy things would make it as expedite, and as ready about good things, as ever it was in any evil things.

Memory is Not Put to Practice.

In the third place, the memory is naturally unsanctified in this particular, that wherein it can or doth remember, there it produceth not suitable operations, nor doth it obtain its end. The end of remembering what is good is to love it, to practice it, and to imitate it. The end of remembering evil is to loath it bitterly, to repent of it, and to fly from it. Now herein our memory is grossly polluted, that it never obtaineth this blessed and holy end. If our memory be not effectual and operative to make us more holy and heavenly, it is a sinful and defiled memory. And for this reason it is that wicked men are said to forget God, because though they do remember him, yet they do not perform those duties to which their memory should be subservient. For as the end of knowledge is action, so the end of memory also is to be doing. As it is said, "*If ye know these things, happy are ye, if ye do them*" (John 13:17), so when ye remember these things, it's a blessed thing to put them in practice. But how often do we see by experience, that where the memory is naturally very good, there morally it is very bad and sinful? Do you not meet with many that can remember the Scripture, remember sermons, yet never remember the practice of them? Whereas God hath given us memory for the same end he hath given us a knowledge, which is to direct and help us in our operations.

That as in beasts, they have a sensitive memory in them to preserve their natural being. The ox remembereth his master's crib; the bird remembereth her seasons, and all this for natural preservation; The bee remembereth the place of her hive; The ant her nest, (though some Philosophers say, because of the great siccity of the constitution of those creatures, attribute it to a natural instinct, rather than memory). So this should be much more true in men. Therefore doth God bestow on us an intellectual memory, that thereby man might spiritually preserve himself, making use of that which is advantageous to his soul, and avoiding all that which is destructive.

As then we are not to know only that we may know, or to know thereby, making ostentation that others may take notice of it; so neither are we to remember, that we may remember only, or to brag of our memory, that others may wonder to see what a strong and retentive memory we have, but that thereby we may be more promoted and advanced in heavenly things. Let all such tremble under this consideration, who have very quick and sure memories about the Scripture and the sermons they hear, yet are very ungodly in their lives, and walk in a contrary way to all that they do remember. This argueth thy memory is not a sanctified memory, that it carrieth not on the work of grace in thee for which end only it ought to be employed.

It is observed that two sorts of men need a good memory. First, the liar, *Oportet mendacem esse memorem*, now every professing Christian living wickedly, is a liar, for with words he acknowledgeth him, but in works he denieth him, insomuch that thou who liest thus to God, shouldst remember thy professions and obligations. The second sort is of greatest accountants, such who have great sums to cast up and to be accountable for, these also had need of great memories. And such is every man. Oh the vast and numberless particulars of which he is one day to give an account to God! Oh what a proficient in holiness might thou have been if all the good things thou rememberest were in a practical manner improved, if thou couldst give a good account to God of thy memory, for that you are to do, as well as of the improvement of other parts of the soul! As God at the Day of Judgment will have an account of every talent he hath given thee, of thy understanding, of thy will, how these have been employed, so likewise of thy memory. What is that good, that holiness, thy memory hath put thee upon?

And this also you who are young ones and servants, living in godly families, are diligently to attend to, for you think this is enough, if you can remember a sermon, or catechetical heads, so as to give an account to your governors. If you can satisfy them you think this is enough, but thou art greatly deceived, for therefore art thou to

remember that thou mayst do accordingly. Thou art never to forget this or that truth, that so it may be ready at hand to direct thee in all thy ways: and this is indeed a divine act of memory. There are those who teach the art of memory, and give rules to perfect a man therein, but divine and holy operation is the end of the Christian art of our memory.

Memory is Made Subservient to the Corruption of Our Hearts.

Fourthly, the pollution of our memory is seen in that it is made subservient to the corrupt frame and inclination of our hearts. We remember what our hearts are set upon, what our affections are earnest for, whereas our memory should precede and go before them. The intellective memory is the same with the mind and understanding of a man, for although to remember be not properly an act of knowledge, yet this intellective memory we make the same with the mind of a man, as it extends to things that are past. The memory then is to make way for the heart and the affections, to be directive to them, whereas now for the most part it is made a slave to the corrupt heart. For if the understanding in all its hegemonic and primary actions hath lost its power, how much more is this true in the memory? For the most part therefore the badness of the heart makes a bad memory, and a good heart a good memory.

Men complain they cannot remember when indeed they will not remember. Their hearts are so possessed and enslaved to earthly things, that they remember nothing but what tendeth thereunto. This is the ground of that saying, *Omnia quae curant senes meminerunt*, Old men remember all things their hearts are set upon, all things they do earnestly regard. They can remember their bonds, the place where their money lieth, because their hearts are fixed upon these things, but no holy or good things can lodge in their memories. The rule is, *Frigus est mater obiivionis*, Coldness is the mother of oblivion, as is partly seen in old men. And thus it is even in old and

young, their hearts are cold, earthly, lumpish, even like stones about holy things, and therefore it is no wonder if they remember them no better. So that we may generally conclude that the cause of all thy blockishness and forgetfulness about divine things is thy sinful and corrupt heart, if that were better thy memory would be better.

We have a notable place, "*Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number*" (Jer: 2:32). Can a bride forget her attire and ornament? It is impossible, because her delight and affections are upon it, but (saith God) my people have forgotten me, days without number. Why so? Because I am not that to them which ornaments are to a bride (saith God), if they delight in me, rejoice in me, if they did account me their glory, then they would never forget me. By this you see that therefore we forget God and his ways, because our hearts are not in love with him. Can he that is powerfully conquered by love of a friend forget his friend? Doth he not always remember him? Is not a friend alter ego? Is not the lover's soul more where it loveth than where it animateth? Thus it would be also with us in reference unto God. Therefore we have bad memories, because bad hearts.

It is true, some natural causes may either deprive us wholly of, or greatly enervate the memory. Thus Messalla that famous orator, judged to be more elaborate than Tully, two years before his death forgot all things, even his own name. Hermogenes also that famous Rhetorician, who wrote those rhetorical institutions which are read with admiration of all, and this he did when he was but eighteen years old, and some six years after grew merely stupid and senseless, without any evident cause of whom it was said, that he was *Inter pueros senex, & inter senes puer*. Thucydides (as Vostius reporteth, Orat. institut. lib. 6.) speaketh of such an horrible pestilence, that those who did recover of it grew so forgetful they did not know their friends, neither remembered what kind of life or profession they once followed. Natural causes may much weaken the memory, but if we speak in a moral sense, then nothing doth so much corrupt the memory about holy things as a sinful and polluted heart.

The Memory Not is Subject to the Will.

Fifthly, the pollution of the memory is seen in that it is not now subject in the exercise of it to our will and power. We cannot remember when we would, and when it doth most concern us. Whereas in the state of integrity, Adam had such an universal dominion over all the powers of his soul, that they acted at what time and in what measure he pleased. Thus his affections were subject to him in respect of their rise, progress, and degree, and so for his memory, he had all things in his mind as he would.

Some indeed question whether Adam did then *intelligere per phantasmata* [understand by mental images]? But that seemeth inseparable from the nature of man while upon the earth and living an animal life, though without sin. No doubt his soul, being the form of the whole man, did act dependently upon the instrumentality of the body, though such was the admirable constitution of his body that nothing could make the operations thereof irregular.

Adam then had nothing which could either physically or morally hinder the memory, but all was under his voluntary command. Whereas such an impotency is upon us, that if we would give a world, we cannot remember the things we would. Hence we are forced to compel ourselves, by one thing after another, to bring to our minds what is forgotten. For in remembering there is some dependence of one thing upon another. As rings, if tied together, are more easily taken hold of than when they lie singly and loosely. And this Augustine (lib. 10. confes.) maketh to be the etymology of the word *Cogito*, *Cogito à cogo*, as *Agito ab ago*, *Factito à facio*, as if to cogitate were to force and compel things into our minds.

Let us then mourn and humble ourselves under this great pollution of nature, that those things which are of such infinite consequence, which are as much as our salvation and eternal happiness are worth, yet we do not, we cannot remember.

Sinful Thoughts Enter Our Minds Against Our Will.

Hence in the sixth place, the memory being not under our command, it falleth out that things come into our minds when we would not have them. Yea, when it is a sin to receive them. How often in holy duties, in religious performances, do we remember things which happily we could not do when the fit season and opportunity was for them? Do not many worldly businesses come into our minds, when we are in heavenly approaches to God, as Job 1 when the sons of God came and appeared before God, then Satan came also and stood with them? Thus, when thou art busy to remember all those Scriptural arguments which should humble thee in God's presence, which should exalt and lift up thy soul to God, how many heterogeneous and distracting thoughts do crowd in also, so that this worldly business, and that earthly employment cometh into thy remembrance?

Though their memories are sanctified, and so cleansed in much measure from original filth in the dominion of it, yet do the people of God much groan under this important and unseasonable remembering of things. For hereby our duties have not that united force and power as they should have, neither is God so glorified in our addresses to him as he ought to be. Psalm 86:11, David there prayeth that God would unite his heart to fear his Name. The Apostle doth therefore speak so warily and tenderly in the case of marriage, that they might "*serve the Lord without distraction*" (1 Cor. 7). And no doubt dividing and diverting thoughts are as troublesome to the godly heart in holy duties as the croaking frogs were to Pharaoh, when they came up into his chamber.

Say then with indignation to all those intruding and violent thoughts, which make thee not *hoc agere*, instant in the duty thou art about, "*stand aloof off, and be gone.*" Bolt the door upon them, as Ammon on Thamar. What doth Saul among the prophets? How cometh these

unclean things into the holiest of holies? Let the fear of God be like the porter or watchman to keep out all things that would then come into thy memory. When thy heart minds only one thing, when it is God only thy soul is fixed upon, and thou art not diverted otherwise, such duties are effectual and prevail much.

Thus you have at large heard the many ways, wherein this noble and useful part of the soul is grossly polluted, what a Sepulcher it is, wherein are contained nothing but loathsome and abominable things. Come we then to make some use of it.

Use 1. Give the more earnest heed to the things which we have heard.

Is the memory thus defiled about holy and divine objects? Is it so forgetful of what is good? Then we see it is no matter of wonder if most people who sit under the continual means of grace do abide and continue in their wicked ways, as much as if never any prophet had been amongst them. For they go away from all sermons remembering no more than stones in the wall. They are the Apostles forgetful hearers (James 1), and so presently let all things slip out of their minds. Thus forgetfulness (of which you hear so much) is the mother of all that disobedience and wickedness many live in.

The Apostle giveth a good exhortation, *“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip”* (Heb 2:1). *We must give earnest heed:* All your thoughts, and care, and study should be how to keep the good truths of God in your mind, and that always, lest that everything thou hearest should fasten upon thee, even till thou comest to the grave. The Greek word also is emphatic. The margin maketh it from vessels that leak. Others from wet and bleached paper, upon which we cannot write anything. Let us then look to our memories more than we have done, pray for the sanctification of them, seeing by the evil thereof the ministry is made ineffectual.

And because the memory is thus weak, we see the necessity and usefulness of a twofold custom, of writing of sermons, and of repeating them afterward in the family. Of writing (for whatsoever some pretend to the contrary, yet) it is a special means to make a thing be more fixed in our memory. And this was the reason why God would have the King of Israel write the book of the Law, and that with his own hand, because hereby he would remember it more tenaciously (Deut. 17:18). And as for repeating of sermons (besides that it is part of the sanctification of the Sabbath) it doth greatly help to make the Word engrafted into us. Those families where there is no repeating of the Word preached do plainly discover that they regard not the retaining of it in their hearts, and so are not afraid to be found in the number of forgetful hearers.

Use 2. Parental Duties.

If the memory be thus defiled, then this also sheweth the necessity of parents' duty in the constant instruction and teaching of their children in the principles of religion. Children have not understanding to serve God with, and therefore their memory, which is easily quickened in them, must be the more drawn out so they may serve God as they are able. It's good seasoning these vessels betimes with wholesome liquor.

The Nature and Capacity of Man's Will

Anthony Burgess Treatise on Original Sin Part 3, Chapter 4, Sections 1-2.

SECT. I.

The will is the proper subject and seat of all our sin.

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13).

The original pollution of the understanding, conscience, and memory hath been largely and fully discovered, we now proceed to the other part or power of the rational soul, which is the will. That is in the soul like the *primum mobile* in the Heavens, that doth carry all the inferior orbs away in its own motion, or like the fire among the elements that doth assimilate everything else to itself. This is the whole of a man. A man is not what he knoweth, or what he remembereth, but what he willeth. The understanding is but as a counselor. The will is as the Queen sitting upon its throne, exercising its dominion over the other parts of the soul. The will is the proper subject and seat of all our sin, and if there could be a *Summum malum* [greatest evil], as there is a *Summum bonum* [greatest good], this would be in the will. Seeing therefore that our will is the master power of the soul, and is to that what the heart is to the body, the principle of all motion and action, the more we find this will thoroughly infected with sin, the greater will our misery appear.

Neither mayest thou fear that the doctrinal discovery of that poisoned fountain in thee and the representation of thy soulness and loath somness upon thee may discourage thee, but hereby thou wilt be brought to loath thyself, and admire the riches of grace in Christ, which shall pardon and glorify such a noisome wretch as thou art by nature. Indeed Lorinus relateth of Ptolemy King of Egypt, that he banished one Hegesius, a Philosopher and eloquent Orator, because he did so pathetically and sensibly declaim upon the miseries of man's life, that many were thereby cast into such grief, that they made away themselves. But our end in discovering of this universal leprosy of sin upon us by nature is to bring us into an holy despair of ourselves, a renouncing of our righteousness, that so Christ may be all in all.

Come we then to make inquiry into the original pollution of our will, which is a subject of very large territories. The disputes about it are voluminous, but I shall be as brief as the nature of this truth will permit. Concerning the will, we may consider the nature of it absolutely, in its proper works and operations, or relatively in its state, as free or enslaved. I shall treat of both, because herein original sin hath put forth itself more than in any other parts of the soul.

First, I shall begin with the will absolutely considered, as it is the great and mighty part of the soul, and that from this Text [John 1:13], which because of the different thoughts of learned interpreters, doth deserve a diligent explication.

Exegesis of John 1:12-13.

For the coherence of it, you may take notice of the sad and bitter event described by the Evangelist, of Christ's coming as light into the world. Though he came to his own, and that as a Physician to the sick, as a Saviour to such who were lost, yet his own received him not. Now lest it might be thought this rejection of Christ was universal, he addeth that some did receive him and declareth the

unspeakable benefit and privilege vouchsafed to such. “*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name*” (John 1:12). So that in the words we may take notice,

1. Of the Subject, who are thus honored and highly blessed by Christ, “*Such as received him,*” and what this is, is explained, namely such who “*believe on his name.*” In this is comprehended all our Evangelical Duty, and that both inwardly and outwardly, only faith is expressed, because this is virtually all. This is the seed and the root, the soul and life, the salt that seasoneth the whole man.

2. We have the Privilege or Benefit, which is said to be the right or dignity of being the sons of God, for so the word *exousia* is to be understood, and therefore Popish Disputes about the power of free-will in holy things from this place is wholly impertinent, only the difficulty is,

Question. How they who believe in Christ can be said to have this privilege given them of Sonship, seeing that they could not believe unless they were first born of God, and so the sons of God?

Answer. Some therefore do understand this Sonship in respect of that future glory, which in Scripture is sometimes called Adoption (*c.f.* 1 John 3:1). Then it will properly appear that we are sons of God. But we may well enough understand it of our Adoption and Sonship even in this life, and this is said to be obtained by faith, because in our sense and feeling there must be believing before we come to know this privilege doth belong to us. Or else though faith and Sonship be together in time, yet in order of nature one precedeth the other.

Thus we have the Subject and the Privilege. But in the next place, we have the Description of the efficient cause, for it was not their own power and freewill that made them believe. Therefore the efficient cause is set down, first Negatively, and then Positively. Negatively, by

removing those false causes that men might imagine. And we have a three-fold enumeration of them, “*not of blood, nor of the will of the flesh, nor of the will of man*” (John 1:13).

Divers interpreters go divers ways, though much to the same sense: Some think the Evangelist by blood doth not in the general mean natural generation, and then afterward distribute it into two particulars, not of “*the will of the flesh,*” that is of the woman, “*nor of the will of man,*” that is not of the man. Others (supposing the general) interpret the distribution thus: Not of “*the will of the flesh,*” that is not naturally; “*Nor by the will of man,*” that is, not by human adoption, for so some are made legal sons amongst man. Others think all these enumerations are but to signify one thing, and therefore the opposition to all is God. But we may not think the Holy Ghost doth so industriously reckon up these several ways, but that some special thing is intended by every one. Although, as Erasmus observeth, the emphatic article is not in the original. By “*blood*” therefore we understand any dignity or excellency of birth, it’s bloods in the plural number, either by an enallage, and so an Hebraism, as Maldenate [says], or else because of the long succession by birth. And this may well oppose the carnal opinion reigning both with Jew and Gentile, for all know how the Jew boasted in his birth, because he was the seed of Abraham, therefore he thought the favor of God necessarily annexed to him. And for the Gentile, What a vanity and sinful humor is in persons to be proud of their birth, that they come of noble parents? For, although this be an outward civil dignity amongst men, yet it maketh nothing at all to their spiritual dignity, yea many times hindereth it, according to that observation, *Heroum filii noxae* [criminal sons of the heroes]. Regeneration then doth not come according to such civil and political respects.

“*Not of the will of the flesh*” that is, not of the natural will and choice of the flesh, he hath no power or ability in him so much as to will a better condition than the flesh is in.

Lastly, “*Nor of the will of man*” that is, not by the will of man, though perfected and adorned with many acquired perfections. Not by the will of a Plato, or an Aristotle, or a Seneca. So that here is a two-fold will denied from efficacy in grace, the will considered in its natural abilities, or in its acquired abilities. Thus 2 Peter 1:21, the prophesy in old time is said not to come by the will of man, but the will of God. The will of man is there supposed to be in some raised and eminent ability above what it naturally hath, and therefore opposed to the will of God in a more peculiar and extraordinary manner putting forth itself. Thus we have all false causes removed, and the true one affirmed, which is God himself.

So that this Text doth plainly triumph over all the proud opinions of Pelagians, Socinians, Arminians, and Papists, who either give whole or part of the work of conversion to the will of man. For the Evangelist is very diligent to exclude the will from any efficiency herein, under any respect whatsoever. Observe,

The will of every man is naturally so polluted that it cannot produce or cause our regeneration. It is not by the will of the flesh, or by the will of man, that we are born again.

SECT. II.

Propositions concerning the Nature of the Will.

Before we come to launch into this ocean of wormwood and gall (for the polluted will polluteth all other things), let us say something to the nature of the will, not enlarging ourselves either as Philosophers or Divines do in this point, but select only what is fit for our purpose.

1. Apprehensive vs. Appetitive Power.

First, God hath appointed and ordered in nature that every apprehensive power should have an appetitive power proportionable thereunto. The apprehensive being like the eye to discern and discover the object, the appetitive like the hand to embrace it. Thus the Angels, as they have an understanding to know things, so they have a will to desire them. In beasts there is a sensitive apprehension by imagination, and a sensitive appetite accordingly. Now because man in his soul is like an Angel, and in his body communicateth with beasts, therefore he hath both a two-fold apprehension, intellectual and sensitive, understanding and imagination; and also a two-fold appetite, a rational one, which is the will, and a sensitive one, which is the sensitive appetite in a man, wherein the passions and affections are seated.

The will then is in a man his rational appetite, following the proposition and manifestation of the understanding. For if a man did know what was good, or what is evil, and no appetite to embrace the one or avoid the other, he would be no better than a stone or a statue for all his reason. We see then why God hath placed such a power in the soul as the will is. It is that the good which the understanding manifesteth may be embraced and entertained, and the evil it doth discover may be shunned. Whether this will be distinct really from the soul itself and from the understanding is a Philosophical dispute and will not tend to your edification.

2. The Will is the Rational Appetite in Man.

Secondly, Though it be the appetite in a man, yet it is a rational appetite, it is subjected in the rational soul. There is a three-fold appetite:

- 1.** Natural, which is in the motion of inanimate things, as in the stone to descend downwards. This is called an appetite, though properly it

is not so, because it doth not follow knowledge, but is consequent upon the form immediately.

2. There is the sensitive appetite, which moveth upon the knowledge of sense, and this is both in beasts, and also in men. Yea naturally we live and desire, even all the motions of the soul are according to sense, and so in this respect man is become like the brute beast: But of this afterward.

3. There is the rational appetite, and that is called the will, and this is in man only. A beast hath not properly any will, no more than he hath understanding, so that the will of a man is a noble and high faculty in him, appointed to follow reason, and to be regulated by it in all things. Therefore Augustine saith, *Voluntas tantum est in bonis*, The will is only in good things. If a man love evil or desire evil, this is not *voluntas* (saith he) but *cupiditas*, It doth not deserve the name of the will, but of lust. But common speech is otherwise, there is a bad will, a corrupted will as well as a good will, only when we say the will is a rational appetite, that must not be understood *formaliter* [formally], but *participativè* [by participation] as they say. That is, the will doth not know, doth not reason, but is directed thereby, therefore it is called *coeca potentia*, a blind power.

And if you say it is blind, How then can it see the good proposed? I answer, it followeth the good proposed, not because it knoweth it, but because of its essential subordination to the understanding. Hence it is that to have a good will, it is so requisite to have a sound mind. Ignorant and blind minds are always accompanied with corrupt and polluted wills. There cannot be a sanctified will where there is not an enlightened mind. This should make the ignorant and stupid to tremble in their estate they live in. This should make you prize knowledge above gold and pearls, as also to wait upon the Ministry with diligence, seeing that by knowledge the will cometh to be made holy.

3. The Nobility and Excellency of the Will.

Fourthly, we are the more to inform ourselves about its depravity, by how much the more noble and excellent it is. It is hotly disputed between the two factions of Thomists and Scotists which is the more excellent faculty, the understanding or the will. The Thomists are for the understanding, the Scotists for the will. But these two cannot absolutely and in every respect be commended before each other, only in respect of power and efficacy, the will is more eminent, for the understanding itself in respect of its exercise is subject to the dominion of the will, and the will also is properly the original and fountain of all good or evil in a man. For though the understanding hath actual sinfulness, and the affections, yet this is because of the will either directly or indirectly. So that to an actual deliberate sin there is required some kind of voluntariness, either expressly or interpretatively, either *in se* or *in causâ*. Original sin (you heard) was voluntary in some sense, although we need not judge of that by Aristotle's rules, who was ignorant of any such thing. Therefore Julian the Pelagian triumphed in his Aristotelian Philosophy against original sin, despising his Ecclesiastical Judges as not knowing Aristotle's Categories, as if (saith Augustine) he desired a Synod of Peripatetics rather than Judges in the Church. But though original sin, with the indeliberate motions thereof, have not the actual personal will of a man, yet all other sins have, so that the pollution of the will is in effect the pollution of the whole man. Hence

4. The difference between the understanding and the will in relation to their objects.

In the fifth place, There is this difference between the understanding and the will in relation to its objects. The understanding doth receive the species of the object to itself, not the objects themselves; and

therefore when we know or understand evil as an object, this doth not defile the understanding, but is a perfection of it. Thus God knoweth all the evil committed in the world, yet his knowledge is not polluted thereby, *Scire malum, non est malum* [it is not evil to know evil]. But the will that goeth out to the objects as they are in themselves, and thereby loving of them, is what the object is. Thus if we will sin it is sin, and not if we know sin, because the will goeth out to a sinful object as it is in itself. So that above all keepings we are to keep the will, for what that is placed upon, it presently becomes like it. If thou lovest the world, or earth, thou art earth, thou art of the world.

Hence all the while sin is kept out from the will, though it be in thy mind, though it be by suggestion to thee, yet because there is no consent, it is not thy sin but thy misery. I speak not of the *motus principatus* [beginning motions; *c.f.* WCF 6.5, WLC 147], which are antecedent to our will, but of suggestions only offered from without. But when the will yieldeth when that consents, it becometh thy evil immediately, as poison while it is in the remote parts of the body may not kill, but when it striketh to the heart, then it is mortal. Thus sin in temptation, sin in suggestion doth not destroy till the will receive it, so great a matter is it to look to this power of the soul. For

5. The Will is the Universal Appetite of the Whole Man.

In the sixth place, Because of this rule and dominion the will hath therefore it is called the universal appetite of the whole man. We see all the other powers of the soul have their peculiar and proper inclination: The eye to see, the ear to hear, the understanding to know, but the will is to will the good for the whole person. Therefore it is not limited to one good object more than another, but *bonum in communi*, the good in general is the object of it, so that the will is the universal appetite and inclination of the whole man. Now if this great wheel that moveth all be irregular and out of order, what good can be

expected in the less wheels? If the foundation be destroyed, how can the building be established? Let then your attention, your thoughts and affections be greatly quickened while we anatomize all the evil of the will. This is the most grievous and most dreadful instance of all the pollution original sin infecteth us with.

6. The “Will” May be Understood in Multiple Senses.

In the 7th place, When we speak of the pollution of the will, The will may be taken ambiguously. For sometimes thereby is denoted the power to will, sometimes again the very act of willing, and sometimes the object that we do will is often called our will.

Thus when the Scripture speaketh of God’s will, it doth sometimes mean the object willed, and this is often called God’s will, sometimes the act of willing, thus (if God will), and sometimes that power whereby he doth will. Not that there is *Potenis volendi* [the power to will] properly in God, for all power is *Perfectibilis per actum* [complete by action], whereas everything in God is *actum purus* [pure act], only we speak so of God according to our capacity. Some indeed have questioned, Whether we may properly attribute the word [will] to God, or metaphorically only? But seeing that simply to will is *Perfectio simpliciter simplex*, an absolute and most simple perfection, therefore it is not to be denied to God. For as the Psalmist saith [Ps. 94:9-10], He that maketh man know, shall not he know? Thus he that maketh man will, shall not he will?

Only will is not in God as it is in man, for man’s will is carried out to a good desired or not enjoyed. In our will there is, *convenientia* and *indigentia*. First, a convenience, or suitableness between the faculty and the object, and therefore we will it. And then there is an indigence or want of it. Now God’s will being the same with his Essence, is absolutely perfect and sufficient, but the created will in man is otherwise. And this will since man’s Fall, whether taken for

the power to will, or the act of willing, or the object willed, is altogether a corrupt and a diseased will, there is nothing sound or good in it. Although our purpose is to speak of the will as a power in the soul, yet prone to put itself immediately into actings.

7. Obedience to God is Seated Properly in the Will.

In the eighth place, The will having this great dominion over the whole soul, and being the universal appetite of a man, therefore it is that in it is seated obedience or disobedience to God. Obedience or disobedience to God is not properly, at least not primarily or radically, in any part but in the will. It is true, all the other parts of the soul in regeneration are made holy and sanctified, and thereby in their way conformable to the will of God, yet obedience and disobedience are primarily acts of the will. So that as the will is qualified, so is a man said to be obedient to God. A good will is the good tree that maketh the fruit good, and a bad will is the bad tree that maketh the fruit bad. As then all the evil or good of a tree cometh from the root, so doth all the evil or good of a man come from his will. For till this be sanctified, till this be renewed, nothing can be good in a man. Therefore if you examine what is the cause of all the impiety, and all the wickedness that most commit, it is because their wills are corrupt, their wills are rebellious.

Their minds, their consciences many times, tell them they ought to do otherwise, only their wills are stubborn and contumacious, John 5:40. "*Ye will not come unto me that ye may have life.*" So in the Parable, Mat. 21:29, when the son was commanded to go and work in the vineyard, he saith, "*I will not.*" It is then the will of man that is the desperate and implacable enemy to all the things of God. Men may delude themselves with reasons and fair glosses, but it is their will, and only their unsanctified will, that maketh them continue in such opposition to God. Now the will is therefore the root of all obedience, of disobedience in a man, because that is like the

Centurion in a man's soul, whatsoever it biddeth this, or that power of the soul do, it doth. What it bids the mind think, it thinketh. What it bids love to love, it loveth. What it bids the hand move to, it moveth to.

For there are two acts of the will wherein it demonstrateth its dominion: The Elicit acts, and the Imperative. Elicit are those which the will doth immediately produce, as election, intention, consent, *etc.* and herein it hath full power, yet so as that it's in subordination to God. The Imperative acts are those which are produced by other parts of a man, yet from the command of the will. So when we move our hands or our feet, these are imperative acts of the will. Thus when we turn our mind from one object and place it upon another, this is an imperative act of the will. The affections also are in some measure under the command of the will, but not so absolutely as the body and the motions thereof are. By which you see that all things in a man are reduced to his will, and therefore the more active and universal this is, the greater is the defilement thereof.

8. The Will Prior to and After the Fall.

In the ninth place, The will in regard of its constitution at first hath for its object that which is good. And in the state of integrity it was always a true real good, but in this state of revolt from God, the will cannot indeed be carried out to anything but what is good, only it's but an apparent good, a disguised good, it is a true and real evil. As the object of the understanding is truth, and it cannot give its assent to that which doth appear to be false, so the object of the will is good. Neither can the will have any motion or tendency to any object which hath not the color (at least) of some good. As the Devil appeared in Samuel's clothes, and so was believed to be Samuel [1 Sam. 28], thus doth all the evil in the world, which doth at any time seduce and draw the will aside, it hath the mantle and covering of good. It being impossible that the will should desire evil as it is evil.

It is true, some deny, that *bonus* [good] is the object, adequate, and general of the will; but they say, good is the object of the will, as it is *prosequuntiva*, prosecuting and desiring; but *malus* [bad] is the object of the will, as it is *persequuntiva* and *aversiva*, as it doth repel and dislike, so evil is the object of the will. For *displicence* [displeasure] and hatred are acts of the will, and the objects of these is evil. But we speak of the will now as it is a rational desiring appetite, satisfying itself with love of some object, and if this be not good, either real or apparent, the will can no more tend to it, than the eye to music, or the ear to colors. Only by original sin, herein ariseth our unspeakable misery, that the good which the will doth now embrace, is only a counterfeit specious gilded good, no true real good. They are but seeming goods, and real evils. Like the glow-worm that shineth in the night and is nothing but an earthly worm. Like a rotten post or tree, that in the night seemeth to be glorious, but in the day we know what it is. Thus if we could take off the visor, the painting from those objects, we place our wills upon, we shall see nothing but damnable guilt, and real abominable evils, which will at last damn our souls. *Per falsa mala itur ad vera bona, per falsa bona itur ad vera mala*, by that which is speciously good, we come indeed to that which is truly evil, and by that which is apparently evil, we come to what is substantially good.

9. Proportionality of the Affections and the Passions.

Lastly, In the will (according to those that are exercised in School Divinity) We are to conceive in it suitable and proportionable affections to those we call passions in the sensitive part. Thus in the will (as it is a rational appetite) there are love, joy, desire, fear and hatred. This is plain, because in Angels there are such affections; so also in the soul separated there is love and joy, earnest desire for the coming of Christ, and its reunion to the body. By which it appeareth evidently that besides those passions in a man, which work by a

corporal transmutation, there are these spiritual and immaterial affections, or rather actions and operations of the will. So that the will loveth, the will rejoiceth, the will desireth, *etc.* This is the more to be attended unto, because hereby this pollution of original sin will appear the more extensive and diffusive. The love of the will, the desire of the will, the joy of the will are become abominable.

The Nature and Capacity of Man's Will

Anthony Burgess Treatise on Original Sin Part 3, Chapter 4, Sections 1-2.

SECT. I.

The will is the proper subject and seat of all our sin.

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13).

The original pollution of the understanding, conscience, and memory hath been largely and fully discovered, we now proceed to the other part or power of the rational soul, which is the will. That is in the soul like the *primum mobile* in the Heavens, that doth carry all the inferior orbs away in its own motion, or like the fire among the elements that doth assimilate everything else to itself. This is the whole of a man. A man is not what he knoweth, or what he remembereth, but what he willeth. The understanding is but as a counselor. The will is as the Queen sitting upon its throne, exercising its dominion over the other parts of the soul. The will is the proper subject and seat of all our sin, and if there could be a *Summum malum* [greatest evil], as there is a *Summum bonum* [greatest good], this would be in the will. Seeing therefore that our will is the master power of the soul, and is to that what the heart is to the body, the principle of all motion and action, the more we find this will thoroughly infected with sin, the greater will our misery appear.

Neither mayest thou fear that the doctrinal discovery of that poisoned fountain in thee and the representation of thy soulness and loath somness upon thee may discourage thee, but hereby thou wilt be brought to loath thyself, and admire the riches of grace in Christ, which shall pardon and glorify such a noisome wretch as thou art by nature. Indeed Lorinus relateth of Ptolemy King of Egypt, that he banished one Hegesius, a Philosopher and eloquent Orator, because he did so pathetically and sensibly declaim upon the miseries of man's life, that many were thereby cast into such grief, that they made away themselves. But our end in discovering of this universal leprosy of sin upon us by nature is to bring us into an holy despair of ourselves, a renouncing of our righteousness, that so Christ may be all in all.

Come we then to make inquiry into the original pollution of our will, which is a subject of very large territories. The disputes about it are voluminous, but I shall be as brief as the nature of this truth will permit. Concerning the will, we may consider the nature of it absolutely, in its proper works and operations, or relatively in its state, as free or enslaved. I shall treat of both, because herein original sin hath put forth itself more than in any other parts of the soul.

First, I shall begin with the will absolutely considered, as it is the great and mighty part of the soul, and that from this Text [John 1:13], which because of the different thoughts of learned interpreters, doth deserve a diligent explication.

Exegesis of John 1:12-13.

For the coherence of it, you may take notice of the sad and bitter event described by the Evangelist, of Christ's coming as light into the world. Though he came to his own, and that as a Physician to the sick, as a Saviour to such who were lost, yet his own received him not. Now lest it might be thought this rejection of Christ was universal, he addeth that some did receive him and declareth the

unspeakable benefit and privilege vouchsafed to such. “*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name*” (John 1:12). So that in the words we may take notice,

1. Of the Subject, who are thus honored and highly blessed by Christ, “*Such as received him,*” and what this is, is explained, namely such who “*believe on his name.*” In this is comprehended all our Evangelical Duty, and that both inwardly and outwardly, only faith is expressed, because this is virtually all. This is the seed and the root, the soul and life, the salt that seasoneth the whole man.

2. We have the Privilege or Benefit, which is said to be the right or dignity of being the sons of God, for so the word *exousia* is to be understood, and therefore Popish Disputes about the power of free-will in holy things from this place is wholly impertinent, only the difficulty is,

Question. How they who believe in Christ can be said to have this privilege given them of Sonship, seeing that they could not believe unless they were first born of God, and so the sons of God?

Answer. Some therefore do understand this Sonship in respect of that future glory, which in Scripture is sometimes called Adoption (*c.f.* 1 John 3:1). Then it will properly appear that we are sons of God. But we may well enough understand it of our Adoption and Sonship even in this life, and this is said to be obtained by faith, because in our sense and feeling there must be believing before we come to know this privilege doth belong to us. Or else though faith and Sonship be together in time, yet in order of nature one precedeth the other.

Thus we have the Subject and the Privilege. But in the next place, we have the Description of the efficient cause, for it was not their own power and freewill that made them believe. Therefore the efficient cause is set down, first Negatively, and then Positively. Negatively, by

removing those false causes that men might imagine. And we have a three-fold enumeration of them, “*not of blood, nor of the will of the flesh, nor of the will of man*” (John 1:13).

Divers interpreters go divers ways, though much to the same sense: Some think the Evangelist by blood doth not in the general mean natural generation, and then afterward distribute it into two particulars, not of “*the will of the flesh,*” that is of the woman, “*nor of the will of man,*” that is not of the man. Others (supposing the general) interpret the distribution thus: Not of “*the will of the flesh,*” that is not naturally; “*Nor by the will of man,*” that is, not by human adoption, for so some are made legal sons amongst man. Others think all these enumerations are but to signify one thing, and therefore the opposition to all is God. But we may not think the Holy Ghost doth so industriously reckon up these several ways, but that some special thing is intended by every one. Although, as Erasmus observeth, the emphatic article is not in the original. By “*blood*” therefore we understand any dignity or excellency of birth, it’s bloods in the plural number, either by an enallage, and so an Hebraism, as Maldenate [says], or else because of the long succession by birth. And this may well oppose the carnal opinion reigning both with Jew and Gentile, for all know how the Jew boasted in his birth, because he was the seed of Abraham, therefore he thought the favor of God necessarily annexed to him. And for the Gentile, What a vanity and sinful humor is in persons to be proud of their birth, that they come of noble parents? For, although this be an outward civil dignity amongst men, yet it maketh nothing at all to their spiritual dignity, yea many times hindereth it, according to that observation, *Heroum filii noxae* [criminal sons of the heroes]. Regeneration then doth not come according to such civil and political respects.

“*Not of the will of the flesh*” that is, not of the natural will and choice of the flesh, he hath no power or ability in him so much as to will a better condition than the flesh is in.

Lastly, “*Nor of the will of man*” that is, not by the will of man, though perfected and adorned with many acquired perfections. Not by the will of a Plato, or an Aristotle, or a Seneca. So that here is a two-fold will denied from efficacy in grace, the will considered in its natural abilities, or in its acquired abilities. Thus 2 Peter 1:21, the prophesy in old time is said not to come by the will of man, but the will of God. The will of man is there supposed to be in some raised and eminent ability above what it naturally hath, and therefore opposed to the will of God in a more peculiar and extraordinary manner putting forth itself. Thus we have all false causes removed, and the true one affirmed, which is God himself.

So that this Text doth plainly triumph over all the proud opinions of Pelagians, Socinians, Arminians, and Papists, who either give whole or part of the work of conversion to the will of man. For the Evangelist is very diligent to exclude the will from any efficiency herein, under any respect whatsoever. Observe,

The will of every man is naturally so polluted that it cannot produce or cause our regeneration. It is not by the will of the flesh, or by the will of man, that we are born again.

SECT. II.

Propositions concerning the Nature of the Will.

Before we come to launch into this ocean of wormwood and gall (for the polluted will polluteth all other things), let us say something to the nature of the will, not enlarging ourselves either as Philosophers or Divines do in this point, but select only what is fit for our purpose.

1. Apprehensive vs. Appetitive Power.

First, God hath appointed and ordered in nature that every apprehensive power should have an appetitive power [proportionable](#) thereunto. The apprehensive being like the eye to discern and discover the object, the appetitive like the hand to embrace it. Thus the Angels, as they have an understanding to know things, so they have a will to desire them. In beasts there is a sensitive apprehension by imagination, and a sensitive appetite accordingly. Now because man in his soul is like an Angel, and in his body communicateth with beasts, therefore he hath both a two-fold apprehension, intellectual and sensitive, understanding and imagination; and also a two-fold appetite, a rational one, which is the will, and a sensitive one, which is the sensitive appetite in a man, wherein the passions and affections are seated.

The will then is in a man his rational appetite, following the proposition and manifestation of the understanding. For if a man did know what was good, or what is evil, and no appetite to embrace the one or avoid the other, he would be no better than a stone or a statue for all his reason. We see then why God hath placed such a power in the soul as the will is. It is that the good which the understanding manifesteth may be embraced and entertained, and the evil it doth discover may be shunned. Whether this will be distinct really from the soul itself and from the understanding is a Philosophical dispute and will not tend to your edification.

2. The Will is the Rational Appetite in Man.

Secondly, Though it be the appetite in a man, yet it is a rational appetite, it is subjected in the rational soul. There is a three-fold appetite:

- 1.** Natural, which is in the motion of inanimate things, as in the stone to descend downwards. This is called an appetite, though properly it

is not so, because it doth not follow knowledge, but is consequent upon the form immediately.

2. There is the sensitive appetite, which moveth upon the knowledge of sense, and this is both in beasts, and also in men. Yea naturally we live and desire, even all the motions of the soul are according to sense, and so in this respect man is become like the brute beast: But of this afterward.

3. There is the rational appetite, and that is called the will, and this is in man only. A beast hath not properly any will, no more than he hath understanding, so that the will of a man is a noble and high faculty in him, appointed to follow reason, and to be regulated by it in all things. Therefore Augustine saith, *Voluntas tantum est in bonis*, The will is only in good things. If a man love evil or desire evil, this is not *voluntas* (saith he) but *cupiditas*, It doth not deserve the name of the will, but of lust. But common speech is otherwise, there is a bad will, a corrupted will as well as a good will, only when we say the will is a rational appetite, that must not be understood *formaliter* [formally], but *participativè* [by participation] as they say. That is, the will doth not know, doth not reason, but is directed thereby, therefore it is called *coeca potentia*, a blind power.

And if you say it is blind, How then can it see the good proposed? I answer, it followeth the good proposed, not because it knoweth it, but because of its essential subordination to the understanding. Hence it is that to have a good will, it is so requisite to have a sound mind. Ignorant and blind minds are always accompanied with corrupt and polluted wills. There cannot be a sanctified will where there is not an enlightened mind. This should make the ignorant and stupid to tremble in their estate they live in. This should make you prize knowledge above gold and pearls, as also to wait upon the Ministry with diligence, seeing that by knowledge the will cometh to be made holy.

3. The Nobility and Excellency of the Will.

Fourthly, we are the more to inform ourselves about its depravity, by how much the more noble and excellent it is. It is hotly disputed between the two factions of Thomists and Scotists which is the more excellent faculty, the understanding or the will. The Thomists are for the understanding, the Scotists for the will. But these two cannot absolutely and in every respect be commended before each other, only in respect of power and efficacy, the will is more eminent, for the understanding itself in respect of its exercise is subject to the dominion of the will, and the will also is properly the original and fountain of all good or evil in a man. For though the understanding hath actual sinfulness, and the affections, yet this is because of the will either directly or indirectly. So that to an actual deliberate sin there is required some kind of voluntariness, either expressly or interpretatively, either *in se* or *in causâ*. Original sin (you heard) was voluntary in some sense, although we need not judge of that by Aristotle's rules, who was ignorant of any such thing. Therefore Julian the Pelagian triumphed in his Aristotelian Philosophy against original sin, despising his Ecclesiastical Judges as not knowing Aristotle's Categories, as if (saith Augustine) he desired a Synod of Peripatetics rather than Judges in the Church. But though original sin, with the indeliberate motions thereof, have not the actual personal will of a man, yet all other sins have, so that the pollution of the will is in effect the pollution of the whole man. Hence

4. The difference between the understanding and the will in relation to their objects.

In the fifth place, There is this difference between the understanding and the will in relation to its objects. The understanding doth receive the species of the object to itself, not the objects themselves; and

therefore when we know or understand evil as an object, this doth not defile the understanding, but is a perfection of it. Thus God knoweth all the evil committed in the world, yet his knowledge is not polluted thereby, *Scire malum, non est malum* [it is not evil to know evil]. But the will that goeth out to the objects as they are in themselves, and thereby loving of them, is what the object is. Thus if we will sin it is sin, and not if we know sin, because the will goeth out to a sinful object as it is in itself. So that above all keepings we are to keep the will, for what that is placed upon, it presently becomes like it. If thou lovest the world, or earth, thou art earth, thou art of the world.

Hence all the while sin is kept out from the will, though it be in thy mind, though it be by suggestion to thee, yet because there is no consent, it is not thy sin but thy misery. I speak not of the *motus principatus* [beginning motions; *c.f.* WCF 6.5, WLC 147], which are antecedent to our will, but of suggestions only offered from without. But when the will yieldeth when that consents, it becometh thy evil immediately, as poison while it is in the remote parts of the body may not kill, but when it striketh to the heart, then it is mortal. Thus sin in temptation, sin in suggestion doth not destroy till the will receive it, so great a matter is it to look to this power of the soul. For

5. The Will is the Universal Appetite of the Whole Man.

In the sixth place, Because of this rule and dominion the will hath therefore it is called the universal appetite of the whole man. We see all the other powers of the soul have their peculiar and proper inclination: The eye to see, the ear to hear, the understanding to know, but the will is to will the good for the whole person. Therefore it is not limited to one good object more than another, but *bonum in communi*, the good in general is the object of it, so that the will is the universal appetite and inclination of the whole man. Now if this great wheel that moveth all be irregular and out of order, what good can be

expected in the less wheels? If the foundation be destroyed, how can the building be established? Let then your attention, your thoughts and affections be greatly quickened while we anatomize all the evil of the will. This is the most grievous and most dreadful instance of all the pollution original sin infecteth us with.

6. The “Will” May be Understood in Multiple Senses.

In the 7th place, When we speak of the pollution of the will, The will may be taken ambiguously. For sometimes thereby is denoted the power to will, sometimes again the very act of willing, and sometimes the object that we do will is often called our will.

Thus when the Scripture speaketh of God’s will, it doth sometimes mean the object willed, and this is often called God’s will, sometimes the act of willing, thus (if God will), and sometimes that power whereby he doth will. Not that there is *Potenis volendi* [the power to will] properly in God, for all power is *Perfectibilis per actum* [complete by action], whereas everything in God is *actum purus* [pure act], only we speak so of God according to our capacity. Some indeed have questioned, Whether we may properly attribute the word [will] to God, or metaphorically only? But seeing that simply to will is *Perfectio simpliciter simplex*, an absolute and most simple perfection, therefore it is not to be denied to God. For as the Psalmist saith [Ps. 94:9-10], He that maketh man know, shall not he know? Thus he that maketh man will, shall not he will?

Only will is not in God as it is in man, for man’s will is carried out to a good desired or not enjoyed. In our will there is, *convenientia* and *indigentia*. First, a convenience, or suitableness between the faculty and the object, and therefore we will it. And then there is an indigence or want of it. Now God’s will being the same with his Essence, is absolutely perfect and sufficient, but the created will in man is otherwise. And this will since man’s Fall, whether taken for

the power to will, or the act of willing, or the object willed, is altogether a corrupt and a diseased will, there is nothing sound or good in it. Although our purpose is to speak of the will as a power in the soul, yet prone to put itself immediately into actings.

7. Obedience to God is Seated Properly in the Will.

In the eighth place, The will having this great dominion over the whole soul, and being the universal appetite of a man, therefore it is that in it is seated obedience or disobedience to God. Obedience or disobedience to God is not properly, at least not primarily or radically, in any part but in the will. It is true, all the other parts of the soul in regeneration are made holy and sanctified, and thereby in their way conformable to the will of God, yet obedience and disobedience are primarily acts of the will. So that as the will is qualified, so is a man said to be obedient to God. A good will is the good tree that maketh the fruit good, and a bad will is the bad tree that maketh the fruit bad. As then all the evil or good of a tree cometh from the root, so doth all the evil or good of a man come from his will. For till this be sanctified, till this be renewed, nothing can be good in a man. Therefore if you examine what is the cause of all the impiety, and all the wickedness that most commit, it is because their wills are corrupt, their wills are rebellious.

Their minds, their consciences many times, tell them they ought to do otherwise, only their wills are stubborn and contumacious, John 5:40. "*Ye will not come unto me that ye may have life.*" So in the Parable, Mat. 21:29, when the son was commanded to go and work in the vineyard, he saith, "*I will not.*" It is then the will of man that is the desperate and implacable enemy to all the things of God. Men may delude themselves with reasons and fair glosses, but it is their will, and only their unsanctified will, that maketh them continue in such opposition to God. Now the will is therefore the root of all obedience, of disobedience in a man, because that is like the

Centurion in a man's soul, whatsoever it biddeth this, or that power of the soul do, it doth. What it bids the mind think, it thinketh. What it bids love to love, it loveth. What it bids the hand move to, it moveth to.

For there are two acts of the will wherein it demonstrateth its dominion: The Elicit acts, and the Imperative. Elicit are those which the will doth immediately produce, as election, intention, consent, *etc.* and herein it hath full power, yet so as that it's in subordination to God. The Imperative acts are those which are produced by other parts of a man, yet from the command of the will. So when we move our hands or our feet, these are imperative acts of the will. Thus when we turn our mind from one object and place it upon another, this is an imperative act of the will. The affections also are in some measure under the command of the will, but not so absolutely as the body and the motions thereof are. By which you see that all things in a man are reduced to his will, and therefore the more active and universal this is, the greater is the defilement thereof.

8. The Will Prior to and After the Fall.

In the ninth place, The will in regard of its constitution at first hath for its object that which is good. And in the state of integrity it was always a true real good, but in this state of revolt from God, the will cannot indeed be carried out to anything but what is good, only it's but an apparent good, a disguised good, it is a true and real evil. As the object of the understanding is truth, and it cannot give its assent to that which doth appear to be false, so the object of the will is good. Neither can the will have any motion or tendency to any object which hath not the color (at least) of some good. As the Devil appeared in Samuel's clothes, and so was believed to be Samuel [1 Sam. 28], thus doth all the evil in the world, which doth at any time seduce and draw the will aside, it hath the mantle and covering of good. It being impossible that the will should desire evil as it is evil.

It is true, some deny, that *bonus* [good] is the object, adequate, and general of the will; but they say, good is the object of the will, as it is *prosequuntiva*, prosecuting and desiring; but *malus* [bad] is the object of the will, as it is *persequuntiva* and *aversiva*, as it doth repel and dislike, so evil is the object of the will. For *displicence* [displeasure] and hatred are acts of the will, and the objects of these is evil. But we speak of the will now as it is a rational desiring appetite, satisfying itself with love of some object, and if this be not good, either real or apparent, the will can no more tend to it, than the eye to music, or the ear to colors. Only by original sin, herein ariseth our unspeakable misery, that the good which the will doth now embrace, is only a counterfeit specious gilded good, no true real good. They are but seeming goods, and real evils. Like the glow-worm that shineth in the night and is nothing but an earthly worm. Like a rotten post or tree, that in the night seemeth to be glorious, but in the day we know what it is. Thus if we could take off the visor, the painting from those objects, we place our wills upon, we shall see nothing but damnable guilt, and real abominable evils, which will at last damn our souls. *Per falsa mala itur ad vera bona, per falsa bona itur ad vera mala*, by that which is speciously good, we come indeed to that which is truly evil, and by that which is apparently evil, we come to what is substantially good.

9. Proportionality of the Affections and the Passions.

Lastly, In the will (according to those that are exercised in School Divinity) We are to conceive in it suitable and proportionable affections to those we call passions in the sensitive part. Thus in the will (as it is a rational appetite) there are love, joy, desire, fear and hatred. This is plain, because in Angels there are such affections; so also in the soul separated there is love and joy, earnest desire for the coming of Christ, and its reunion to the body. By which it appeareth evidently that besides those passions in a man, which work by a

corporal transmutation, there are these spiritual and immaterial affections, or rather actions and operations of the will. So that the will loveth, the will rejoiceth, the will desireth, *etc.* This is the more to be attended unto, because hereby this pollution of original sin will appear the more extensive and diffusive. The love of the will, the desire of the will, the joy of the will are become abominable.

The Corruption of the Will in All its Operations

**Anthony Burgess
Treatise on Original Sin
Part 3, Chapter 4, Section 3.**

SECT. III.

¶. 1.

The Corruption of the Will in all its several Operations.

These doctrinal introductions thus abstracted, let us proceed to open this noisome sepulcher, this dead and defiled will, which hath been spiritually dead, not as Lazarus four days, but ever since Adam's Fall, and therefore must needs be stinking and unsavory to a spiritual discerning.

First, take notice of its defilement in all its several operations, which the will aboundeth with. And we find them out of the Schoolmen thus marshaled. The will (say they) may be **1)** carried out to good simply and absolutely as good, and then it is only a bare volition, which is either inefficacious and conditional, called velleity [i.e. the lowest degree of desire] or efficacious and absolute, then it is volition in the general; or else it may be **2)** carried out to good relatively, as it is *finis*, an end, and then either this end is enjoyed and possessed,

which maketh the act of the will, called fruition, or else it is desired and purposed to be obtained, which maketh another act of the will called intention.

In the next place, the will may be considered as it operates about the means to its intended end.

1. There is a yielding unto and embracing of such a mean propounded to that end. This act in the will is called **consent**, for the understanding that doth properly assent, and the will consent. This act of the will to consent unto a thing is of great importance in [Casuistical Divinity](#), for there may be suggestions and fiery injections of diabolical temptations, but if the will doth not consent, as you see Christ's holy will did not in his combat with the Devil, they do not become our sins. Of this consent more in its time.

2. If there be several means conducive to such an end, then cometh another act of the will, called **election**, or a choosing of one thing rather than another. That which consolation is in the understanding, election is in the will.

3. Lastly, when the will hath thus intended the end, and chosen efficaciously its means, then is there the last act of the will, which is called *usus* the **use** or the application of all the other powers of the soul to bring this end about. It useth the understanding, it useth the affections, it useth the whole body to accomplish it.

Thus you see what are the several operations of the will. It is now necessary to take all these singly by themselves, to shew how grossly the will is disordered, and by that you will be convinced that the corruption of the will is indeed the corruption of the whole man. This made Augustine frequently define sin by a *mala voluntas* [entirely bad want], and that which is good by a *bona voluntas* [entirely good want], because of the dominion the will hath in the whole man.

¶. 2.

The Corruption of the Will in its general Act, which is called Volition.

First therefore, Let us begin with the general act, which is called Volition, the bare willing of a thing, which you heard was either conditional and imperfect, or efficacious. For the former kind, How much corruption is there in the will, and that both about sin and also about good? About sin, What secret wishes are there in a man naturally, that sin were not sin, *Utina in hoc non esset peccare*, said he, that thy pleasures were not sins, that thy unlawful profits were not sins, there is this secret corruption in the will, whereby it would have the nature of things changed, vice to be virtue, and virtue to be vice.

Some indeed dispute, Whether there be any such actings of the will as may be called velleities, and not volitions? But experience teacheth there are, so the Apostle (Rom. 9:3), "*I could wish that myself were accursed,*" there is an incomplete act of the will. When the Psalmist saith, "*The fool hath said in his heart there is no God*" (Psa. 14:4) that is in his wish, in his incomplete will, for absolutely a man cannot will that which is impossible. If then we do but observe the motions of the will in this respect, we shall find the number of these sins to be like the sand upon the sea shore: Oh the many secret ungodly wishes that do by swarms rise up in thy will, which though thou takest no notice of, yet God doth and will accordingly judge thee!

As thus the will is sinful in one way by its incomplete acts, so also when it cometh to what is good, when it should in a powerful, lively, and efficacious manner be carried out to it, it is very remiss and languid. Insomuch that they are but velleities, they are the sluggards wishes that desireth and yet starveth himself, because he never putteth out his hands to work. Is not this half and faint willing of the things that are good, the root and cause of most men's destruction? Preach to them, press them about repentance, about conversion to

God, and they promise you they will do it, and God give us his grace to do it, and no more is done. Whereas thou shouldst will what is good with all thy might and strength, above gold and silver, above life itself: These wishers and woulders in Religion never make true converts. But of this more in its time.

¶. 3.

The Corruption of the Will in its Absolute and Efficacious Willing of a thing.

Come we then to the next act of the will, which is an absolute and efficacious willing of a thing. And here no tongue of men and Angels can express the depravation of it. For if we do consider the true proper and adequate object of the will, it is God only. He is the supreme and universal good, having in him after an eminent manner all good whatsoever. So that no object can fill the capacity of the will but God only. The good things of the creature can no more fill up the will than the air can the stomach of an hungry man. But if we consider how it standeth with our will, as it is now corrupted, of all objects it is most averse to God. Hence the Scripture describeth every wicked man by this, That he hateth God, not under the notion as he is good, but as he is holy, as he is a just Judge, who will punish every wicked transgressor.

Know then, and bewail this unspeakable defilement upon thy will, that it is most averse to its proper object, no stone doth more naturally descend to the center, than thy will should tend to God, *Amor mens pondus meum, illuc feror, quocunque feror*, A man's love is his weight; now if thy love be spiritual, that weigheth thee to God, but if thy will be carnal, that presseth thee to carnal objects.

2. Thy will is corrupted in respect of its object, because all the creatures are to be willed by thee, no otherwise than they tend to God, or lead thee to him, whereas naturally we will the creatures, for

the creature's sake, and so make it instead of a God to us. As the Sun being the *primum visibile*, all things are to be seen by the light thereof, so God being the *primum amabile*, the first and chiefest thing to be beloved, all things are to be loved with a participation from it.

But who may not groan under our corruption herein? Every creature we desire, we are apt to terminate ourselves upon that, and to go no further. Do we will health, parts, and the comforts of this life in reference to the glory of God? So that herein we may see the depth of our corruption. It was not thus with Adam in his integrity. There is not a creature that thy will is pitched upon, but thy soul commits fornication with it. Leave not the meditation of this point till thy heart in an holy manner break within thee.

¶. 4.

The Corruption of the Will in its Act of Fruition.

The next Act is that which is called Fruition. An operation of the will when it doth possess a thing as its ultimate end, end resting in it, as a center, and desiring no further. For as the stone cannot of itself hang in the air, but must descend to the earth, and there it resteth: So the will of man moveth up and down in a restless manner, like Noah's dove, till it find out an object wherein it doth acquiesce with fullness of content. Now there is no object that we may thus *frui*, enjoy ultimately, and for itself's sake, but God only.

That distinction of *frui* and *uti*, to enjoy and use only, which Augustine first excogitated, the Schoolmen are large upon. To enjoy a thing is to have it for itself's sake, referring it to no further end. For the rule is *Appetitus finis is infinitus*, The soul never hath enough of that which it ultimately desireth, but yet desireth nothing else but that. As in Philosophy it is said, *Materia semper appetit formam*, the

Matter doth constantly desire new forms in sublunary things. Hence is that frequent alteration, transmutation and generation, but in the heavenly bodies, the matter (they say) is satiated, desireth no other, because of the great activity and perfection of that form. Thus it is in moral things, the heart of a man, while carried out to any earthly thing, cannot meet with its complement and fullness of blessedness, and therefore like the Horseleech still cryeth, Give, give, *Sen caret optatis, seu fruitur miser est*. It is a Sheol that is always craving.

Only when terminated upon God, because he is *bonum quo nihil melius*, there cannot be any good desirable which is not transcendently in him. Therefore the sanctified will doth enjoy him only. Thus David, "*Whom have I in heaven but thee? and there is none upon earth that I desire beside thee*" (Ps. 73:25). In Heaven David had none but God, not Angels nor Archangels, Heaven would not be Heaven if God were not enjoyed. Indeed Divines do commonly call the enjoyment of God in Heaven fruition, and that is immediate, complete, and perfect fruition, but yet even in this life, believers partake of God, have communion with him, and do enjoy him. It is indeed by faith, not yet by vision, but the object of faith is as real and operative in the soul, though not to such a full degree, as the object seen. Thus you see that according to the true order and constitution of things, God only is to be enjoyed, he only is to be loved and desired for his own sake, and all things else in reference to him.

But oh the breadth, the depth, and length of our natural defilement therein! What spiritual Geometry can measure the dimensions hereof? For doth not every natural man enjoy something or other which is as a god to him? Why is Covetousness called Idolatry (Col. 3:5)? Why are some said to have their belly a god (Phil. 3:19)? Is not all this because they love these things, and enjoy these things for their own self's sake? Whereas we ought only to use them as instruments of God's glory, and advantages of grace, not to abide or dwell in them? They are to be taken as physick [medicine], which is not received for itself's sake, but because of health. So that were it not for health, a man would never use it. Thus it ought to be with us,

in all the comforts we have in this world, to use them no further than they are subservient to our spiritual condition. We are *ex officio discendere* [fallen out of office], not *cupiditate ruere* [longing to rush headlong], such a crucified and circumcised heart the Apostle exhorteth to (1 Cor. 7).

The time is short, those that marry must be as if they married not, those that rejoice, as if they rejoiced not. If a man desire a garment, he would not have all the cloth in the country but as much as serveth for his garment; So neither are we to desire wealth, riches, honours, any comfort without end, but as much as will conduce for Heaven. The traveler will not burden himself, no not with gold and silver, who hath a long journey to go. Oh then call off thy will again and again? Say, Why art thou fastened here? Why stayest thou here? Look further, look higher, this is not God. As the Angel did on a sudden so ravish John, that he was ready to worship him, but the Angel forbade him, saying, I am thy fellow servant, worship thou God; So these creatures had they a voice would speak, when thou art at any time ravished with the excellency of them, do not love us, love God; do not delight in us, delight thou in God, we are but thy fellow creatures, yea not so much, but inferior and more ignoble than man.

Jansenius following his Augustine, will not allow us any love to anything but God, we may use it (say they) but not love it. Yea he rejects the assertion that we may love the creatures, but moderately; this is (saith he) as if we should say, there is a moderate covetousness, a moderate pride. And we must grant that the Scripture doth many times speak of the love of the creature as absolutely and intrinsically a sin. Thus, "*Love not the world, nor the things of the world*" (1 John 2:15). He doth not say, Use not the world, but "*love not the world*"; and thus, "*The love of money is the root of all evil*", not the having of it or using of it. But this seemeth to be too rigid and stoical. And it is indeed a mere Question *de nomine* [of name]; for, take love in the sense they do, for the willing of a thing, for itself's own sake, thus it is intrinsically a sin to love any creature, it is spiritual Idolatry, and a breach of the first command,

but then the Scripture doth allow us to love the creatures, so we do not love them more than God. Thus Husbands are commanded to love their wives, and we are to love our neighbors as ourselves. So that to love the creatures is our duty, we should sin, if we did not, only the excess and inordinacy is sinful, and this we are guilty of when we enjoy anything but God. Now though none will acknowledge themselves guilty of this sin, yet every natural man doth enjoy some creature or other, his will is fastened upon something that is not God. It is true, this sin is very secret and subtle, the godly themselves have much ado to find it out in their own hearts. The will of a man is such an unsearchable Abyss of all evil, but do not thou crawl on the ground like a worm any longer. Set thy affections on things above.

It is indeed a Question worthy much inquiring into, How a man shall know whether he doth enjoy a creature or use it only, when it is a Sarah, when an Hagar only? And here the godly themselves are often in great uncertainties. The root of things lieth hid under ground. The first Letter commonly which beginneth a Book hath so many gaudy flourishes about it that it is hard to know what it is: Thus also it is in our hearts and conversations what is the *Summum bonum*, the great wheel that moveth all, the ultimate rest of our soul, it is very difficult to find out.

But it is not my work now to dive into this, it is enough that we know, The will of every man is naturally so polluted, that it enjoyeth a creature instead of God, it cannot will, love, and embrace him as the chiefest good. Proceed we then to the next act of the will about the end, and that not as possessed and enjoined, but as obtained and acquired, and that by some means, which we call Intention, and we shall find the will horribly corrupted in this respect also.

The Pollution of the Will in its Act of Intention.

The word Intention is a metaphor from the archer, who aiming at a mark, useth his greatest skill and endeavor to hit. The Scripture speaks of the Benjamites, as famous in this way. Now everything that man doth as a rational agent is to have some end, some mark and aim. And what that is, the Scripture doth direct unto, God's glory is the aim. "*Whatsoever ye do, do all to the glory of God*" (1 Cor. 10:31). So then we see what is to be the object of our intention, what we are to aim at in all that we do. Whence also we must be directed and guided therein by the Word of God. This being concluded on, we see that the will in every sin it commits, doth fail and err in its intention, therefore is all sin called an aberration from the scope. Every action that is not done for God is like an arrow shot besides the mark, that shooting is lost, it was to no purpose, and it cannot be recovered again. All rational agents intend an end, and if that be not obtained, there is a miscarriage. So that as in natural things, when there is some error, a monster is brought forth. Thus it is in voluntary and moral things. Every sin is a monster, and thou oughtst to be more astonished and trembling under every sin, than a woman would be in seeing a monster come from her. In every sin the will is corrupted in its intention. But yet more particularly let us consider how the intention of the will is depraved, and that in these ways:

1. Depravity of the Will in the Intention of Secondary Ends Above the Chief End.

First, When the chief end is not intended, but secondary ends, intermediate ends. Yea when those things which should be but means are intended as ends, when we make a wilderness a Canaan, a Tabernacle the Temple, the Inn a Dwelling place. A secondary end

which a man is to intend is the salvation of his own soul, the principal and most noble is the glory of God.

It is true, God hath so inseparably conjoined his glory, and man's salvation together that one cannot be divided from the other: Therefore it is too rigid of some who press this as a duty upon Christians to be willing to be damned for God's glory. That we are to will our destruction so that God may be glorified thereby, for we are to seek for immortality and glory. It would be a sin to will our damnation, only this is a subordinate end, God's glory is the principal. Neither is a Christian anxiously to perplex himself with this Question, Whether they love God's glory, or their own salvation best? Some timorated [devout] consciences, and tender spirits have been apt to judge themselves hypocrites in this thing, thinking they serve God only for Heaven's sake, for their own ends and safety, not for God's glory, which yet is a greater good, and more to be preferred than the salvation of the whole world. Better all men be damned than God not be glorified. But it is not good for a Christian to put such Questions to his soul.

Neither was that a wise wish of one who desired there were neither Heaven or Hell, that so he might know whether he served God purely for himself or no. Though these things are to be granted, yet on the other hand, we must also yield that the glory of God is the ultimate end, and our salvation in subordination thereunto. Not that they are to be divided or opposed, for *Subordinata non pugnant* [subordinates do not conflict], only one is less principal, and the other more principal.

But how corrupt is the will's intention herein? How many will Heaven as a place of salvation, but not as a place of God's glory? They desire salvation as it freeth from Hell's torments, but not as it is a perfect sanctification of the whole man for the enjoyment of God. Here thy intention is sinful and incomplete, when thou intendest Heaven and happiness, thou art to desire all of it, not some parts of it.

Again, Our intention is much more corrupted in making the means to be the end. We make a perfect period and stop at a comma or a colon. And truly this is the general and universal corruption of every man's natural intention. He shooteth his arrow too short. He intends no further than a happy, pleasant, and merry life in this world; one intends honours, another intends wealth, another intends pleasures: There is no natural man who can intend any higher good than some creature or other. As the brute beasts have a kind of improper intention, as they have of reason, whereby they are carried out to those things only that are obvious to sense, thus it is with man in his natural estate, destitute of regeneration. A worm can as soon fly like a Lark towards Heaven as this man intend anything that is spiritually good. For the natural man hath neither a mind nor a heart for such holy things, and so is like an Archer that hath neither eyes or hands, and thereby can never reach the mark.

2. The intention of the will is corrupted in its error about its object.

Secondly, The intention of the will is corrupted in its error and mistake about its object. It shooteth at a wrong mark. It's really and indeed evil which he intendeth, though it be apparently good, it is in truth poison, though it be gilded. It is true, the rule is *Nemo intendens malum operatur*, No man intendeth evil as evil, but it is propounded under the notion of good, and that even in those who sin against the light, and dictates of their own conscience. But yet the Scripture speaketh constantly of wicked men as those that love evil, and will evil, and hate good, because it is evil which their wills are carried out unto, though it hath the outward bait and color of what is good. Herein then we have cause with bitterness of heart to bewail our sinful intentions. Thou dost but cozen and delude thy own self. Though thou hast many glosses, many colors and pretenses to deceive thyself with, yet that which in deed and truth doth allure and

bewitch thy soul is evil in the appearance, (as it were) of some real good: a strumpet, in Matron's clothes.

3. The Intention of the Will is Defiled in Spiritual Duties.

Thirdly, The intention of the will is herein also greatly defiled, that when it doth any holy and spiritual duties, the true motive and proper reason of their intention is not regarded, but false and carnal ones. *Finis operis* [the end of the act], and *Finis operantis* [the end of acting] are not the same, as they ought to be. This is the wickedness of man, so great that no heads, though fountains of waters, can weep enough because of it. The Pharisees were very constant and busy in prayers, in giving of alms, but what was their intention all the while? It was to be seen of man; and therefore in the just judgment of God, they had that reward. This intention of the will is thought by some to be the eye our Saviour speaketh of, If that be dark, the whole body is dark (Mat. 6:22). Jibus did many things in a glorious manner, as if none were so zealous as he, but like the kite, though he soared high yet still his eye was to see what prey lay on the ground, that he might devour it; it was a kingdom not God's glory he intended. Thus Judas intended a bag, and riches, in all that seeming love and service he professed to Christ. Oh take heed of the intention of thy will in every holy duty! This maketh, or marreth all.

To what hath been said may be further added,

We Seek to Justify Sin by Our Good Intentions.

First, That we foolishly labor to justify our bad and sinful actions by our good intentions, as if they were able to turn evil unto good, and black into white. Is not this a continual plea among natural people,

that though what they do be unlawful, yet they mean no hurt in it, they have good hearts and good intentions? Hence it is, that when they have done evil in the eyes of God, then they study to defend themselves by some intended good or other.

Thus Judas, when he muttered about the ointment, poured on our Saviour, yet he pretends to good intentions, That the ointment might have been sold and given to the poor (Mat. 26:9). Saul, when he had rebelliously spared the best of the cattle, yet he carrieth it as if his intention had been to keep them for a sacrifice to the Lord (1 Sam. 15). Yea, the Pharisees in all their malicious and devilish designs against Christ would be thought that their high and pure intentions for the glory of God did carry them forward in all they did. By such instances we see how prone every man is to put a good intention upon a bad action, and thereby think to wash himself clean from all guilt. But it is against the principles of Divinity that a good intention should justify that which is a bad action.

It is true, a bad intention will corrupt a good action; so vain glory, or to do any religious duty to be seen of men. This is a worm which will devour the best rose. This is a dead fly in a box of ointment (Ecc. 10:1). But it doth not hold true on the contrary, That a good intention will change the nature of an evil action. The reason whereof is that known rule: *Malum est è quolibet defectu, bonum non est, nisi ex integris causis* [evil is from any defect, good is not but from the entire cause]. Even as in a picture, one defect is enough to make it uncomely, but the beauty of it is not, unless everything be concurrent. So in music, any one jar is enough to spoil the harmony, but to make sweet music, there must be the consent of all. Do not therefore fly to thy good heart, to thy good meanings, thou intendest no hurt, for if thy action cannot be warranted by the Word, if it have not a good and lawful superscription upon it, this will never endure the fiery trial. The Apostle maketh all such conclusions full of horror and blasphemy (as it were) that argue, Let us do evil that good may come of it (Rom. 3:8). Augustine said it was not lawful to lie, though it were to save a world.

Consider then the sinfulness of thy will, and be more affected with it than hitherto thou hast been. When thou art overtaken with any sin, dost thou not excuse thyself with a good intention? Dost thou not plead some good or other though aimest at in all such unlawful ways? But though man cannot judge thee, yet the all seeing eye of God doth pierce into all thy intentions, and he knoweth thee better than thou knowest thyself.

We Seek to Justify Will-Worship by Our Good Intentions.

Secondly, The intention of the will is greatly corrupted in this particular also, That it will add to the worship of God, and accumulate precepts and means of grace (as they think) in his service, and all this while thinking a good intention will bear them out. If you ask, Why the Church of God hath not always been contented with the simplicity of the Gospel, why she hath not wholly kept herself to divine Institutions? You will find this corrupt intention of the will to be the cause thereof. A good intention brought in most of the superstitious and uninstituted Ceremonies that ever have been in the several ages of the Church. *“In vain do ye worship me, teaching for doctrines the commandments of men”* (Mat. 15:9). The Pharisees thought by their commands and doctrines to teach men the fear and the worship of God.

This corrupt intention hath eaten out the very life and power of godliness; men taking upon them a more excellent stay (as they think) than the Scripture hath revealed, to teach reverence and devotion. From whence are those frequent commands to the people of Israel, That they must not go after the imagination of their own hearts; That they must not do what is good in their own eyes; That they must not add to, or take from the word of God. By these straight and close injunctions, we see that no intention whatsoever (though never so seemingly pious and reverential) will warrant a man to appoint any worship of God from his own head. Uzzah had a good

intention when he endeavored to stay the Ark from falling, but God was so displeased thereat, that he struck him dead immediately. Now the reason was because God's order was not kept about the Ark. Uzzah's intention did not preserve him from God's displeasure, so neither will their devout intention justify such who do superadd to God's worship.

Some observe that expression of Eve's where she saith, That God had said, they should not eat of it, nor touch it, lest they die (Gen. 3:3). We do not read that God forbade them to touch, yet (it's thought) this was added by Eve for caution sake, as if she were so careful to keep God's command about eating, that she addeth, they must not so much as touch it. From whence Ambrose gathereth, *Nihil vel boni causâ addendum est precepto.*

But oh how busy and active have many at all times been in the Church to bring in new worship, new institutions, of which there is no footstep in God's Word, as if they were more careful of God's honor and glory than he himself is! But though with men this sin be accounted small, saying, They cannot worship God too much, they cannot be excessive in serving of him, yet this is an high sin in the Scripture account. It being one of God's royalties to prescribe what shall be his worship. Shall a servant take upon him to make rules in his Master's house? Let men that dote upon superstition, and are enamored with customs of devotion that have no command from Scripture lay this very seriously to heart. Oh how terrible will it be when thy devotion and Religion will appear abomination! God asking thee, Who hath required this thing at thy hands? The ape is therefore the more deformed, because so like a man, and yet is not a man. Thus all that worship, which hath the greatest appearance of humility, zeal, and mortification, which yet hath not its origin from God, is the more loathsome to such as are of a spiritual taste and judgment in heavenly things, serving of God, not in the way they choose, but in the manner he hath commanded. And thus much for the act of Intention.

The Pollution of the Will in its Acts of Election or Choosing.

We shall in the next place, consider those that relate to the means which lead to the end. I shall first begin with Election or Choosing, because in that is contained either life or death. For as the Election of God, or his mere choosing of some to eternal life, is the fountain of all the good which such persons partake of, all their springs are in it. So the election or choice of man is the womb wherein all happiness or misery is conceived. If a man have right intentions and true ends, yet if he choose false, sinful, and ungodly means, he can never come to that end. It is as if a man should intend his home, or dwelling place, which is in the North, and he choose that road or way, which leadeth into the South. It is acknowledged by all, That in every man there is an innate appetite to the chiefest good, but as naturally all men do err about the knowledge of it, what it is, so also about the means, how to attain it. But let us open this viper, and see what a poisonous brood is in it.

1. The Will Embraces Things that Please the Flesh.

First, Herein is the sinfulness of the wills choice manifested, That it electeth and embraceth such things as are pleasing to flesh and blood, that are suitable to sense, although there be never so many snares and temptations, thereby to endanger the soul. As it was with Lot (Gen. 13:10-11), when he beheld all the plain of Jordan to be well watered, and that it was like the garden of God, he chose all that country, and departed from Abraham. But in what sad dangers did this unwise choice of his cast him into? And thus it is with every man naturally, he chooseth such conditions, such ways, as are full of

pleasure, profit, and advantages, in the mean while not considering how quickly this honey is turned into choler, that rugged and difficult ways had been better than such sweet and pleasant ways.

Whereas then Moral Philosophy maketh a three-fold good, *Utile*, *Jucundum*, and *Honestum*, Profitable, Pleasant, and Honest or Virtuous, and the later is properly and fully the object of the will, that is so depraved, that it chooseth only what is advantageous or pleasant. Experience doth abundantly confirm this, for what man naturally till regenerated doth choose anything, but as it is natural to, and commensurate with, that depraved appetite within. David being enlivened with a supernatural life, see what a choice he declareth that he had made (Psal. 119:30,173). In both those verses he profeseth he had chosen the commandments of God. Hence the wise man, who knew what was fittest to be chosen, saith (Prov. 16:16) That wisdom and understanding (which is nothing but grace) is to be chosen rather then gold or silver. If then the will were truly sanctified, it would not choose a thing because it is delight-some and profitable, but because it's holy and commanded by God. It is made the description of a child, That he knoweth not to refuse the evil, and choose the good (Isa. 7:15). Thus the child (and a fool) he will choose his bauble before gold or silver; such folly and simplicity is upon us. The will is so perverted that it will choose anything rather than that which is indeed and solidly good.

2. The Will Chooses Uncertain Things Before Certain Things.

Secondly, The election of the will is grossly depraved, In that it chooseth uncertain things before certain; not only pleasant and profitable things before holy and honest, but uncertain and fading things before that which is eternal and will continue ever. And wherein can the will's sinfulness be proclaimed more than in this? Is it not a rule commended by all wise men, *Tene certum & demitte incertum*, Hold that which is certain, and let go that which is

uncertain? All men have such a will in worldly things, they would choose a certain estate rather than what is mere arbitrary, and may be lost the next day; but if we bring these men unto spiritual objects, and temporal objects, lay one on the one side, and the other on the other side, yet they will choose the temporal, and let go the spiritual. Though the temporal are transitory and fleeing away, whereas spiritual things would be eternal, they would continue thine forever. Oh foolish and unwise men who make such a choice! And yet this is the state of every unregenerate man. What doth he say? Give me the good things of this world, though I lose Heaven and eternal Glory. Let me have a day pleasure, a moments profit, though I have an eternity of loss and torments.

Consider then with thyself, what a foolish choice thy will doth make all the day long. Thou chooseth that which will leave thee, which is here to day, and like the grass tomorrow is thrown into the oven, and in the meanwhile there is that good which will abide, though Heaven and Earth should fall, and this thou art willing to pass by. Was not Dives called a fool upon this account? This night thy soul shall be taken away, and then whose shall all these things be? The sinfulness of thy will herein, will never be enough lamented, till with Dives thy eyes be opened in Hell, and then thou behold what a choice thou hast made. Christ giveth Mary this commendation, That she had chosen the better part (Luke 10:42) and that should never be taken from her. Oh that this also could be said of thee truly, thou hast chosen the good part! Though the wicked and ungodly of the world think it is the worse part, and they would never take it, yet it is the good part, and that because it will never be taken from thee: Thy grace, thy good works will never leave thee, but they will go to the grave with thee, to Heaven with thee.

3. We Would Rather Sin Than Suffer.

Thirdly, This sinfulness of thy will in choosing, is seen, when thou hadst rather sin than become afflicted; and yet this is naturally

adhering to everyone, he will rather choose to wound conscience, to go against light rather than be brought into trouble. Doth not every man naturally judge this the best, and so choose it? Hence he never mattereth what God requireth, what may damn his soul hereafter, only he is resolved he will not put himself upon any hardship for Christ, but will launch no further in this deep than he can safely retire back again. Every man would naturally get an Ark to save himself in, when any public water do overflow; so they escape danger, they regard not God's glory, or the Church's good. Job's friends did fasten this upon him, but falsely (Job 36:21). Take heed, regard not iniquity, for this hast thou chosen rather than affliction. They thought Job desired to sin, and would choose that rather than to be afflicted by God, though Job being sanctified was free from this charge. Yet it is too true of every man by nature.

Oh what power of grace is necessary to make a man choose to do his duty rather than have all the advantages of the world! It was Anselm's expression that if sin were on one side, and Hell flames on the other, he would choose rather to go through them rather than sin. Even Aristotle could say, A virtuous man would die rather than do any dishonest thing. But the Scripture giveth an admirable commendation of Moses, worthy all our imitation, Choosing rather to suffer for Christ, than the pleasures of Egypt (Heb. 11:25-26). Moses might have had all the pleasure and honours of Egypt, yet because he could not have them without sin, he rather chooseth the poor and despised estate that his brethren were in. So that Moses doth in this case something like Hiram (1 Kings 9:13) to whom Solomon gave many cities, but Hiram did not like them, and called that place Cabul, that is, displeasing or dirty. Thus Moses called Pharaoh's Court, and all his honours Cabul in respect of Christ's favor and his love. Did not all the holy Martyrs likewise do the same things? Were not many of them offered life, liberty, yea great places of honor, if they would renounce Christ, if they would forsake his way? But they did not stand deliberating and doubting, what they should do, they immediately choose to be imprisoned, burnt at the

stake, rather than not confess Christ and his way. But the will naturally cannot make such a choice.

¶. 7.

The will's loss of that Aptitude and readiness it should have to follow the deliberation and advice of the Understanding.

The sinfulness of the will in its noble and famous operation of Election or choosing hath been in a great measure considered, I shall add two particulars more, and what is further to be taken notice of in this point will seasonably come in when we are to treat of the will in its freedom, or rather servitude.

The first of these two to be mentioned is, The loss of that aptitude and readiness it should have to follow the deliberation and prudent advice of the understanding. For this is the private Institution and nature of the soul in its operations. The understanding when the end is pitched upon doth consult and deliberate in a prudential way about the means which may conduce to that end, and when prudence doth direct about those things which are to be done, then the will is to embrace and elect that medium rather than any other, which reason doth thus wisely suggest. Thus it ought to be. Now, the will being wholly corrupt doth not choose according to the dictates of prudence, but the suggestions of sense, and the carnal affections within us. So that naturally a man chooseth an object not because reason or prudence saith, This is good, this is according to God's will, but because sense or affection saith, this is pleasant and delightful. This sad perverting of the order of the will in its operations, if rightly considered, would throw us upon the ground and make us with great amazement and astonishment cry out of ourselves. For what can be more absurd and grievous than the will which is so essentially

subordinated in its choosing to the guidance of the understanding, should now be so debased, that like Samson without eyes, it is made to grind in every mill, that any carnal affection shall command.

We may see the good method and rule the will should walk by in its choice, by that which Moses said, "*See, I have set before thee this day life and good, and death and evil...I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life*" (Deut. 30:15&19). Observe what should direct us in choosing, namely that which the servants of God deliver from the Word, and so that which the mind of a man enlightened from thence doth declare to us. And for defect herein it is that we choose evil and death, for how often doth the Minister of the Gospel yea thy own conscience it may be within thee, obtest and adjure thy will, as herein the Text Moses did the people of Israel. I call heaven and earth to witness, saith conscience, that I have shewed thee the good thou wert to do, I have terrified and threatened thee with Hell, and that vengeance of God which will follow thee upon the commission of such sins. Therefore look to thy election, see again and again what it is that thou chooseth. But though all this be done, yet the will will choose what affections say, what sense suggesteth, dealing herein like Rehoboam, who would not hearken to the advice and direction of the ancient grave and wise counselors, (thou *plus valet umbrasenis, quam gladius juvenus*, as the expression is in the civil law) but he gave his ear to the young men that flattered him, and were brought up with him, which proved to his destruction. Thus the will in its choice it maketh, listeneth not to what the mind doth with deliberation and prudence direct to, but what the inferior appetite doth move unto, that it followeth.

And this is the foundation of all those sad and unsuccessful choices we make in the world, this layeth work for that bitter repentance and confusion of soul which many fall into afterward. Oh that I had never chosen this way! Oh that I had never used such means! Oh me never wise! Oh foolish, and wretched man that I am! Especially this bitter bewailing and howling about what we have chosen will be discovered

in Hell. What will those eternal yells and everlasting roars of soul be, but to cry out, Oh that I had never chosen to commit such sins! Oh that I had never chosen such companions to acquaint with! Thus the foolish and sinful choice thou makest in this life, will be the oil as it were poured into those flames of fire in Hell, to make them burn seven times hotter.

2. The Will Chooses Sinful Means.

Secondly, The other particular wherein this corrupt frame of the will in election is seen is, That in the means it doth choose, it never considereth how just, and lawful, and warranted the means are, but how useful. Therefore, though God be offended, though his Law be broken, yet he will choose to do such things. Whereas we must know that God hath not only required the goodness of an end, but also the lawfulness, and goodness of the means. The sanctified will dareth not use an unlawful medium to bring about the most desired good that is, but the carnal heart taketh up that rule of the Atheistic Politician, *Quod utile est, illud justum est*, That which is profitable, that is just and righteous.

That famous act of the Athenians, being provoked to it by Aristides the Just, may shame many Christians, when Themistocles had a stratagem in his head against their enemies, telling the people, he had a matter of great weight in his mind, but it was not fit to be communicated to the people. The people required him to impart it to Aristides, who being acquainted with it, declareth it to the people, That Themistocles counsel was *utile*, but *injustum*, profitable but unjust; by which means the people would not pursue it. Here was some restraint upon men by the very principles of a natural conscience. But if the will be left to itself, and God neither sanctifying or restraining it, it looketh only to the goodness and profitableness in means, never to the lawfulness of them.

Some have disputed, Whether it be not lawful to persuade to use a less evil that a greater may be avoided? They instance in Lot offering his daughters to the Sodomites to be abused by them, rather than commit a more horrid impiety by abusing themselves with mankind (as they thought those strangers to be) but the Scripture rule is evident and undeniable, We must not do evil that good may come of it (Rom. 3:8). Neither doth a less evil cease to be an evil, though compared with a greater. As in a Syllogism, if one of the premises be false, there cannot be inferred a true conclusion, *è falso nil nisi falsum*, so also, *è malo nil nisi malum*, from an evil means there can never come but that which is evil, though indeed God may by his omnipotent power work good out of evil. Know then that it cometh from the pollution of thy will that thou darest make choice of means, not because just or righteous, but because profitable for that end thou desirest.

¶. 8.

The Pollution of the Will in its Acts of Consent.

We proceed to another act of the will, as it is exercised about the means which is called Consent. Though in order of nature, this doth precede election. Yet because I intend not to say much about it at this time, because more will be spoken to it when I shall treat of the immediate effects of original sin, I therefore bring it in here.

1. Indeliberate Motions of The Will.

To discover the sinfulness hereof, we must know that the will hath a two-fold operation or motion in this respect, for there are *motus primo primi*, the immediate and first stirrings of the will antecedent to any deliberation or consent. The natural man being wholly carnal cannot feel these, no more than a blind man can discern the motes in

the air when the Sunbeams do enlighten it. But the godly man, as appeareth in Romans 7 findeth such motions and insurrections of sin within him, and that against his will. Now although it be true, when there are such motions of the will, but resisted and gainsayed, they are not such sins as shall be imputed unto us; and thus far Bernard's expression is to be received, *Non necet sensus rei deest consensus*, yet they are in themselves truly and properly sins.

The Papists and Protestants are at great difference in this point [c.f. Misconceptions About Desire and Temptation (James 1:14-15)]. The Romanists denying all such indeliberate motions antecedent to our consent to be properly sins, but the Reformed do positively conclude they are, and that because the Apostle (Rom. 7) calleth them often sins, and sins that are against the law, and which ought to be mortified. It is true, we further add, when the sanctified soul doth withstand them, cry out to God for aid against them; as the maid in danger to be deflowered, if she called out for her help, the Law of God did then free her; so God also will through Christ forgive such sinful motions of thy soul, which appear in thy heart, whether thou wilt, or no. Yet for all this, these stirrings of the will being inordinate and against the Law of God, which requireth not only pure streams, but a pure fountain also, therefore they are truly culpable, and so damnable.

Let then a man observe, whether Egypt was once fuller of flies than thy heart is of inordinate motions. For as the pulse in the body is always beating, so the will is always in action. It's always moving to some object or other, and being naturally corrupted. It doth always tend, either to an object unlawful, or if lawful, in an unlawful and immoderate way.

2. Deliberate Motions of the Will.

But in the second place, Besides these indeliberate motions, there are those which are deliberate, to which the will doth give free and full

consent. These are greater sins than the former, because the more voluntary. Certainly the will of a man is as full of sinful consents as the Sea is of water. Whensoever any lust, any sin cometh to tempt thee, How easily and quickly is thy consent obtained? Indeed outwardly to commit the sin that is many times hardly accomplished, there may want the opportunity, fear or shame may restrain men, but to consent to sin, yea that which is most abominable, may be a thousand times over committed by the will in a little space.

Now that the will's consent to a sin is a sin, if it be kept within only, and not expressed in the outward act, is difficulty believed; even as they think their thoughts, so also the desires of their will are free in this particular. Yea it seemeth to be the constant doctrine of the Pharisees that if a man did externally obey the Law of God, though in his heart he did will the contrary, yet the Law did not condemn him. Hence it is that in Matthew 5 our Saviour doth expound the Law so exactly and spiritually, and that it seemed a great Paradox to the received Traditions at that time. For our Lord doth there shew that if a man doth lust after a woman in his heart it is adultery and so of all other gross sins. If then thou dost will in thy heart, desire and consent in thy heart to any sin, though thou canst not, or darest not commit it, here God looketh upon thee as such a sinner. For as in holy things God accepteth the will for the deed, so in evil things, the will to do it, the consent to do it, is as if thou hadst done it. *Tantum fecimus, quantum volumus*, even Seneca could say.

What thunder and lightning is in this truth, if rightly understood! Go and search thy will, make strict examination about it, and thou wilt find sparks do not fly faster from the forge than sinful consents do issue from thee all the day long. No sooner doth any voluptuous, ambitious, or profitable object appear in thy soul, but thy will hath secretly consented to it, and embraced, even before thou canst tell what thou hast done. Now this sinful temper of the will is the more pernicious and dangerous, because these consents inwardly to sin are so sudden and imperceivable, that thousands of them came from the soul almost in a twinkling of an eye, and the heart feeleth them

not. Do not then think to justify thyself because thou canst with the Pharisee thank God that thou art no adulterer, no drunkard, no Publican. For if thou hast at any time a secret consent to these things, if thy heart embrace them, though thou darest not externally commit them, the holy and spiritual Law of God will find out these sins in thee, and condemn thee for them.

3. Express vs. Virtual Consent to Sin.

In the next place, Consider also that there is a two-fold consent to a sin, express and Formal, or Interpretative and Virtual. An express consent is when the will doth actually yield itself up to any lust that doth tempt it. Thus Cain expressly consented to the murder of Abel, Judas to the betraying of Christ. But a virtual consent is when we yield to that from which such a sin will either necessarily, or probably follow, although we do not expressly think of the sin. Thus a man that is voluntarily drunk, if in his drunken fits he kill any, or commit any other gross impiety, he may be said interpretatively to will all that wickedness, though for the present he knoweth not what he doth. Thus the best Casuists do determine, and the reason is, because such a man doth voluntarily expose himself to the cause of all such evils, and he who willet the cause of a sin, may be justly said to will the sin that is the effect.

Know then thy consent to sin may extend further than ever thou thoughtest of. Such sins may lie at thy door ready to arraign thee, because though thou didst not expressly will them, yet by consequence thou didst. Therefore when those workers of iniquity plead that they never saw Christ hungry or in prison, and did not minister to him, our Saviour replyeth, That because they did not such things to his Disciples, they did them not to him (Mat. 25:44).

4. Consent to Other's Sins.

Lastly, This consent of the will is not only to the evil that we do in our own persons commit, but also to that which others are guilty of. And here now might be a large field, wherein the sinfulness of our corrupt will may be discovered. This consent of the will to other men's sins, may be (as Divines shew) many ways, but I must not enlarge therein. It is enough for the present to know the will is so corrupt, that as if it were too little to consent to its own sin, it's frequently yielding to the sins of others, whereby the sins of other men are made ours, and so at the Day of Judgment shall stand arraigned, both for our own and other men's sins also.

¶. 9.

The Pollution of the Will in its Use of the Other Parts of the Soul and Body.

The last act of the will is, That which they call *usus*, the application of the other parts of the soul and body to bring about the evil desired. In this also the will, because of the universal dominion it hath, doth demonstrate the vast extent of its sinful kingdom. This sinful will commands the body in a despicable manner to be instrumental to sin. It bids the eye look upon wanton objects, and it doth it. It commands the tongue to speak obscenely, wantonly, to lie, or curse, or swear, and it doth it. All thy bodily sinfulness is committed because the will commandeth it to be done. And although the affections are not under such an absolute command by the will, but rather they sometimes subjugate and keep that under them, yet at other times, the will causeth them to arise, men love and hate, because they will. Melancthon is said to wrote thus to Calvin, *Judicas prout amas, aut odio habes, amas vero aut odio habes, prout vis*; The will of a man is that which sometimes stirreth up all the passions of the soul. Hence is that usual expression, I will have my will whatsoever it cost me. Yea the understanding, though it be a light, yet the will many times putteth it under a bushel. Yea it will command the mind to divert its thoughts. Hence men will not

understand, will not be convinced, because the will applieth to other objects. But of this more in its time.

Pollution of the Will by Original Sin

**Anthony Burgess
Treatise on Original Sin
Part 3, Chapter 4, Section 4.**

SECT. IV.

The Defilement of the Will in its Affections and Properties, or the sinful Adjuncts inseparably cleaving unto it.

“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy” (Romans 9:16).

Hitherto we have been declaring the native pollution of the noble faculty of the Will in the several operations thereof. But we have not (as yet) manifested the least of all that filthiness which adhereth to it. You have seen but a drop in respect of the Ocean. We proceed therefore to a further discovery of the original contagion thereof, and that in its Affections and Properties: The sinful Adjuncts inseparably cleaving to it, proclaim it to be a defiled subject.

¶. 1.

**This Scripture opened, vindicated and
improved against the Doctrine of Free-
will.**

This truth cannot be superstructed better than upon this foundation in the Text, which is a noble ingredient into that famous portion of Scripture wherein the doctrine of those sublime mysteries about Election and Reprobation are professedly handled, and those objections which the presumption of human reason is ready to produce are fully answered. Whereas in other places that doctrine is only occasionally or incidentally handled, here the Apostle doth industriously treat of the nature of it. Thus it hath of old been interpreted, and of late by the Orthodox.

Only Arminius, following Suecanus in part, and the Remonstrants after Arminius, have excogitated a new analysis of this chapter, full of absurdity and impertinence. For they would not have the Apostle at all to treat of Election and Reprobation of persons, they turn themselves and the Scripture into all shapes and forms to evade that, but they interpret it of a two-fold purpose or decree of God. The one whereof they say is, That whosoever doth believe shall obtain Justification, Adoption, and Salvation. The other, That whosoever seek for righteousness by the works of the Law shall be rejected from all these. This (they say) is the scope of the Apostle. But who seeth not what forcing and wresting this is of Scripture? So that we may wonder how such an interpretation could come into their mind.

For the Apostle doth not speak of conditions, but of persons, his scope is not to shew that they are believers who are received, and workers who are rejected. The Apostle had abundantly confirmed this in the fourth chapter, but he intends to shew the dominion and sovereignty of God in the eternal disposing of men's persons, and that upon the occasion of God's rejecting the Jews, and calling in the Gentiles. Therefore he saith, To "*whom he will,*" he sheweth mercy, and "*whom he will he hardeneth*" [Rom. 9:18]. He puts the discrimination upon God's will, not upon any internal qualification in the subject. Also he instanceth in Esau and Jacob before they had done good or evil, whereas if Jacob were considered as a believer, then God did look upon him as having good in him.

Further, he bringeth in Pharaoh for an example, how that God did reject him, and whether the word *exegeirō* (v. 17) be rendered, I have raised thee up, or I have kept thee alive in those judgments, and not destroyed thee, as the Remonstrants and others vehemently contend. Yea some Orthodox do yield, it will all come to the sense, that he was an object on whom God would demonstrate his power and justice, or kept by God for a while, as some Anatomists do a dead body before they bury it, to gather profitable observations for the good of others. Not that God infused any evil in Pharaoh's heart, though the Scripture useth three words concerning Pharaoh, the one is to confirm or corroborate his heart, and that is ascribed to God seven times. The other is to harden, and that is once, though we render the word to corroborate, to harden. The last is, To aggravate or make heavy, which is once likewise ascribed to God (which is also rendered by our Interpreters to harden), not (I say) that this expression denoteth, God did put any sinful frame into Pharaoh's heart. Nor yet on the other side is it to be understood of a mere bare permission of God, as if he did no more than suffer him by his patience to be hardened. But God as a just Judge did for Pharaoh's sin antecedent justly deny him any mollifying grace, leaving him to his lusts, which in such occasions as he had, did break out into a more violent flame. So that the whole blame lay upon Pharaoh himself, not on God. Hence it is, that he is so often said to harden his own heart.

Now this example of Pharaoh could not make at all to Paul's purpose, if his intent was to prove that God would reject all such who seek for righteousness by the works of the Law, for Pharaoh was an Heathen, he was ignorant of God's Law, and could not seek for Justification by the works thereof. Besides, if the Apostle did not intend to shew God's purpose absolutely and unconditionally (in a well explained sense) about persons, but only his decree about their qualifications, what occasion was there for Paul to make such an objection: "*Is there unrighteousness with God?*" [v. 14]. And then first to objurgate the objector, "*Who art thou, O man, that disputest against God?*" [v. 20]. And then returneth a full answer to the objection, from the less to the greater, from the Potter, who hath power over the same clay to

make a vessel of honor or dishonor. These Objections and Answers could have no place in the Remonstrant analysis and interpretation. For who would argue it injustice in God to reject such who did not believe in Christ, but sought for Justification by the Law? If the Apostle did prove only two such decrees about the ways to salvation and damnation, here was no such mystery transcending human expectation.

This is certain, the Remonstrants commend their way of common Election, making the determinate event to be by man himself, in a most plausible and colourable manner, as being most agreeable to human reason and equity. There is no man who would dispute against God in this, whereas the other exposition strongly pursued by Augustine, and for the dreadfulness of it to flesh and blood, which is ready to call God to an account for his administrations was greatly disliked by many and a scandal to them. Even as at this day, it still meeteth with the same unkind entertainment from Lutherans, Socinians, and Arminians, who make an Universal Conditional Election, whereby (they say) God would have all to be saved, even the Calvinists themselves, as they are pleased to instance by derision. Well if this part of Scripture will not convince, I know not what light will, and they must needs be prepossessed who can let their judgments assent to such a remote and forced explication. Not to add that the decree which they make about God's rejection of such who seek for Justification by works is false. For did not many Jews following the righteousness of the Law at last believe in Christ? Was not Paul once zealous for the works of the Law? Yet afterward an affectionate admirer of the righteousness by faith. But we leave these bold Interpreters who do assume more to themselves in turning the sense of these words this way and that way, than do allow God in the disposing of mankind, as if the Text were like the Potter's clay, that they might make a sense of honor and a sense of dishonor.

Come we therefore more particularly to the words in hand, and as appeareth by the illation [deduction]. So then they are an inference from Paul's preceding discourse. As for those, though men of great

antiquity who suppose these words spoken not by Paul himself, as in his own person, but in the person of some opponent, it is so weak that it is not worth the rebuttal. For the Apostle in the beginning of the chapter, useth great asseveration and attestation, even with a solemn oath concerning his great affection to the Jews and their salvation, to whom also he attributeth great Church privileges and spiritual prerogatives. And this he doth because he was to deliver most dreadful matter, which would be exceeding displeasing to that Nation, and which might seem to come from hatred to them. But this Preface is to mollify them.

And whereas it might be objected, If a greater part of the Jews, who were once God's people, and to whom the promises did belong, were rejected, how could God's Word be true? The Apostle distinguisheth of the Israelites, and sheweth, that the promise in regard of the spiritual efficacy did belong only to Abraham's seed after the promise, or who were the children of Abraham in a supernatural way, imitating him and walking in his steps. The other were Abraham's sons after the flesh, not but that they were children of the promise also in respect of the Covenant externally administered, they were circumcised as well as the other, and called "*the children of the promise*" [Rom. 9:8], and if this were not so, the Apostle should in the same breath almost have contradicted himself, for he said of the Nation in the general that to them did belong the covenants and the promises [v. 4]. Hence that whole Nation is sometimes called his son, yea his first born, and son of delights. But though Abraham's children thus after the flesh, and in some sense of the promise also, yet not in that sense, as the Apostle meaneth here, so as to be the blessed seed, and elected by God in Christ.

Hence Paul sheweth that the promises in respect of the efficacy and gracious benefits flowing from them did belong only to the elect. And this he proveth first from Ishmael and Isaac. And whereas it might be said, Ishmael for his actual impiety deriding of, and persecuting Isaac was rejected, and also that he was born of Hagar a bond-woman; then he further exemplifyeth in Esau and Jacob, born both

of the same father and mother, and at the same time, and yet before they had done good or evil. The one, even the younger, was loved of God, and the elder to whom the birthright did belong was hated.

Whether these instances be propounded as types only (so that for all this both Ishmael and Esau might be elected, as some have charitably thought of Esau, that he repented of his cruel intentions to his brother, changing his mind to him, and so (as they think) dying a converted man), or whether they be propounded as Examples also as well as Types (as those persons whom God had excluded from grace, and therefore the Scripture giveth this Character of Esau that he was a profane man), is not much material. This is enough, that the discourse of Paul is carried on with great strength. And whereas it might be objected that God was unrighteous in making such a difference between those that were equal, the Apostle answereth from a Text of Scripture where Moses desiring to see the glory of God, God grants his request, giving this reason, "*I will be gracious to whom I will be gracious, and merciful to whom I will be merciful*" (Ex. 33:19). Thus even Moses hath that great glory put upon him, even to speak to God face to face, and that not for any worth or dignity in himself, but the mere gracious will of God. Therefore there is no unrighteousness in this act whereby God receiveth one and leaveth another, because this assumption is an act of grace and savor; and in things of favor and liberality, there is no injustice. If I meet two poor men equally indigent, and I relieve one passing by the other, there is no injustice in not relieving of him. Now from this expression of God to Moses, the Apostle maketh this inference in my Text, removing all causes and merits of the grace of God from man, and attributing it wholly to God.

In the negation we have a distribution, "*It is not of him that willeth, nor of him that runneth*" [Rom. 9:16]. Here is much dispute, what is meant by that? But the context maketh it evident that election is not, nor the blessed effects of Election, Conversion, Justification, and Salvation. Some also add, The act of volition, It is not of him that willeth to will. For God worketh in us to will [Phil 2:13]. All is to be

given to God. For *Voluntas bona*, is one of God's good gifts to us, *Nelentem pravenit ut velit, volentem subsequitur ne finstra velit*: A good will cannot precede God's gifts, seeing that itself is one of God's gifts.

“*Not of him that willeth...*” Here we see plainly the will of man so impotent, yea so polluted by sin, that it cannot put itself forth to any good.

Again, “*It is not of him that runneth.*” The Remonstrants limit this too much as if it were an allusion to Esau, who neither by running (when he wearied himself in hunting for venison) nor by willing (when with tears he so earnestly desired the blessing) could obtain it. For the Scripture doth usually compare Christianity to a race, and our conversation to a running. So that it is neither our inward willing, or outward performing of duties (though with much industry), that make us obtain this grace from God. Not that we are to sit still and to be idle, but we are to wait on the means only, it's God's grace not our wills which do make us holy and happy. Therefore you have the positive cause of all, “*but of God that sheweth mercy.*”

It is then the mere mercy and compassion of God which maketh a difference between men lying in the same sin and misery. He speaketh not of justifying mercy, adopting mercy, but of electing mercy, converting and calling mercy. This discriminating power and grace of God doth evidently appear everywhere, there being two in a family, one taken, the other left. Two hearing a sermon, one humbled and converted, the other remaining blind and obdurate. If to this it be replied, that the meaning is, It is not of the will alone, nor of him that runneth alone, but of God's mercy also, then (as Augustine of old did solidly observe) it might as truly be said, That it is not of God that sheweth mercy, but of him that willeth and runneth. And this is very absurd, *Pia aures non ferunt*, Godly ears (saith Aquinas on this place) would not endure it; and *Newe Christianus dicere andebit*,

(said Augustine). The weightiness of the matter hath made me thus long in opening the Text: We come to the Observation:

The will of man is so greatly defiled by sin that we cannot obtain any spiritual mercy by it. It's the grace of God, the compassion of God that maketh thee abhor thy sins, and close with that which is holy, thy will is naturally an enemy and an adversary to it. Should God let thee alone till thou come to meet him, thy condition would be hopeless. The will of a man naturally stands at a defiance against the things of God, else why is it that under such means of grace that many enjoy, why is it that when there are so many invitations and exhortations that the understanding and conscience is convinced, that cannot tell what to say, yet the will of a man is obstinate and refractory?

¶. 2.

The Will is so fallen from its primitive honor, that it's not worthy to be called Will but Lust.

Let us take notice of the great depravation of the will.

First, It is seen in this, That it is so fallen from its primitive honor. That it is no more worthy to be called *voluntas* but *cupiditas*, not will, but lust. For the will signifieth a rational appetite following the dictates of reason, but our will doth not, cannot do so. And therefore as she said, "*Call me not Naomi, call me Mara*" [Ruth 1:20], so it is here, call it no more a will, but a lust. And thus the Scripture doth by [*thelēma*](#) mean lust (Eph. 2:3). "*Fulfilling the desires,*" or lusts, "*of the flesh*" ("*the will,*" as it is in the original). "*To have wrought the will of the Gentiles*" (1 Peter 4:3), is explained by walking in lusts; and verse 2, "*the lusts of men,*" which is nothing but their wills is opposed to the will of God. Thus "*those that will be rich*" (1 Tim. 6:9), that will to be rich is a sin against that command "*Thou shalt not lust.*"

Oh then think seriously of this, my will is become a lust, my virgin an whore, I cannot will anything but it is a lusting after it rather than a willing of it! It is not willing of riches, but lusting after them; not willing of honours, but lusting after them. We call it a lust not a will because it doth excessively (and beyond Scripture bounds) will a thing, neither doth it will with subordination and reference to God's glory. Thus a man's will is his lust.

¶. 3.

The Will is wholly perverted about the Ultimate End.

Although the will of man be subject to more defilements than the body of a man is exposed to diseases, yet I shall briefly select some of the more remarkable instances.

First, Herein is the natural sinfulness of the will manifested, In that it is wholly perverted about the ultimate end, which is the proper and adequate object of it. God is the supreme and ultimate end of the will. Therefore were our souls endowed with this noble faculty, that the will might firmly and immovably adhere to him. That as the elements have their proper principles of motion, whereby they never rest till they come to their center, or ultimate term in which they wholly acquiesce. Thus also if we respect the primitive institution, the will was given us for such a principle which should carry us out constantly to the enjoying of God.

But oh the sad perversion and inordinacy that is now come upon this chief power of the soul, for now a man's self is put into God's room. So that whereas God was the Alpha and Omega, the beginning and end of a man's will, now a man's self is made his god, he willet himself, he loveth himself, all things are done in reference to himself as the utmost end. So that this self-seeking, this self-loving is the root of all other iniquities. When the Apostle was to reckon up a

catalog of manifold notorious impieties, he reckons up men, “*lovers of themselves*” (2 Tim. 3:2), as the bitter root of all wormwood springing from it. You cannot reckon up any sin, whether spiritual or carnal, that doth not flow from this, because a man doth inordinately will, and love himself.

As Aristotle reporteth of one Antipheron, which through the weakness of his eyes, the very air was instead of a Looking glass, making a constant reflection so that he saw himself, beheld himself all the day long. Thus it is with the will. All the motions and actings of it are only to self-glory, self-pleasure, self-profit, etc. Whereas at first the will was created so subordinate to God, that it did will the glory, honor, and blessedness of God infinitely above its own self. If they could say to David, “*Thou art worth ten thousand of us*” [2 Sam. 18:3], how much more could Adam in the state of integrity say unto God, that his Name, his Glory and Majesty were to be esteemed and set up far above the good of all men and Angels. Augustine observeth truly that those two cities, Jerusalem and Babel, of God and the Devil, had these two contrary foundations: Babel had *Amor sui usque*, and *Contemptum Dei*, The love of a man’s self, even to the contempt of God. And Jerusalem, The love of God, even to the contempt of a man’s self.

Oh then look upon this as the Goliath-sin, as the Beelzebub-evil in thy will, that it cannot, it doth not anything but excessively will and love itself to the contempt of, and rebellion against God! The command of God is to love him with all our heart, soul, and might, and to love our neighbor also, but there is no injunction to love ourselves. Indeed that is supposed as a duty, when a man’s self is made the rule and measure of love to our neighbor. Some think the reason why there is no express command to love ourselves is because that is required in loving of God, because he only loveth himself that loveth God, and in loving of God we love ourselves. Whereas when we love ourselves for ourselves sake, not subordinate to God, we do indeed hate ourselves, procuring our self damnation.

Let us then bewail this fall of the will by original sin from God into itself, whereby we will our own glory rather than God's. Our own interest than the great God's, who yet giveth us all we have. This is to break the order which the wise and holy will of God hath immutably ordained, namely the submission and subjection of the creature to the Creator.

¶. 4.

The Privacy and Propriety of the Will.

Secondly, Another extensive and powerful defilement of the will is a consequent from the former, viz. The Privacy and Propriety of it. For whereas by the primitive Institution our will is to be commensurate and regulated by the will of God; now it naturally abhorreth and refuseth any such agreement, as if our will were to take place of God's will, as if the prayer were that our will (not God's will) might be done. In this is an Abyss of all evil, that our will naturally inclineth to be independent of God's will. We would have that a measure and rule even to God's will, that God should not will but what we would have. Oh horrible blasphemy and confusion! For the human will of the Lord Christ was not a rule and measure of things to be done, being the will of a creature, therefore he prayeth, "*Not my will, but thine be done*" (Luke 22:42). If then Christ's human will was to be regulated by that superior and uncreated will, how much more is the will of a sinful and corrupt man?

This then is that which maketh the whole soul like a Blackmoor. This is the essence (as it were) of all sin. A man's own will, not God's will is regarded. A man's own proper will is wholly followed, we would give Laws to God, and not God to us. Whensoever thy heart is carried out to lusts, to any wickedness, What is this but to exalt thy will, and to depress the will of God? Hath God said, Be not proud? thou wilt be proud: Hath God said, Swear not? thou wilt swear: Thus all sin is nothing but a man's own will lifted up against the will of God. No

wonder then if one said, *Cesset voluntas propria & non ardebit gehenna*; Let there be no longer our own will, and there will be no longer any Hell. It's this proper private will of ours that was the cause of Hell. Adam and Eve preferred their will before God's will, and that brought in death and damnation.

Therefore regeneration is the writing of God's Law in our hearts, whereby we come to say, as Christ, I come to do thy will O God. And Paul immediately upon his conversion saith, Lord what wilt thou have me do, he giveth up his will as a blank on which God may write his will. O Lord there shall not be any longer my will to persecute, my will to oppose thy Church, I will break this will of mine, renounce this will of mine. Thus as a vessel melted in the fire may be put into any form or fashion the artificer pleaseth, so was it with Paul's will. This proper private will of thine likewise maketh all the trouble and misery thou meetest with. It is thy own will that maketh thee to walk so heavily and discontentedly. For were thy will resigned up into God's, were thou able to say in all things, the will of the Lord be done, I have no will, but what God would have me to exercise, this would keep thee in a quiet calm frame all the day long. Whereas now all the dispute and contention is whether thy will or God's will must give place to each other. Oh vain and wretched man! How long shall this self-will of thine be thy ruin? Is it not reason that the will of the creature should give place to the will of the Creator, as the stars do not appear, when the Sun beginneth to arise?

¶. 5.

The Pride and Haughtiness of the Will.

Thirdly, The great and notable pollution of the Will is the pride and haughtiness of it, not only refusing subjection to the Will of God, and to be under that, (as hath been shewed) but in some remarkable particulars.

The first whereof is an affectation of equality with God himself. Thus the will of a poor weak wretch, that cannot turn a white hair into black, whose breath is in his nostrils, that hath the same originals for his body as a worm hath, yet aspireth after a Deity, and would be like God himself:

1. in attempting to make gods, and then to worship them. What pride and vanity is in man to take upon him to make what he intends to worship? So that what man pleaseth shall be a god, and what pleaseth him not shall be none, *Deus non erit Deus nisi homini placuerit*. Thus whereas God at first made man after his image, now man maketh God after his image. Besides the horrible blindness that is upon the mind in this thing, there is also pride and arrogance of the will. What is this but to assume superiority over their own gods, which yet they worship and adore?

2. This pride of the will is more conspicuously manifested in affecting to be like the true God, not to endure him to be a superior above us. While our first parents had not any internal pollution at all upon them, yet this sin did presently insinuate them, whereby they aspired after a Deity. Therefore the Devil tempted them with this suitable bait, “*Ye shall be as gods, knowing good and evil.*” That sin of Adam hath still a more peculiar impression upon mankind: Whence came that abominable and blasphemous custom into the world of deifying men (which they called Daemons), but from that inbred pride of the will, desiring to be like God. Thus it was with that Prince of Tyrus, he lifted up himself and said, “*I am a god, I sit in the seat of God*” (Ezek. 28:2), thou hast set thine heart as the heart of God. What detestable and loathsome arrogance is here? Oh the patience of God that doth not immediately consume such a wretch, as he did Herod who sinned not so highly, for he did not proclaim he was God only the people by way of flattering cried out the voice of God, and not of man, which because he did not disclaim but secretly owned, therefore was such a remarkable punishment inflicted upon him [Acts 12:21-23]. We see from these instances what pride lurketh

in man's will. There is the cockatrice egg which may quickly prove to be a flying Serpent.

This pride is thought also to be the sin of the Devil, whereby he was not contented with the station God had put him, but was ambitious of a divine nature, as if he with Christ might think it no robbery to be equal with God. This unspeakable arrogance did shew itself notoriously in some great Potentates of the world, Gaius Caesar especially, (for which cause Grotius though absurdly maketh him to be the Antichrist) that did exalt himself above all that is called God. This madness of pride was as visible in Alexander, who though sometimes through the consciousness of human imbecility (as when he was wounded and saw blood fall from him) would refuse such a thought, yet at other times he did industriously affect to be related among the number of the gods and to have divine worship performed to him. And as the son of Jupiter, [Hammon](#), would be pictured with horns, and Jupiter's Priest meeting of him instead of that form did purposely mistake, saying, Hail thou son of Jupiter. Yea, he sends into Greece, that by a public Edict he might be acknowledged for a god, which the Lacedemonians in scoff did without scruple admit, saying, *Qundoquidem Alexander vult esse Deus, Deus esto*, Seeing Alexander will be god, let him be one. But the Athenians being more scrupulous, or at least of greater hatred against him, punished [Demades the Orator](#) for advising them to receive him as god. For he had said, Look (Ye Athenians) *Nè dum coelum custodies terram amittatis*, while ye keep heaven ye loose the earth. This carnal counsel is admired as infallible policy almost by all the Potentates of the world.

Thus you see what pride is latent in the will of a man, and how far it may rise by temptations. Though the experience of human imbecilities may quickly rebuke such mad insolence, yet some excuse or other they use to put it off. As when it thundered, one asked Alexander whether he could do so, he put it off and said he would not terrify his friends. If you say this corruption of the will is not in every man by nature, I grant it for the degree, but it is habitually and

radically there. Let any man be put in such temptations as Herod and Alexander were, and left alone to this inbred pride and original pollution, it would break out into as great a flame. Original sin needeth time to conceive and bring forth its loathsome monsters.

3. This pride of the will is seen in the presumption and boldness of it to inquire into the counsels of his Majesty and to call God himself to account for his administrations. “*O man, who art thou that repliest against God?*” (Rom. 9:20). “*O man*” is spoken to humble and debase him. Wilt thou call God to an account? Shall God be thought unjust because thou canst not comprehend his depths? Certainly God hath more power over us than the Potter over his clay. For the Potter doth not make the materials of that, he only tempereth it, whereas God giveth us our very beings. And therefore it is intolerable impudence for us to ask God why he made us so. Yet how proud and presumptuous is man to dispute about God’s preceding, whereas the great Governors of the world will not allow any subject to say, “*why dost thou so*” to them? The Psalmist complaineth of this pride in some men, “*Our lips are our own, who is lord over us?*” (Ps. 12:4). Thus Pharaoh said to Moses, who is the Lord that I should obey him? This pride in the will, whereby men will audaciously intrude into things they know not, hath made these heretics in judgments, the Pelagians and Socinians. Their will doth not captivate their understanding to God’s *Ipse dixit*, for us the Schoolmen observe truly, in every act of faith, there is required *pia affectio* and *inclinatio voluntatis* [pious affection and an inclining will], and when that is refractory and unsubmitting, it causeth many damnable heresies in the judgment. For it is the pertinacy of the will that doth greatly promote the making of an heretic.

Lastly, This pride of the will is seen in raging and rebellious risings up against God in his proceedings against us. In this the pride of the will doth sadly discover itself. What rage, what fretting and discontent do we find in our hearts, when God’s will is to chastise or afflict us? If we could bind the arms of the Omnipotent to prevent his blows, how ready is presumptuous man to do it? It is therefore a

great work of regeneration to mollify and soften the will, to make it facile and ductile, so as to be in what form God would have us to be.

When David had such holy power over his will that in his miserable flight from Absalom he could say, "*I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him*" (2 Sam. 15:26). He could abound and want, be rich and poor, a king and no king all in a day, this argued the great work of sanctification upon his will. This iron was now in the fire, and so could be molested as God would have it. Thus in the aforementioned instance of Paul, when he cried out, Lord, what wilt thou have me to do? Here was a tender humble resignation of the whole will to God, without any conditions or provisos. But oh the pride and unruliness of the will, if left to its natural pollution! When God shall any ways bring his judgments upon us, how impatiently do we rise against God, even as if we would be revenged of his Majesty?

As it is said of the Thracians, when it thundereth and lighteneth, they shoot against heaven, as if they would bring God to order. Xerxes scourged the sea, and sent a bill of defiance against the hill of Athos. Augustus being beaten with a tempest at sea, defied their god Neptune, and caused his image to be taken down from the place where the rest of their gods were. Yea Charron speaketh of a Christian King, who having received a blow from God, swore he would be revenged, and gave a commandment that for ten years no man should pray to him, or speak of him. I tremble to mention these dreadful instances, but they are useful to demonstrate what pride and unsubdued contumacy is in the will of man, even against God himself, when he crosseth us of our wills. Yea do not the godly themselves, though grace hath much mollified their will and made it in a great measure obsequious to God, yet do they not mourn, and pray, and groan under the pride of their will? Do they not complain, oh they cannot bring their will to God's will! They cannot be content and patient under God's dispensations. They fret, they mutter, they repine. Is not all this because the will is proud, the will doth not

submit? Heavenly skill and art to order thy will, would make thee find rest in every estate.

¶. 6.

The Contumacy and Refractoriness of the Will.

Another instance of the native pollution of the will is the contumacy and refractoriness of the will, it is obstinate and impenetrable. The Scripture useth the word heart for the mind, will, and conscience, not attending to philosophical distinctions, so that the stony heart, the uncircumcised heart, is the same with a stubborn and disobedient will. Thus the Scripture putteth the whole cause of a man's not conversion, of his not repenting upon the refractory will in a man especially. "*If ye will not hearken to me, and will not do all these commandments*" (Lev. 26:14), "*If ye will not yet for all this hearken to me*" (v. 18), "*if ye will not be reformed by me by these things, but will walk contrary unto me*" (v. 23). Observe how all is put upon the will, so that if their will had been pliable and ready, then the whole work of conversion and reformation had been accomplished. So the disobedient son returneth this answer to his father, "*I will not*" (Mat. 21:29).

This contumacy therefore of the will may be called the bad tree that is the cause of all thy bad fruit. A regenerated will, a sanctified will, would make thee prepared for every good work. It is for want of this that all preaching is in vain. All God's mercies and all judgments are in vain. Why should not the hammer of God's Word break it? Why should not the fire of it melt it? But because the stubbornness of the will is so great that it will not receive any impression 'tis called a stony heart, not an iron heart, for iron by the fire may be mollified and put into any shape, but a stone will never melt. It will sooner break into many pieces and fly in the face. Thus the will of a man hath naturally that horrible hardness and refractoriness, that instead

of loving and embracing the holy things of God, it doth rather rage and hate with all abomination such things.

¶. 7.

The Enmity and Contrariety of the Will to God's Will.

In the second place, That inbred sinful propriety of the will, which accompanyeth it as heat doth fire, is the enmity and contrariety of the will to God's will. There is not only a privative incapacity, but a positive contrariety, even as between fire and water. God's will is an holy will, thine is unholy. God's will is pure, thine is impure. God's will is carried out to will his own glory, honor, and greatness, thine is carried out to will the dishonor and reproach of God. Thus as God's will is infinitely good, and the cause of all good, so in some sense, thy will is infinitely evil, and the cause of all that evil thou art plunged into. Therefore when the Apostle saith that the carnal mind is enmity against God (Rom. 8:7), *phronēma* comprehends the actings of the will and the affections, as well as of the mind. It is enmity in the very abstract, so that it is neither subject to God, nor can be.

Oh that God would set this truth more powerfully upon our hearts! For what tongue can express the misery of this, that thy will should naturally have such irreconcilable opposition and implacable enmity to the Law of God? That it should be diametrically opposite to God's will, which at first was made so amicable and compliant with God's will, that there was the *Idem velle* and *Idem nolle* [same willing and same unwilling]. Besides, many other considerations there are two especially that may break and exceedingly humble our souls herein.

1. God's will and his law, which is his will objectively taken, are absolutely in themselves very good, and therefore the proper object of thy will. So that if thy will be carried out to anything in the world, it should be carried out to God's Law above anything. This is to be

willed above any created good whatsoever. How is it that thou canst will pleasures, profits, and such created good things, and art not more ravished and drawn out in thy desires after the chiefest good, but to be in a state of opposition to this chiefest good, to contradict and withstand it, this is the heinous aggravation? Could there be a *Summum malum* [chief evil], it would be in the will because of its direct opposition to the *Summum bonum* [chief good]? Herein man's will and the Devil's will do both agree, that they are with hatred and contrariety carried out against God's will. If therefore thou wert to live thousands of years upon the earth, and thou hadst no other work to do but to consider and meditate about the sinfulness and wretchedness of the will in this particular, thou wouldst even then take up but drops in respect of the Ocean, and little crumbs in respect of the sand upon the sea shore.

2. This contrariety of thy will is not only against that which absolutely in itself is the chiefest good, but relatively it would be so to thee, and therefore thy contrariety to it is the more unjustifiable. What to be carried out with unspeakable hatred, to that which would be thy blessedness and happiness, who can bewail this enough? To have a delight and a connaturality with those things that will be thy eternal damnation, with much readiness and joy to will them, and then to be horribly averse and repugnant to those things, which if willed and embraced would make thee happy to all eternity.

Oh miserable and wretched man, thy condition is far more lamentable than that of the beasts! For they have a natural instinct to preserve themselves, and to desire such things as are wholesome to them, but thou art naturally inclining to will and embrace all those things which will be thy eternal woe and misery! What is the cause that thy will cannot embrace the Law of God? Why art thou so contrary to it? Alas no just reason can be given, but original sin is like an occult quality in thy will, making an antipathy in it against the same; so that thou doest not love what is holy, neither art thou able to say why, only thou dost not love it. Yea, there is the greatest reason in the world, and all the Word of God requireth it likewise,

that thy will should be subordinate and commensurate unto it. But there is no other cause of this evil will than the evil of it. It is evil, and therefore cannot abide that which is good.

¶. 8.

The Rebellion of the Will against the light of the mind, and slavery of it to the sensitive part in a man.

Thirdly, The original pollution of the will is seen in the rebellion of it against the light of the mind, and the slavery of it to the sensitive part in a man, to the carnal and sinful affections therein. Both which do sadly proclaim how the will is by nature out of all holy order, and fallen from its primitive integrity. For in the former respect therefore did God give us reason, that by the light and guidance thereof the will should proceed to its operations. For the will to move itself before it hath direction from the mind is like the servant that would set upon business before his master commands him, like an unnatured dog that runneth before his master do set him on. To will a thing first, and afterwards to exercise the mind about it, is to set the Earth where Heaven should be. But oh the unspeakable desolation that is brought upon the soul in this very particular! The will stayeth for no guidance, expecteth no direction, but willet because it will what is suitable and agreeable to the corrupt nature thereof, that it embraceth be it never so destructive and damning. God made the mind at first, that it could say like the Centurion, I bid the will go and it goeth; the affections move, and they move; but now the inferior soldier biddeth the Centurion go and he goeth.

This then is the great condemnation of the will, that though light come in upon it, yet it loveth not the light, but rebelleth against it. This sinfulness of the will is more palpably discovered under the means of grace, and the light of the Gospel, than under the light of

nature merely, for such are said comparatively to sit in darkness, and to have no light. The more then the light of the Gospel doth appear, the more any beams of truth do gloriously shine into thy breast, and thou for all this gain-sayest them, livest against them, the more is thy will in a sin. This then doth greatly aggravate the polluted nature of the will, that it can contradict the powerful arguments of the soul when it was made subordinate to knowledge, then to become tyrannical and usurping over it. This argueth the will hath a peculiar infection in it, insomuch that if it had never so much light, yet it would be evil because it will be evil.

I know there are many learned men that say, The will cannot but follow the practical dictate of the understanding. There is (say they) a natural connection between them, so that if the will at any time offend, it is because the light and conviction of the mind is faint and inefficacious. But this opinion doth greatly retract from the nature of grace, and the nature of our original sin. From grace, as if that did sanctify the understanding and affections only; and from original sin, as if that were not seated in the will, but in the other parts only. Whereas the will of a man may be called the throne of wickedness, because from it properly all sins have their rise and being. Do we not see this plainly in the Devils, who are greatly knowing and understanding, yet no Devil is able to will what is good, but willeth to sin always, and cannot restrain it? How cometh this about? They do not lack knowledge, they are not capable of sins of ignorance, and yet with what irreconcilable enmity is the Devil set against that which is good, insomuch that he cannot all the day long, but will those things that are offensive to God. Although they know this is to their eternal torment. By which you see how depraved and poisoned without Christ the will is, though the understanding meet it like an Angel to stop this Balaam in wicked and unjust ways.

Never then plead ignorance, or plead passions, for it is the defect and wickedness of the will that makes thee so vile. But as the will in the upper region (as it were) is so much polluted, so in the lower region also. For if we consider it as bordering upon the affections, there we

shall find as horrible a sin daily committed as when God's Law forbids a woman to fall down before a beast. For when the will, which is in itself a rational appetite, shall make itself like one of the vile affections and passions, what is this but a spiritual and unclean lust with a beast? Lay then this more to heart than thou dost. Think how horrid a sight it would be if thy body should become like a beast's, and thou go on the ground as that doth. What would then become of that so sublime? And is not this as bad when thy will is made a vassal to every inordinate affection? Thou willest what thy passions call for, yet thus it is with everyone till grace doth elevate the will, and set it in its proper throne.

¶. 9.

The Mutability and Inconstancy of the Will.

Fourthly, The mutability and inconstancy of the will about what is holy is a great part of the original desolation upon it. It is true, Adam's will was mutable at the first Creation, though he had full power and perfection to stand, yet because his will was changeable, therefore he fell from his holy estate. And no wonder that Adam's will was mutable, for the will of the Angels so greatly transcending man in glory was also convertible and changeable, so that to have the will confirmed in what is good, that it cannot fall into the contrary condition, is a blessed and gracious privilege vouchsafed by God alone. Therefore there are no men, though never so much sanctified, but their wills would make them fall off from God, had God not outwardly support him. This natural mutability is in the will because it's the will of a creature. Only the will of God is immutable and unchangeable. And this is only a negative imperfection, it is not a sin, but the inconstancy and changeableness that I now mention is a sinful and corrupt one.

This mutability of the will and instability, discovers itself in these particulars:

1. In some great fears or judgments of God upon a man, though he hath no more but nature, yet his will doth sometimes seem to yield and to melt before God. Thus Pharaoh's will, Ahab's will, did abate of their contumacy while the heavy rod of God was upon them. But how quickly did they lick up their vomit again? When the iron was taken out of the fire it grew as cold as ever. And is not this inconstant will the ruin of many? Oh that thou hadst such a will always as thou hadst in such straits, in such extremities, then how happy wouldst thou be!

2. This inconstancy of thy will appeareth to thy undoing when, in some Ordinance, the Word preached, the Sacrament administered, or reproof applied to thee, then thou beginnest to yield, then thou sayest, I will do it, I will be so no more, I will become new; but these April showers hold for a season, the winter will come when all will be frost and snow. Matthew 21:29, one of those sons who said to his father, I go, sir, seeming to be very willing (whereas on the other side said "*I will not*"), did quickly falsify his word. So that he who refused at first, proved better than he that seemed so forward. Thus truly it falleth out sometimes that the later end is far better of some, who for a long while say they will not, that are stubborn and rebellious, but God afterwards maketh them to will, than of such who give many fair promises, now they will, and then they will, in such sickness they will, in such a powerful motion they will, but afterwards they will not.

3. The sinful inconstancy of the will about holy things is when after a ready and willing profession of Christ, in times of temptation and great extremities then they fall off, and their fall is great. This is because the will was not resolved and fixed, that whatsoever should fall out, yet they would not treacherously depart from God. Acts 11:23, Barnabas exhorted the Disciples that with purpose of heart

they should cleave to God, otherwise if the will be not steadfast and resolved, every temptation is able to drive it back.

Lastly, The lazy, sluggish, and half desires of the will about good things manifest the inconstancy of it. James 1, A double-minded man (and so a double-willed man), is inconstant in all his ways. When the will is divided between the creature and the Creator. Or when like the sluggard, he desireth meat, but will not put forth his hand out of his bosom, he willeth and willeth, but never doth effectually set himself upon working. This man is like a reed that is tossed up and down with every wind.

Many more sinful affections might be named, for they are like the motes in the air, or the sand upon the sea shore. But let this suffice, because more will then be discovered when we speak of the slavery of it to evil, having no freedom to will what is good. Only let this Truth be like a coal of fire fallen upon thy heart, let it kindle a divine flame in thy breast, consider this corrupt will is the root of all evil. If thy will were changed, if thy will were turned to God, this would bring the whole man with it. Oh pray to God, to master thy will, to conquer thy will! Say, O Lord, though it be too hard for me, yet it is not for thee. Remember Hell will be the breaking of thy corrupt will. Thou that wouldst not do God's will here shall not have thy will in anything when in Hell.

The Bondage of the Will

**Anthony Burgess
Treatise on Original Sin
Part 3, Chapter 4, Section 5.**

Of the Natural Servitude and Bondage of the Will, with a brief Discussion of the Point of Free will.

¶. 1.

“If the Son therefore shall make you free, ye shall be free indeed”
(John 8:36).

Hitherto we have been discovering the vast and extensive pollution of the will, in its originals and naturals, both in the several operations and affections of it. The next thing in order is to treat of the will in regard of its state, as in freedom of servitude, about which so many voluminous controversies have been agitated. And indeed a sound judgment in the point of free will is of admirable consequence to advance Christ, and the grace of the Gospel. For whosoever do obscure the glory thereof, they lay their foundation here. They praise nature to the dispraise of grace, and exalt God as a Creator, to the prejudice of Christ as a Redeemer.

Although it is not my purpose to go with this point as many miles as the controversy would compel me, yet because the doctrine of free-will is so plausible to flesh and blood, that in all ages of the Church it hath had its professed patrons. And because the cause of Christ and the Gospel is herein interested, and further, because it is of a great

practical concern to know what a slavery and bondage is upon the will of man to sin; it will be necessary and profitable (in some measure) to enlarge upon it. For there is scarce one in a thousand, but is puffed up with his own power and strength, so that he feeleth not the want of grace.

¶. 2.

This last mentioned Scripture opened.

This Text I have pitched upon will be a good and a sure foundation for the superstruction of our future discourse. For Augustine in his hot disputes with the Pelagians about the freedom of the will to what is good, doth often fly to this Text, as a sure sanctuary. And Calvin (gravely upon this discourse of our Saviour) saith, *Eunt nunc Papistae* (we may add Arminians and Socinians) *et liberum arbitrium factuosè extollunt, &c.* Let them presumptuously exalt free will, but we being conscious of our own bondage, do glory in Christ only our Redeemer: Though Maldonatus is pleased to censure this expression of Calvin, us *Sententia digna verberibus, vel igne.*

Let us therefore take notice of the coherence, and we will go no higher then to the 30th verse, where we have specified a blessed and fruitful event upon Christ's discourse, concerning his person and office. For "*as he spake these words, many believed on him*" (John 8:30); not by their own natural ability and power, but the Father did draw them by his omnipotent and efficacious grace. Christ, while he spake to the ear, did also reach to the heart. He did not only preach, but could enable the hearer also to believe, herein exceeding all pastors and teachers that ever were in the Church of God. Christ plants and watereth, and giveth the increase likewise all of himself. Yea Christ seemeth here to sow his seed upon the high way, and among thorns and stones, yet some seed cometh up and prospereth well.

Upon this we have the love and care of Christ mentioned to these new converts, he immediately watereth these plants, and swaddlith these newborn infants that they may not miscarry. This is seen in the counsel suggested to them, where you have the duty supposed, and the admirable privilege issuing from it. The duty supposed, *“If ye continue in my Word”* (John 8:31); it is not enough to begin, unless there be perseverance. It is not enough to receive Christ and his Word, unless we abide therein and have our ears (as it were) bored, never to depart from such a Master. The neglect of this maketh all that dreadful apostasy, and those sad scandals to religion, which in all ages do terribly break forth, except ye abide in Christ, as well as be in him, we shall fall short in the wilderness, and not be able to enter into Canaan.

It is also observable, that Christ saith, *“If ye abide in my Word”*, it must be the true doctrine of Christ. It must be what he hath delivered, which denoteth two things:

1. That heresy and errour can no ways make to our Christian discipleship, they cannot set us at liberty from any lust or sin; and therefore no wonder if you see men of corrupt judgments at last fall into sinful and corrupt practices. For the Word of God is only the instrument and instituted means of sanctification, *“Sanctify them by thy word,”* John 17.

2. Hereby we see the necessity of the ministry of it. By the preaching of God’s Word they are first brought to believe, and after that are continually to depend on it. The ministry is both for the begetting of grace, and the increase of it. Those that despise and neglect the Word preached do greatly demonstrate they never got any good by it.

The consequent privilege upon this continuance in the Word is to be Christ’s disciples indeed. From whence we have a distinction of a disciple in appearance and shew, or profession only, and a disciple indeed. There were many that became Christ’s disciples in profession only, they followed him for a season, but afterwards forsook him,

which caused our Saviour so much in his parables and sermons to press them upon a pure, thorough, and deep work of grace upon their souls. The title without reality will be no advantage. Musculus observeth that Christ useth the present tense, "*Then are ye my disciples indeed*" (John 8:31). From whence he gathers, "*That continuance or perseverance in grace doth not make the truth of grace, but the truth of grace maketh the perseverance, they do continue, and therefore are disciples indeed, but they are disciples indeed, therefore they continue in Christ's Word.*" But Beza maketh [...], as in other places; and if so, then it must be thus understood that our perseverance in grace doth not make grace to be true, but doth demonstrate and evidence the truth. Such will appear to be stars indeed fixed in the firmament, when others like blazing comets will quickly vanish away: But this is not all the privilege, there is a two-fold mentioned in the next verse.

First, "*ye shall know the truth*" (John 8:32); when they did at first believe the Word, they did know the truth in some measure, but now their knowledge should be more evident, clear, and increasing. Indeed the godly do so grow in knowledge about heavenly things that they account their former knowledge even nothing at all.

The second privilege is, "*the truth shall make them free.*" Every man (till regenerated) is in bondage and captivity, to blindness in his mind, to lust in his will, and nothing can set us at liberty from this dungeon and prison but the grace of God by the Word preached.

But no sooner is this privilege spoken of, than it stirreth up the cavils and objections of some that heard it, "*They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?*" (John 8:33). Some think that those who are said to believe did argue thus, but this seemeth very harsh. Therefore no doubt some others that were in the multitude that did not believe were offended at this speech of our Saviour's, and therefore dispute against it, arrogating to themselves both a native freedom, "*We are Abraham's seed*", and also an actual one,

“We were never in bondage to any man.” This expression exerciseth interpreters very much, for whether by [we] they mean their ancestors or themselves, living at that time. It is plain, at first they were in bondage in Egypt, afterwards in Babylon, and at that present in bondage to the Roman Empire. How then could they affirm such a notorious lie, that they were never in bondage to any man? Some say they mean of such vassals and slaves, as sometimes in war are taken and sold to others. Now (though the Israelites were often conquered, and brought under the power of others, yet) they were never sold slaves, and so not in bondage in that sense. Others say they do not speak of a civil, or public, and State liberty, but (as it were) a religious and holy freedom. For, though they were in civil bondage, yet they glorified in Abraham’s seed, and the religious freedom thereby in respect of God’s favor. So Hensius says, *“They who spake this, did attend to the Law and Covenant, for such who obeyed the Law, they called free.”* Hence they had a paradoxical proverb, *“None unless he exercise himself in the study of the Law, is to be accounted a free man.”* And, *Qui observat legem esse Regem*, even as the Stoics say of their wise man. Sixtus Senensis maketh these words to be spoken by some of the Galileans, who would never own any foreign power, but did choose rather to die, than to make such an acknowledgment. That which many pitch upon is, *“That the Jews speak this to Christ from their pride and arrogance, not willing to take any notice of their external subjection, but so that they may oppose Christ, care not what they say, though never so contrary to truth.”* Although Calvin well addeth, they might have a pretense for what they said, as if the Roman power did by force reign over them, and therefore that they were (*de jure*) free.

But our Saviour speaking of one kind of freedom and slavery, and they of another, he doth in the next verse more particularly open his meaning, and withal layeth a foundation to prove that though they boasted and gloried in their freedom, yet they were indeed servants and slaves. This he proveth by that universal proposition, *“Whosoever committeth sin is the servant of sin”* (John 8:34); You must lay an emphasis in that ποιῶν, it is not to be understood of

every actual committing of sin, but of the willful, habitual, and constant committing of it. And thus though great men may boast in their sovereignty they have over many others, though they may glory in multitude of servants, yet if they be overcome by any one vice, they be the vilest slaves and vassals of all, *Quot vitia, tot domini*, so many vices, so many lords. Now Original Sin that is a lord and master to everyone, it reigneth over all mankind. Some actual sins enslave one man, and some another, but Original Sin doth every man. Yea though the godly are (in some measure) freed from the dominion of it, yet it keepeth up a tyrannical dominion over the most holy, as appeareth by that complaint of Paul, he could not do the good he would, because he was sold under sin (Rom. 7).

This foundation then being laid, our Saviour shewing the difference between a servant and a son, doth in my Text suppose:

- 1.** A necessity of every one till sanctified to be made free.
- 2.** The Manner how.
- 3.** That this is freedom indeed.

1. The necessity supposed is, "*If the son make them free.*" Though he speaketh this to those Jews who were in a two-fold bondage to sin, original and actual, natural and voluntary, yet this is to be applied to every man that is not in the state of regeneration. He hath no liberty or freedom of will to do what is good, but is a vassal to all sin. Sin is the lusts thereof do prevail over him so that he hath neither will or power to come out of this bondage.

2. There is the manner how, or the person by whom we obtain true liberty, "*If the son make you free.*" In some cities the elder brother had power to adopt sons, and so to make free, however Christ is therefore called the Redeemer, because he doth obtain spiritual freedom for his people, and that not only in respect of the guilt of sin freeing from that. Which grace of Christ the Pelagians did acknowledge (and would constantly interpret my Text in this sense only) but also the power of sin by inherent Sanctification and

renovation of the whole man. Of this freedom the Text doth here principally speak, not so much the freedom from the guilt of sin by justifying grace, as from the power of sin by sanctifying grace.

3. You have the commendation of this spiritual liberty, it is called "*freedom indeed*," implying, that though they had never so much civil freedom, never so much dominion and power, yet if servants to sin, they were in the vilest bondage that could be. Civil freedom is thought to be so great a good that it can never be prized enough. Therefore the Rabbins have a saying, "*If the Sea were ink, and the world parchment, it would never serve enough to contain the praises of liberty.*" The Scripture informeth us how great an honor it was accounted to be free of Rome, but if all this while men are captivated either to personal sins, or to sins of the nature, they remain in worse bondage than ever any Gally-slaves were in. The people of Israel in their iron furnace and house of bondage did cry and groan for a Redeemer. But this is the unspeakable evil of this soul-bondage, that we delight in it, that we rejoice in it; all our endeavor and care is that we may not be set at liberty, and have these chains taken off us. From this explication observe:

No man hath any liberty or freedom of will to what is good till Christ, by his grace, hath made him free. We do not by freedom of will obtain grace, but by grace we obtain freedom of will. So that by the Scripture we have not any true ground for a *liberum arbitrium*, but a *liberatum* in spiritual things. There is no such thing as a free will, but a freed will in a passive sense, and *tunc est liberum*, when it is *liberatum*, as Augustine [says], then it's actively free when it is first passively made free. Rom. 6:16, "*Being made free from sin.*" He doth not say, you have made yourselves free, but ye are made free by the grace of Christ. And again, verse 22, "*Ye are now made free from sin*", and Rom. 8:2, "*The Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death.*" By which expressions is implied, **1.** That all men till sanctified are in an absolute vassalage and thralldom to sin. And, **2.** That it is only the grace of Christ that

doth deliver from this bondage. It is Christ, not our own will, that maketh us free.

¶ 3

Of the several Kinds of Freedom which the Scripture speaketh of.

To enter into the depths of this doctrine, consider what kinds of freedom the Scripture speaketh of, and which is applicable to our purpose. The Schools have vast disputes about liberty and free-will, what it is, whether a compounded faculty or a simple one; and whether a faculty, or habit, or act; especially they digladiate [quarrel] about the definition of free-will, what it is; but if anything shall be thought necessary to be said in this point, it may be pertinently brought in, when we shall answer such objections as the patrons of nature do use to bring in the behalf of free-will. Only it is good to know that in the Scripture we find a civil liberty and a spiritual liberty spoken of. A civil liberty, thus bond and free are often opposed, (Eph. 6:8; Col. 3:11; 1 Cor. 7:22). But this is not to the Text, nor to our purpose. Therefore the Scripture speaketh much of a spiritual freedom, and that is:

Spiritual Freedom.

First, in the translating of us out from the dominion of sin and Satan, into a gracious state of holiness. This is called by divines, *Libertas gratia*, or (as Augustine) *libertas à peccato*. The freedom of grace of which those Texts speak that we mentioned before.

Secondly, there is the Evangelical and Christian liberty, whereby we are freed from many things of the Law, not only the curse of the moral law and the spirit of bondage which did accompany the legal administration thereof, but also from the obligation unto, and

exercise of the ceremonial. This Evangelical liberty is often commended in Scripture as the glorious privilege of the Christian Church, which the legal Church wanted. Of this legal servitude, and Evangelical freedom the Apostle doth largely, and most divinely treat (Gal. 4). This Christian liberty also from Jewish rites, the Apostle exhorteth us to stand fast in, as being purchased for us by the death of Christ, as a glorious privilege (Gal. 5:1). Only the Apostle Peter giveth good advice, that we turn not our liberty into licentiousness (1 Peter 2:16). It is true, the Apostle doth once use the word [free] abusively and improperly where the servants of sin are said to be free from righteousness (Rom. 6:20), or to righteousness, now this is improperly called a freedom. For as the service of God is the truest freedom, so freedom from holiness is the greatest slavery. Although Augustine doth from this Text make a division of liberty into two kinds, which he maketh perpetual use of, *Libertas à peccate* [freedom from sin], and *Libertas a justitia* [freedom from righteousness]. The godly man hath the former liberty, the sinner hath the latter, but this latter is improperly called liberty.

Lastly, there is a spiritual freedom mentioned by the Scripture, as the ultimate and complete perfection of all, when the soul shall be freed not only from the dominion of sin, but the presence of it, all the relics and remainders of it, and the body shall be freed from death, pain, and all corruptibility (Rom. 8:2). This is called the glorious liberty of the sons of God; and for this every godly man is to groan and mourn, even as the woman in travail to be delivered. This is called by divines *libertas gloriae*, and *libertas à miserià*. But we are to speak of the liberty of grace; and herein we are not to admire the free will of man, but the free grace of God: man hath no free will to do that which is spiritual and holy. Free will is an idol which the corrupt heart of man is apt to advance; he is unwilling to be brought out of himself, to be beholding to the grace of Christ only; therefore Augustine observed well that this truth is to be found out by prayer and supplication, sooner than by disputation. Did men commune with their own hearts, did they observe the Abyss and depth of all evil that is in their corrupt will, how untangled and in slaved to the creature, they would

quickly fall from disputation to humiliation, and turn arguments into prayers.

¶. 4.

The Names which the Scripture expresseth that by, which we call Free Will.

The next thing in our method that will be explicating of the doctrine is to take notice of what names the Scripture useth to express this thing by, that we call free will; for free will is not a Scripture name, but Ecclesiastical, yet the sense of it is in the Scripture; for θέλεις is often used in the Scripture, to will, and that in such things wherein freedom is necessarily supposed, Luke 22:9. “*Where wilt thou, that we prepare a place?*” John 9:27, “*Wherefore would ye hear it again, will ye also be his disciple?*” Acts 7:28, “*wilt thou kill me also,*” etc. and in many other places, hence θελήματος is used for the free will of a man (1 Cor. 7:37), and indeed it is disputed whether to do a thing *voluntariè*, and *liberè*, voluntarily and freely be not all one, and so *libertas*, and *voluntas*, only *voluntas* denoteth the power and liberty, the qualification of it in its working.

Jansenius is most confident, that in Augustine’s constant dispute with the Pelagians, *liberum arbitrium*, is no more than *voluntas*, and that to do a thing freely is no more than to do it voluntarily; this he maintaineth against the Jesuits, and withal wonders at a late writer of their own (whom he nameth not) which writeth that the word *servum arbitrium* was not heard in the Church of God for fifteen hundred years. It is Bellarmine that saith so, but our divines had detected this falsehood long before Jansenius. Howsoever Augustine may use the word, yet the Scripture expresseth that which we call the will by, θέλεις and θελήματος. A second word to express liberty is ἐλευθερώσει, liberty, yet this is not so much applied to the liberty of

the will, as to the liberty of a man, as here in the Text, “*the son shall make you free*“, your persons not your wills; but because there is an universal bondage in all the powers of the soul to sin, blindness in the mind, contumacy in the will (for *Quid est libertas sine gratia, nisi contumacia*). What is liberty in the will without grace, but contumacy against God, and a willful delight in evil ways, inordinacy in the affections? Therefore the person is said to be made free, not but that the will is principally included in this, only the will is not all that is made free, “*where the Spirit of the Lord is, there is liberty*” (2 Cor. 3:17). It’s from the Spirit of God we obtain liberty from sin, and also from servile slavish fears. The Jesuits would have this liberty nothing to the purpose in the *controversie de libero arbitrio*, for (say they) this is a spiritual mystical liberty, *libertas à peccate*, and they are treating of *libertas naturae*, which they make to consist in an indifference to good or evil, but by their favor. this is a proper liberty, and it is this that the Pelagians did most controvert about, and still the proper dispute between the orthodox and their adversaries is in this particular: Whether there be any liberty or freedom in a man’s will without grace to shake off the dominion of sin. So that they keep most properly to the state of the question who are diligent in the opening of the nature of this liberty.

Another word which the Scripture useth to express this free will by, is ἐκουσίως (1 Pet. 5:2; Phil. 1:4), and this is very proper and full, when we do a thing not by constraint, or by a natural necessity, then we do it freely, therein we shew our liberty, so that liberty doth oppose co-action and natural necessity. It is impossible the will should in its immediate elicit acts be compelled, for then it should be *voluntas* and *noluntas* at the same time. Then *velle* would be *nolle* which is an high contradiction. Therefore liberty doth necessarily oppose constraint, but ἐκουσίως doth also oppose a natural necessity (I say) a natural necessity (for there are other necessities that liberty doth consist with, yea and the more necessary the more free, as in time is to be shewed). Thus though the stone hath an inclination to descend downwards, yet because the stone’s motion is from a natural necessary principle, therefore it is not free.

Beasts likewise, though they exceed the inanimate creatures, yet they do not *agere*, voluntarily. They do act spontaneously, but not voluntary, because a natural principle of sense doth determine them.

Ἐκουσίως indeed is translated willfully, “*If we sin willfully after we have known the truth*” (Heb. 10:26). But there it signifieth an high degree of the obstinacy of the will, and a confirmation in evil against great light and knowledge; but commonly it signifieth doing a thing, so as not to be constrained to it. Platonic philosophers call free will too proud a word to be given to a creature; and therefore the ancient Greek fathers being many of them Platonists, did greatly obscure the glory of grace by receiving Platonic words, of which this is one. Indeed they gave to God free will, but yet free will is too much for a creature, which hath a necessity of subordination to God, and dependency on him. The Stoics they express free will by that which is in our own power. The Aristotelians express it by ἔκουσίως, which is the Scripture expression likewise. Though the Scripture and Aristotelians differ as much as light and darkness about the nature of liberty. As the Ancients by following Platonic philosophy: so the Neotericks (especially the Jesuits by following Aristotle), have greatly prejudiced the doctrine of free grace, setting up free will in the room thereof.

There is one expression more, and the Scripture hath it but once, which is the most emphatic in describing of this liberty, and that is 1 Cor. 7:37. “*Having power over a man’s own will,*” ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, for liberty lieth in some kinds of some dominion to have our own will. Hence in liberty we may conceive something negative and something positive. Negative, and that is not to be compelled, not to be constrained, not to be enslaved. Positive, and that is to have some power and dominion over the actions of our will, as the Apostle instanceth in him who had decreed to keep his virgin from marriage. This man is said to have power over his own will. By these Scripture words we may come to understand in a great measure what liberty and freedom of will is.

Some Observations concerning the Promoters of the Doctrine of Free Will, how Unpleasing the contrary Doctrine is to flesh and blood, with some advice about it.

Secondly take notice that it is the great purpose and design of some to go contrary to the plain intent of the Scripture. For many in all ages of the Church have (with all their learning and parts) endeavored to set up this idol of free will, whereas the great drift of the Scripture is to advance and set up the free grace and free gift of God. The Apostles write to debase man and to exalt the grace of God. Erroneous persons, they dispute, and write, to exalt the will of man, and to take off from the grace of God. What a loud trumpet is Paul in his epistles to sound forth the praises of free grace, not only free grace in justification, but free grace also in sanctification? It's the grace of God that doth not only pardon the guilt of sin, but conquer the power of it. Consider then whether it be better to set up Dagon or the Ark, the free will of man, or the free gift and grace of God. Truly it is a very uncomfortable task to be disputing against that grace, which yet we must wholly rely upon when we come to die.

It is one thing what men write while they are in health, what cobweb distinctions they please themselves with in their voluminous writings, and another thing when they are in the agonies of death, and are to appear at the tribunal of a righteous God. It was that (which that famous champion for the grace of God) Bradwardine comforted himself with when he undertook the cause of God against Pelagians. That he could pray for the grace of God, to help him in his undertakings, to be present with him, and to direct him, whereas his adversaries could not do so. And indeed how can an Arminian, or a

Pelagian with any of those Naturists, cordially pray for the grace of God to assist them while they write against grace and patronize free will? Let them sacrifice to their own nets, to their own parts and abilities. It's from their will that grace is efficacious. This arrogance is like that of the Heathens whose saying was *ignavis opus est auxilio Dei*, it is only the sluggish that need the help of God. Yea Tully argueth the case that we are not beholding to God for our virtue, therefore (saith he) our ancestors have praised the gods for their success and outward advantages, but never for their virtues. Happily it is awe and reverence that men bear to the Christian religion, that keepeth them from such blasphemous expressions. Yet even in Christian writers (pleading for the power of nature) instances might be given of proud and swelling expressions.

Thirdly, it is good to observe that even in all those whose end avour hath been to advance the free will of a man to what is truly good, there hath appeared some guiltiness (as it were) in them. Therefore they have often changed, if not their minds, yet their words, thus they have removed from the mountains to the valleys. The Pelagians did encrust their opinions often, and the Papists speak sometimes so plausibly, that you would think Bellarmine and Calvin did embrace each other. Pelagius did at last come to use the word grace, yea did anathematize such as should not hold the grace of God requisite to every good act; by which crafty guile he did deceive the Eastern Bishops, and still in the serpents skin do the Jesuits and Arminians appear. They think it the greatest calumny that can be cast upon them, to say, they are against the grace of God. Hence they use the word of grace often, as well as of free will, but all this ariseth from guilt. They do use the word grace *ad frangendam invidiam*, to decline, envy, to insinuate more into the hearts of credulous hearers: so that men sacrilegiously advance the will of man, make man to have the greatest praise in converting himself, in saving himself. Whereas Paul said, "*Not I, but the grace of God with me*" (1 Cor. 15:10), they will on the contrary affirm, "*Not the grace of God, but I.*" Yet for all this they would be thought to advance the grace of Christ, but that is a true rule of Augustine's, *Gratia non est gratia ullo modo*

nisi sit gratuita omni modo, Grace is not grace any way, unless it be free and gratuitous every way. Therefore the inconstancy, the changes and shifts all such are put to, who plead for this liberty of the will, argue they are not in the truth, but like thieves do hate the light, and change their garments often, that they may not be discovered. They are afraid of the Scripture, and would more gladly have the controversy ended by Aristotle, than by Paul. So that this Pelagian error hath had Cain's curse (as it were) upon it, a trembling, lest every place of Scripture it does meet with should kill it.

Fourthly, to maintain the slavery of the will to sin, and to deny any liberty to that which is holy and godly is a truth so displeasing to flesh and blood, doth so reproach (as it's thought) mankind, that it hath always in the Church of God (by some heretical persons or others) been spoken against. It hath been judged very scandalous and offensive, as that which did lay the ax to the root of all religion and holiness. But yet experience hath taught us that none have expressed so much holiness in their lives as those who have had this truth of Christ's grace incorporated into them. And on the other side, the Pelagian doctrine hath left upon men's spirits, like leaven, *à cornu & tumorem*, a sourness and bitterness, as also a tumor and vaunting confidence in themselves. So that if the denying of free will and exalting the grace of God be so profane an opinion in its genius and inclination (as some calumniate), it's a miracle that from such a poisoned fountain such sweet streams should flow, and from such thorns so pleasant grapes should grow. But the reason of this offense to flesh and blood is the self love and self-fullness that is in every man by nature; spiritual pride and self-confidence do reign in all men by nature. Hence it is that though they be naked, yet they are not ashamed of it, which in Adam (while innocent) did come from his integrity, but in corrupt man from his senselessness and stupidity. No wonder then if this doctrine of grace be not justified cordially, and as it ought to be, but by the sons of grace, who have felt the power and efficacy of it upon their hearts, who have experimentally found the grace of God freeing their will from all that bondage it was in to sin and Satan.

Fifthly, from this it is that a gracious heart is required to study this point, as well as a learned head. Experience of regeneration, of being made a new creature, of the conflict between the flesh and the spirit, will excellently direct in this controversy. I wonder not to see a man, though come out of Egypt laden with Egyptian gold, to make a molten calf for a god and to worship it: men of great learning, and it may be of great external civility (as they say of Pelagius) if not humbled by the grace of God, and thoroughly emptied of themselves, how can they stoop and yield all up to Christ? It was therefore Augustine's wish that the Pelagians would turn their disputations into prayers, for it is the heart as well as the head that is useful in this point. Though all Divinity be practical, and practice is the end of knowledge, yea in Scripture language, *Tantum scimus quantum operamur*, we are said to know no more than we do. Yet some truths have a more immediate influence into practice than others, whereas some opinions do stand in the court (as it were), others enter into the holiest of holiest. Now this truth about the grace of God, and free will is practice as I may say, what some do of the ultimate dictate of the understanding. This truth lieth in the vitals of religion, and therefore the experience of all the godly is justly brought after Scripture arguments to confirm this great truth. Therefore humble yourselves more, commune with your own hearts, be much in prayer and self-emptiness, and you will quickly find the light of this truth shining into your hearts. Come and taste, come and see, what you hear with your ears; pray that God would grant you an experimental knowledge of grace, and then you will quickly confess not unto your own free will, but to the free grace of God all praise and glory doth belong.

Sixthly, this truth therefore being so contrary to flesh and blood, it is by the grace of God that we come to acknowledge the grace of God. Error in mind is part of our bondage, as well as lust in our heart. It is therefore by the grace of God that we are delivered from both these thraldoms. We have a freed mind from ignorance, and a freed will from concupiscence. It is the Spirit of God that leadeth us into all truth, called therefore the Spirit of truth (John 14:17). It is by the grace of God that thou fallest not in this error of advancing free will.

It's by the grace of God that thou art no Pelagian or Arminian. It is this that maketh thee to differ from them. Thy judgment, thy heart would be self-confident herein, did not the Spirit of God teach thee.

Lastly, consider that the grace of God is necessary to guide us in this point, because this question hath always seemed very difficult. Augustine acknowledged it so. Hence he saith that when grace is defended, we are thought to destroy free will, and when a free will is acknowledged (though in some sense only) we are thought to deny free grace. Indeed the truth is not so difficult that we have no spiritual liberty to what is good, or that grace only maketh the will free. But how to reconcile this with the natural liberty of the will, that it shall not be as a stock or stone, that hath seemed to some even insoluble, and therefore they advise to captivate our understandings in this point, as we do in the doctrine of the Trinity. However whether soluble or insoluble, the difficulty argueth the necessity of God's assistance, while we preach, and you hear about it.

¶. 6.

The first Demonstration of the slavery of the Will is from the Necessity of sinning that every man is plunged into.

Several particulars being premised as introductory to our intended matter, our next work is to shew wherein this servitude & slavery of the will doth consist. Not that you are to conceive of the will as some prisoner who is chained up in a dungeon, that hath power to walk and run, only those external impediments do hinder him, which is Bellarmine's similitude about the inability of a natural man to supernatural good: So the will hath some inward power and ability to do that which is holy, only there are lusts, which are *vincentes* and *vincientes*, as Augustine expresseth, conquering and binding this will, that it cannot actually perform what internally it hath a power to

do. Here is no such thing. For we must conceive of this habitual depravation and defilement of the will in its state and condition more inward and deeply rooted in it.

First therefore, that the will of man is destitute of any freedom to what is good, appeareth in the necessity of sinning that every man is plunged into, that he cannot but sin in all that he doth. That as the angels and saints in Heaven have *beata necessitas*, a blessed necessity of loving of God, and delighting in him, so that no temptation in the world can draw them off: Thus every man by nature is in an unhappy and wretched necessity of sinning, *dura necessitas*, as Augustine called it. Insomuch that though the Scripture doth represent the things of Heaven in a most glorious manner to affect us, yet we cannot be taken off from our sin to love that. Hence it is that every man till regenerated is compared to an evil tree, and (Titus 1) they are said to be unclean, and everything made unclean to them. The person being not accepted, neither can any duties be.

This is our sad and miserable condition by nature. But whose heart is thoroughly affected with it? Thy eating, thy drinking, thy buying and selling, yea thy praying and all other duties, as they come from a man not sanctified by grace are sins in the eyes of God. Think then to what an infinite aggravation they will arise, and whether thou mayest not truly complain, they are more than the sands upon the sea shore. So that as the toad and serpent do necessarily vent what is poison, and can never do that which is sweet and wholesome: Thus no man in his natural estate can ever do anything but be sinning, and so damning of himself all the day long. Only when we say it is thus naturally necessary to a man to sin in all things he doth, you must know, that we do not herein make him absolutely like a brute beast, which is not capable either of vice or virtue. This necessity is voluntarily brought by man upon himself, he did willfully strip himself of all power and ability to do that which is good, and so having shut out the light from himself, he doth necessarily remain in the dark, having chased away the Spirit and presence of God from his

soul, which is the life thereof, he becometh spiritually dead, and so in a necessity of sinning. But it is not thus with serpents and toads. For whether they were at first created solely with such a poisonous nature, or whether upon Adam's Fall it was inflicted upon those creatures as a curse, it is plain that these creatures could not with any will or consent bring themselves into this estate. But man did voluntarily at first, having no seed of evil, or inward propensity to sin, transgress the commandment, whereupon his soul became more shamefully naked than his body. This necessity therefore whereby he is determined only to sin, ariseth from his own free and voluntary impiety. As a man that hath willfully put out his own eyes must blame himself forever if he cannot see. If then this bondage be upon thee, that in all things thou sinnest, whatsoever thou undertakest, evil is presently over ruling of thee, blame not God, or any providence of his, no nor the Devil neither, for though he doth tempt, yet he doth not necessitate to sin, but thy own self, for from thy own bowels this destruction doth arise.

¶. 7.

That a Necessary Determination may arise several ways, some whereof are very consistent with Liberty, yea the more necessary the more free.

It is good to observe, and it may clear many difficulties in this point, that a necessary determination may arise several ways, some whereof are very consistent with liberty, yea the more necessary the more free. Thus God himself doth necessarily will that which is good, and yet freely also. And if you ask, Whence doth it arise that God is thus determined to what is good? I answer, it is from the infinite and absolute perfection of his holiness, whereby he is not, nor cannot be a God that willeth iniquity.

Arminius indeed maketh it little less than blasphemy to say, God is *liberè bonus*, but that is because he cannot part with his Helena, or Delilah: That liberty consists in an indifference to good and evil, and in this sense to say God doth so freely will good that he can as freely will evil, would be blasphemy. But to will evil is no part at all of freedom, it is a defect in a mutable creature, as is to be shewed. Such a determination to good only was in Christ also from his perfection, and is likewise in the angels confirmed, and saints glorified. Here is no power to sin, yet have they liberty in an eminent degree, though determined to good only. On the contrary, the devils and damned men are necessarily determined to that which is evil, they cannot but hate God, they are not able to have one good thought, or one good desire to all eternity, yet all this is done freely by them. Now as the determination to good did arise from perfection, from the strong principles of holiness within, so in these their necessary determination to evil doth arise from that power of iniquity and sin they are delivered up unto.

In this necessity of sinning are all natural men (till regenerated) absolutely plunged into, and that from the dominion which sin hath over them. Only herein they differ from the devils and damned men, they are in their *termino*, in their journeys end, and so are not in a capacity of being ever freed from this necessity and thralldom to sin. There will never be a converted devil, or a converted man in Hell, their state is unchangeable, and they can never be recovered. But with wicked men in this life, God hath dealt in many plentiful ways of mercy. So that though for the present determined only to evil all the day long, though for the present under the chains and bonds of sin, yet the grace of God may deliver them out of this prison, and set them at liberty. But till this be, they are as the devils carried out necessarily in all hatred unto God, and this determination to one is from imperfection.

Lastly, there is a determination to one from principles of nature without reason and judgment, and where such is there cannot be any

liberty, for reason and judgment is the root of liberty, though it be formally in the will.

By this then you see that this necessity of sinning doth not take away the natural freedom that is in the will, so that a man and a beast should be both alike. Luther indeed wished that the word necessity might be laid aside. Neither doth Bradwardine like that expression, *necessitas immutabilitatis*, as applied to man, but in the sense all that are Orthodox do agree.

¶. 8.

The second Argument of the Servitude of the Will is its being carried out unto sin voluntarily, and with delight.

Secondly, this necessity of sinning doth not at all take off from the voluntariness and delight therein, but every natural man is carried out so voluntarily and readily unto every sin suggesting itself, as if there were no necessity at all. Hence man by nature is said to swallow down iniquity like water (Job 15:16), even as the feverish or hydroptic man is never satiated with water. Therefore the necessity of sinning is never to be opposed to his willingness and freedom; for though a man hath no freedom to good, yet he hath to evil, *eoque magis libera, quo magis ancilla*, the more he is subject to sin, the more enslaved to it by his delight therein, the freer he is to act it.

We must not then imagine such a necessity of sinning in a man as if that did compel and force a man against his inclination and desire. You must not think that it is thus with a man, as if he could say, O Lord, my will is set against sin, I utterly abhor and detest it, but I am necessitated to do it. For the will being corrupted, doth with all propensity and delight rejoice in the accomplishing of that which is evil.

3. The Bondage of the Will is evident by its utter impotency to anything that is Spiritual; And wherein that inability consists.

Thirdly, this bondage of the will to sin is evidently manifested in its utter impotency and inability to anything that is spiritual. It's like Samson that hath lost its strength. God made man right, whereby he had an ability to do anything that was holy. There could not be an instance in any duty, though in the highest degree, which Adam had not a power to do, and now he is so greatly polluted, that there is not the greatest sin possibly to be committed by the vilest of men, but every man hath the seed and root thereof within him. For this reason man by nature is not only compared to the blind and deaf, but also to such who are wholly dead in sin. So that as the dead man hath no power to raise himself, so neither hath a man who is spiritually dead in his sins.

That this truth may greatly humble us, let us consider wherein this absolute impotency to what is holy is in every man, for this is a great part of the demonstration of our spiritual bondage to sin and Satan.

First, such is the thralldom of the will that a man by nature cannot resist the least temptation to sin, much less the greatest, without the special grace of God helping at that time. We matter not those Pelagian doctors who hold a man by his own power may resist less temptations, yea more grievous ones, though not continually. For when our Saviour teacheth us to pray that we may not be lead into temptation: doth not that imply, whatsoever is a temptation, whether it be small or great, if the Lord leave us thereunto, we presently are overcome by it? Certainly, if Adam while retaining his integrity in a temptation, and that about so small a matter comparatively, for want

of actual corroborating grace, was overtaken by it: Is it any wonder that we who have no inward spiritual principle of holiness within us, but are filled with all evil and corruption, that we are reeds shaken with every wind? The rotten apple must fall at every blast. Know then that it is either sanctifying or restraining grace that keeps thee from every snare of sin thou meetest with. Thou wouldst every hour fall into the mire did not that uphold. These Delilahs would make thee sleep in their laps, and then as Jael to Sisera, so would they do to thee. Herein is our bondage discovered.

Secondly, our thralldom is manifested in that we are not able of ourselves to have one good thought in reference to our eternal salvation. But if any serious apprehension, if any godly meditation be in thy soul, it is the grace of God that doth breath it into thee. The wilderness of thy heart cannot bring forth such roses. Thus the Apostle, "*Not that we are sufficient of ourselves to think any thing as of ourselves*" (2 Cor. 3:5). Though the Apostle speaketh it occasionally in his ministerial employment, yet (it holdeth generally true of every one, of thyself) then thy heart is like a noisome dung hill, nothing but unsavory thoughts do arise from it. But if at any time any good motion, any sad and serious thought stirreth within thee, know this cometh from without, it is put into thee, as the cup of gold in Benjamin's sack, and therefore this must greatly debase us.

Thirdly, we are not able of ourselves to have the least desire or longing after grace, and a state of holiness. Not only Pelagianism, but Semi-Pelagianism is a dangerous rock to be avoided. The later made our desires to begin, and then God's grace to succeed and accomplish. But there is not so much as the least groan, the least desire can arise in thy heart. Oh that God would change me! Oh that I were in the state of those that do truly fear God! And the reason is because Scripture describeth us by nature to be dead in sin, and compareth the work of grace to a spiritual resurrection. Oh how great is thy bondage which doth so far oppress thee, that thou canst not so much as long for any freedom! Oh hopeless and wretched man, if left to himself!

Fourthly, from this followeth the next demonstration of our vassalage and spiritual impotency, that we cannot pray to God that he would deliver us out of this misery. No natural man can pray, it is the grace of God that doth enable thereunto, he may utter the words of prayer, he may repeat the expressions, but (alas) he doth not, he cannot pray as God requireth, and so as he will accept of it. The Apostle is clear for this, "*The Spirit helpeth our infirmities, for we know not what to pray for as we ought*" (Rom. 8:26). Is not this unspeakable misery, who needeth to pray more than thou, and yet thou canst not pray? Thou art sinning, thou art dying, thou are damning, and yet canst not pray. Is not thy heart like an adamant if this break thee not?

Fifthly, such is our impotency and bondage that we are not able to affect ourselves with the fear and terror of the Law, thereby to be convinced and humbled in ourselves. If we cannot do the preparations for grace, much less grace itself. If we cannot do the less, how shall we do the greater? Now one great preparatory work is to have a divine and powerful fear in our souls, by reason of the Law, whereby we are afraid of Hell, of the Day of Judgment, and cannot have any rest in our spirits because of this. Now this is wrought by the Spirit of God in a preparatory way. Romans 8:15 it is called the Spirit of bondage, and John 14, the Spirit doth convince the world of sin. So that in and through the preaching of the Law, and discovery of sin, the Spirit of God doth awaken and terrify the conscience of a man, maketh him afraid, that he cannot eat, or drink, or take the delight he used to do.

It is true, the slavish sinfulness of this fear the Spirit of God doth not work, but the heart being like a muddied pool, when it is moved, such slavish fears will arise likewise. But how far is every natural man from this? He is secure and jolly, blessing and applauding himself, crying peace, peace. All is at quiet within him, because the strong man doth keep the house? It is the voice of the Lord only that can make these mountains to quake and melt.

Sixthly, such is our weakness that we cannot harden or soften our hearts in the least manner, but they remain obdurate and like brass and iron. Thy heart is like a stone within thee, and thou art no ways able to mollify it. Therefore God maketh it his work, and he graciously promiseth, "*I will take the stony heart out of their flesh, and will give them an heart of flesh*" (Ezek. 11:19). As if God had said, I know this work is above you, you are not able to do it. And certainly, if the godly themselves (because of the remainders of original corruption do complain of the hardness of their hearts) cannot mollify or soften them as they desire, is it any wonder if the wicked man be not able to remove the stone from him?

Seventh, a man cannot by the power of nature believe, no not so much as with an historical faith, till grace prepare the heart therein. Now faith is the first foundation stone (Heb. 11). He that cometh to God must believe he is, and so he must believe the truth about Christ. But we see by the Pharisees, who heard Christ preach, saw the wonderful miracles he did, yet instead of believing in him did deride and oppose him. So that all the acts of faith, whether dogmatic or saving, we are enabled unto only by the grace of God, "*it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given*" (Mat. 13:11). Thus Acts 18:27, the disciples are said to believe through grace, faith then is the gift of God, not the work of man's free will. And if he cannot do this, it is plain he cannot move one foot of himself towards Heaven.

Lastly, such is our impotency that when grace is offered and tendered to us, the will of itself hath no power to consent to it, or make improvement of it. It can, and oft doth resist and refuse grace, but of itself it cannot embrace it. It is true, Papists and Arminians plead hard for this power of the will, but this is to give more to man's will than to God's grace, this is to make man to differ himself from others.

It might be thought that the will indeed cannot choose Christ, or receive him as a Lord, because there is no revelation or manifestation

of a Christ. They are a people happily who sit in darkness, and have no light, and therefore though they may have an inward power to see, yet for want of light to actuate the medium they cannot. So that the defect ariseth not from the power within, but the manifestation of the object without. And this indeed is greatly to be considered, whether an infidel or pagan (for example) doth not believe, because there is no proposition of the object in the ministry, otherwise if he enjoyed that, then he had power over his own to assent to it.

Now even the Pelagians themselves, and their followers, yea even all that give not grace its full due, yet thus far they do acknowledge there must be a doctrinal revelation by the Spirit of God, of the truths to be acknowledged. And when this light is set (as it were) upon the candlestick, then a man of his own self is able to see. But such is the corruption of man that not only grace must bring in the light, but it must also give the eye to see. So that the work of God's grace is both objective and subjective, objective in revealing the object, and subjective in preparing and fitting the subject. It being the Lord who doth give the seeing eye, and the hearing ear (Prov. 20:12).

Yea the Arminians go further, acknowledging that grace doth irresistibly work upon the understanding of a man, for it being a passive faculty it cannot withstand its illumination, but the will that retaineth its indifference, when grace hath done all it will do. This therefore is granted that without the grace of God enlightening and revealing, we are not able to believe the mysteries of Christ's Kingdom. But though all this be granted, yet we say that without further grace (even grace regenerating and sanctifying the will), we are not able to cleave to that which is good. You must not then conceive as if God only offered grace in the ministry, and then the will of man by its own self doth love and delight in it. No, the heart of stone is first to be removed, we are to be new born, and made new creatures, before we can put forth any spiritual life at all.

Not that a man is converted without his will, or that he doth not believe or repent, but the grace of God, only God changeth the will,

he quickeneth it, and enliveneth it so, that whereas it was like Sarah's dead womb before, now it was made fruitful. The grace of God doth not compel the will, but change it. As if water which naturally descendeth be turned into air, then it doth as naturally ascend. Indeed this is a physical change, but the moral change by grace in the will is as notable to its operations. To consent therefore to grace is the work of grace. It is grace that maketh us to will and receive grace.

Hence we see by experience of those many who enjoy the means of grace, how few do effectually and powerfully improve them. Whence is this difference? Is it because one doth use his free will better than another? Surely this would attribute far more to free will than to God's grace; for it's the will of man that maketh grace effectual, not grace that maketh the will of man pliable. By this Peter should be no more beholding to the grace of God than Judas; nor David than Saul, seeing (*ex parte Dei*) all had grace alike, only one used this grace of God by his own power better than another. And thus we shall have something that we did not receive, and we shall make ourselves to differ from other. How derogatory and injurious is this to the grace of God?

¶. 10.

**That man naturally loves his Thralldom
to sin, and contradicts the Means of
Deliverance from it; is a great
Aggravation of the Bondage and
Servitude of the Will.**

Secondly, the miserable bondage of the will to sin, is the more to be aggravated in that it loveth this thralldom, delights to be in this drudgery, even as the swine doth in its mire. Yea it doth vehemently oppose and contradict all the means of deliverance from it. Augustine complained, *Velle meum inimicus captivum tenebat*, Our

will is kept captive, so that if the grace of God come to set us free, we love our bondage better than liberty. We had rather be in our prison with chains upon us than abide in God's palace. This vassalage of the will to sin is not like a bodily one, which is troublesome and very grievous to those that are detained therein, as we see it was to the Israelites groaning under the yoke, but naturally we delight in this slavery, and look upon that freedom which grace would procure for us as the greatest misery. And this maketh us unspeakably miserable, according to that known rule, *Quid miserius misero, non miserante seipsum*, What is more miserable than that wretched man, who doth not, who cannot pity himself? You must not therefore conceive of the will of man thus captivated to sin, as if it were against its inclination, as if of itself it did endeavor to cast off this yoke, as it is with some people, who being overpowered, are forced to submit, but yet they wait for and long for an opportunity to set themselves at liberty. No, but the will doth delight and rejoice in this servitude. A man doth willingly give his ears to be bored by his lusts, resolving never to go from this master unless grace change him, and make him a new creature all over.

¶. 11.

The Bondage of the Will is seen in its Concupiscent Affection to some Creature or other, never being able to lift its self up to God.

This want of freedom to anything that is good is seen in the concupiscent affection to some creature or other, never being able to lift itself up to God. And certainly, if you ask, Wherein doth the bondage of the will to sin consist? We may in the general say, in its creature affection, so that the will, which while entire and sound did love God as the chiefest good, and all creatures in reference, and with subordination to him, is now so debased that it creepeth upon the

ground, and is not able at all to love anything but itself and the creature. So that now everyone taketh up that request Psal. 4, "*Who will shew us any good?*" Any temporal good, they desire the Devils offer. So that if he would shew them the glory of the world, and bestow it on them, they would presently fall down and worship.

Oh the unhappy and miserable change that sin hath now made upon the will! Being in absolute subjection to everything that he was made lord over. God put all things under his feet, and now all things have put man under their feet. It's the love of the world, and the things of the world, that is the iron chain about the will, as that about Nebuchadnezzar's stump of the tree, so that it can never lift itself up to what is Heaven. This maketh the will like that woman who was bowed down with her infirmity, and could not look up, till Christ healed her and made her straight. This maketh the necessity of a spiritual resurrection so we may set our affections upon things above. This love of the world, and the things thereof, is the sum of all those particular ways whereby we are thus wretchedly enslaved. Therefore when grace cometh, it doth loosen these bonds and make us free by working in us a contrary love, and a contrary sweetness and delight. So that now all the world, with the dainties thereof, are but as so many husks in comparison of that manna he now feedeth upon. And as he that steadfastly beholds the Sun for a while, his eyes are so dazzled that he cannot for a season behold anything else: Thus when grace hath so sanctified and affected the will, that it findeth no greater sweetness and delight than in holy things, this presently maketh him throw away all those bonds that were upon him.

¶. 12.

**Herein is the Bondage of the Will seen,
that when it doth endeavor to overcome
any sin, it is by falling into another.**

Fourthly, herein is the bondage of the will seen also that when it doth endeavor to overcome any sin, it is by falling into another. So that the argument usually brought to prove that the will hath some freedom to what is good doth indeed more confirm the servitude of it to sin. For it is often objected that if the will be thus in absolute bondage to sin, how cometh it about that even Heathens have by their own strength reformed their lives, and have abounded in justice, fortitude, and chastity even to admiration?

Is not that instance of Polemon famous, who though a drunkard, yet coming to hear Xenocrates lecture about temperance, was so immediately persuaded thereby, that he presently forsook that beastly sin? In this argument Julian the Pelagian did often triumph. But Augustine's answer was good, and justifiable by Scripture, that when they left one sin, they fell into another, they did cure one lust by another lust, a carnal one by a spiritual one. For when they did abstain from such sins, it was not in reference to God, and from faith in Christ, but it was either from vain glory, or to be sure a sinful confidence, and resting upon themselves. Therefore even the Stoics, who pretended the highest, that we were to do virtuous actions for virtues sake, yet they came too short of the right mark. For virtue is not to be loved ultimately for virtue's sake, but that thereby we might draw nearer to God, and be made happy in enjoying of him. Therefore the Stoics opinion did teach a man nothing but self-confidence and self-fullness, which sins are forbidden by the Word of God, as well as Epicurean and gross sins.

Oh then the unspeakable bondage of the will to sin! As the bird in a net, the more she striveth to get out, the more she entangleth herself. Thus it is with the natural man, the more he striveth of himself to come out of this mire, the faster he sticketh in. Thou then who art a natural man, though such a sin and such a sin be left, yet see if when the Devil was cast out, a worse did not come in the room thereof. See if it be not with thee, as in that representation to the prophet, "*Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron*" (Jer. 28:13), thou hast cured a carnal sin by a spiritual one.

For you must know that not only grace doth expel sin, but sometimes one lust may expel another, as the Pharisees spiritual pride, and self-righteousness did make them abhor the Publican's sins. So that even then the natural man cannot but sin, while he is casting off sin.

Therefore though unregenerate persons may do that which is materially good, and for the substance of the act, yet they can never do that which is formally so; or as Augustine expressed it of old, we must distinguish between the *officium*, the duty itself, and *finis*, the end of the duty. Now the end of all till regenerated can never be right or pure, it never ascends high enough even to God himself, because they want faith. So that though Aristides was just, yet he was not the Scripture's just man that liveth by faith. None of the renowned Heathens were chaste by faith, charitable by faith, temperate by faith, and therefore their glorious actions were only splendid, glistening sins, they had a pompous appearance, but were indeed real vices, which were so far from profiting them as to eternal happiness that they were an hindrance to them, for hereby they trusted in themselves. The Epicurean said, it is good for me *frui carne*, to enjoy the body. The Stoic said, it was good for me *frui mente*. But David said it was good for him to draw nigh to God.

¶. 13.

The more Means of Grace to free us, the more our Slavery appears.

Fifthly, herein is our miserable bondage to sin manifested, that the more we have the means of grace to set us at liberty, the more doth our slavery discover itself. So that whatsoever good and holy thing we meet with, it draweth out our corruption the more. This the Apostle complaineth of, as part of that captivity he groaned under, Rom. 7. That the Law which was for good, wrought in him all manner of evil. Thus the Gospel, yea Christ preached, is the occasion of more wickedness and impiety in unregenerate men, than otherwise they

would be guilty of. And if this be so, though our heads were fountains of water, yet we could not weep enough for the guilt and wretchedness we are in by this means. For our remedies make our diseases greater, light increaseth our darkness, life causeth death. Insomuch that did not God work by his own power mightily in the use of these means, they might be no longer the means of grace, but of anger and judgment, and the preaching of the Gospel, because of the sad effects which it hath through the willful indisposition of many who hear it, might be as much trouble to us as the presence of the Ark was to the Philistines.

Therefore, the clearer light, the more powerful means of salvation a people do enjoy, the more is the impiety and wickedness of such (whom grace doth not convert) daily increased. Insomuch that the Gospel shining upon such men is like the Sun shining upon a noisome dunghill, which maketh it the more loathsome. How then can there be free will in a man to good, when if left to himself all helps are an hindrance to him, and all remedies are more destructive? Hence Scripture calleth it making of the heart fat (Isa. 6:10), an allusion to beasts, which are prepared to destruction by their best pastures.

¶. 14.

The Necessity of a Redeemer demonstrates our thralldom to sin.

Lastly, that the will is enthralled irrecoverably unto sin appeareth in the necessity of grace, and of Christ as a Redeemer. If we were not in bondage, what need we have a Redeemer? Let not then the common expression in the Schools be *liberum arbitrium* [free will], but *liberatum* [freed will], which is a phrase we seldom meet within them. It is good to know the full latitude of that glorious title of our Saviour, a Redeemer. He is so called not only because he redeemeth us from the curse of the law and the guilt of sin, but also because we

were under the power and dominion of sin and Satan, daily fulfilling the works of the flesh. So that his death was not only to obtain remission of sins, but to make us a peculiar people zealous of good works, Titus 1:14. And hence also he is said to offer himself a sacrifice, that he might present to God a Church without spot or wrinkle (Eph. 5:27), which will be completely perfected in heaven. To set up free will then, is to pull down our Redeemer. As much as we give to that, we deny to Christ, we make him but a half Savior and an half Redeemer, while we maintain that we set ourselves at liberty from the power of Satan. Oh then let the name of a Redeemer for ever make thee blush and ashamed to speak of a free will.

¶. 15.

An Examination of the Descriptions and Definitions of Freedom or Liberty of Will which many give it; Shewing, that none of them are any ways competent to the unsanctified Will.

We proceed therefore to make a further discovery of the bondage of the will to sin, and that it hath no liberty, no power or ability to do anything that is truly godly. If we take notice of all those ways wherein learned men do place liberty or freedom of will, we shall find evidently that none of these descriptions or definitions are any ways competent to the will while it is unsanctified.

First, if that opinion be received (which Bellarmine and others follow), that liberty is radically in the understanding, though formally in the will, (that is) the reason of the will's liberty is from the understanding, which doth propound several objects, and thereupon the will is indeterminate, whereas in beasts their appetite is plainly limited, because they want reason; as it is *arbitrium*, so (they say) it is in *intellectu*, as *liberum* so in *voluntate*. Now (I say)

let this be received (for I do not dispute the truth of it) then we must say the will hath no liberty to what is good, because it faileth in the root. The stream cannot run when the spring is dried up. For if we take the understanding in respect of spiritual and heavenly things, so it is altogether darkened and blinded. Therefore there is the grace of illumination required that it may know and believe the things of God, without which men love and delight in darkness rather than light. The things of God are said to be foolishness to a natural man, so that all the while a man hath no more than nature in him, he is like those birds that can see in the night, but are blind in the day. They have quick and sharp apprehensions in worldly and earthly matters, but are altogether stupid and senseless in regard of heavenly.

How then can the will be free, when the mind is altogether dark? For God in conversion, when he will set the will and affections at liberty from sin, begins first in the understanding, light in the mind is first created, there are holy thoughts and spiritual convictions wrought in the soul, and by this light the other parts of the soul come to be sanctified. Now then if there be not so much as this antecedent work upon the mind, the will is as yet very far from the Kingdom of Heaven. Wonder not then if ye see unregenerate men walking and stumbling in the dark, that you see them so captivated unto every lust. You may as soon remove a mountain out of its place as take them off from their iniquities. For how can it be otherwise while the will hath no guide to lead it, none to inform it concerning the evil and danger of those ways it is going in? If there be no light in the mind, there is no liberty in the will, so that hereby both horse and rider are (as it were) thrown into the sea.

Secondly, if to be that liberty doth consist in an active indifference to good or evil, then the will is not free, because the former part of this description (upon scriptural grounds) can no ways be accommodated to the will. This description is generally received and applauded by Arminians and Jesuits as the best (though Gibieus saith it is the worst), making the very formal nature of liberty to consist herein, that when all requisites to an action are supposed, yet the will can do,

or not do. This they extend even to spiritual objects, to that great work of conversion, affirming, when grace doth assist and help all it can (so that *ex parte Dei*, all things are ready that do concur to our conversion). Yet the will, because it is free, retaineth an active indifference, either to accept of this grace offered, or to reject it.

This description we do no ways acknowledge, as that which depriveth God, Christ, and the glorified saints from liberty. And besides, liberty being perfection, and so in the most perfect manner in the most perfect subjects, this doth debase it making a defect part of this perfection. It is wholly absurd to make a power to sin part of liberty. Indeed this was a concomitant of Adam's liberty, but not because liberty, but because his will was mutable and changeable, so that if he had been corroborated and confirmed in grace, he had not put forth any such experience of his liberty.

Well though we cannot assent to it, yet let it be supposed to be true. The Scripture is very clear and pregnant that a man hath no such indifferent power in him to good or evil. Indeed to evil, that he is carried out unto with all delight, he can of himself kill himself, but he cannot of himself give life to himself. But as for the other part, to be able to love what is good, to believe and to turn himself unto God, this is above his power. For the order of nature and of grace differ as much as the order of sense and reason, so that as the sensitive faculty cannot put forth acts of reason, (the eye cannot discourse and reason), so neither can the rational faculties put forth the acts of grace, which come from a divine nature, and that which is borne from above. All these places which describe man in a spiritual sense to be blind in mind, deaf in ears, and hardened in understanding, yea which say, he is dead in sin. Therefore the work of conversion is compared to regeneration, and to a resurrection. All these do plainly declare that the will hath no activity at all as to the first beginnings of grace.

It is true indeed, there are commands to repent, to be converted, yea we are bid to choose life and death, but there are none of these duties

commanded, which in other places are not made the gracious gifts of God. To repent, to be converted, they are promised by God as the workings of his grace, whereby they are both duties and gifts. Although the Arminian thinketh that impossible. They are duties because we are the people who do believe and do repent, and are commanded thereunto. They are also gifts because it is the grace of God alone that doth enable thereunto. When therefore you read of such commands, you must not think that they imply our power and ability, for then grace would be wholly excluded, seeing these Texts speak absolutely, as if a good work were wholly done by our own power; whereas the Arminian and Papist will not wholly exclude grace, and so these Texts would prove more than they contend for. But such commands are still imposed upon us by God, to shew what doth belong to him, what he may justly expect from us. For seeing he created man with full power and ability to keep these commands, if man willfully cast himself into an utter impotency, God hath not thereby lost the right of commanding, though we have the power of obeying.

Besides by these commands, as we are to know our duty, so thereby also we are provoked to be deeply humbled under our great inability, seeing ourselves treasuring up wrath every day, and preparing more torments for ourselves, unless the grace of God doth deliver us. Yea by these commands God doth work grace, they are practical and operative means whereby he doth communicate life unto us.

And lastly, therefore God doth use commands because this way is suitable to man, who is a rational agent. For although the work of grace is more than merely persuasive, it is efficacious and really changing the heart, so that the Spirit of God doth far more in converting of a sinner than the Devil doth in tempting to sin. Yet God dealeth suitably to the nature of a man. We are not like stocks and stones to whom it is ridiculous to preach, there being not in them a passive capacity of receiving the work of grace. Hence it is that the Word is preached, miracles are wrought, powerful arguments are used to draw off the heart. So that grace doth work ethicophysically

(as some express it), commands then and threats are used, because grace is wrought in us after a rational manner, in an attempered manner to our constitution. The understanding being first wrought upon so the will and affections may more readily give up themselves.

Thirdly, if liberty be the same with voluntariness and no more (as many learned men do contend, making *voluntas* and *liberum arbitrium* all one, as that which is opposed to co-action and natural necessity; yea if we add Aurtelus' opinion to this, that *libertas* was nothing but *complacentia*, liberty is the complacency and delight of the will in its object), then in this sense (if rightly understood), a man hath no freedom to what is holy. It is true indeed, the learned do shew that grace in converting doth not destroy the liberty of the will (viz. the natural liberty), no more than the will itself. Grace doth not compel the will, or put an inherent natural necessity upon it. For if there could be co-action, the *velle* would be *nolle*, which is a contradiction; and if a natural necessity could be imposed upon it, it would not be *appetitus rationalis*, a rational appetite. Though grace in converting of man doth insuperably and invincibly change the will, making it of unwilling willing, so that there is a necessity, not natural, but of immutability. The will doth most certainly give itself up to the grace of God mollifying and fashioning of it for that purpose. This iron (as it were) is put into the fire and then is made pliable to receive any form or impression, yet the essential liberty is not destroyed.

For the question about free will is not *an sit* [could]? but *quid possit* [what can]? And herein lieth the difficult knot in this whole point about grace and the will of man. How to assert the irresistible (as many call it, but others reject that expression, though the sense of those who use it is very sound and significant enough) work of grace, insuperably determining the will to that which is good, and yet to be free from co-action or such a necessity as is destructive to liberty? The *quomodo* [manner]. How these two are to be reconciled is that which in all ages hath exercised the most learned and judicious. Insomuch that some have advised to rest in it by faith, as in a

mystery above our understanding, even as we do in many other doctrines to be believed by us. But I am not to ascend this mountain at this time.

This is enough for our purpose, to shew that if liberty be said to consist in willing a thing freely from co-action and necessity, even in this respect, we have not thus far liberty to good, because it is God that worketh in us to will. Indeed when we do will, we are not compelled by the grace of God, only we cannot will till the grace of God enable us thereto. “*It is not of him that willeth,...but of God that sheweth mercy*” (Rom. 9:16). Neither are we born of the will of man, but of God. It is grace then only that maketh us to will the good things tendered to us, though the will in eliciting of this is not compelled, but doth it freely, yea grace giveth this freedom to it, so that grace doth not destroy, but give liberty. And therefore Augustine of old urged that they denied *Liberum arbitrium*, who would not have it *Liberatum*, they cannot hold free will in a true sense that do not hold free and efficacious grace, which giveth the will all the strength it hath to what is good. Thus liberty, if it be the same with willingness, we have it not of ourselves till the grace of God bestow it upon us.

Fourthly, if liberty consists in having dominion and power over our actions, then also the will cannot be said to be free as to do holy things. For although the will, when it doth will, is the subordinate cause under God of its own action, and as a cause, so also may be said to have dominion over it, yet because the actual willing of what is good doth not arise or exist by the strength of the will, but by the grace of God, therefore it is that (in respect of good things) the will cannot be said to have the dominion over them. This definition of liberty [to have a dominion over our own actions], is by Jansenius asserted to be the true and proper meaning of Augustine, that his judgment is, then the will is said to be free when it hath dominion and power over what it doth. If so, no wonder then the will be so often said to be captivated and enslaved, that it hath no freedom to what is holy. For what power can the will have over holy actions,

when it is corrupted and defiled, that no holy thought, or holy motion is under the power of it. It was Ambrose's complaint of old that *cor nostrum non est in nostra potestate*, our heart is not in our power, but sinful and evil workings of soul rise up in us, which we are no ways able to extinguish.

Fifthly, if liberty be (as Anselm of old defined it, to which some Neotericks do adhere) *facultas servandi rectitudinem, propter rectitudinem ipsam*, that it is a power to observe that which is right, for righteousness sake, then this doth evidently proclaim that man hath no free will. For to observe that which is holy and righteous for holiness sake, which must needs argue a man regenerated and borne again. And indeed liberty in this sense is nothing but the image of God repaired in a man, and so is no more than to be like God himself. And now that every man by nature hath lost this image of God is so plain, that the experience of every man concerning his distance from God may fully confirm it. If to this be added Aquinas' description, that it is *vis electiva mediorum servato ordine ad finem*, a power to choose means with a due order and respect to the end (yet still freedom in the will to what is good cannot be found). For as (saith he) the understanding, which is an apprehensive faculty, hath its simple and bare apprehension of a thing (viz. of the first principles), and then it hath another act, which is to reason and discourse, and that is properly of conclusions to be deduced from those principles. So what principles are in respect of conclusions to the understanding, the same the end is in respect of the means to the will. And therefore as the understanding doth necessarily err when it doth not discourse suitably to the first principles, so the will, which is the appetitive part of a man, must necessarily sin when it doth not choose means with a due order to the end. Now God being the chief end of all our actions, how impossible is it for the will corrupted as it is, to will riches, health, learning, or any creature in reference to God as the end?

Lastly, if liberty consist (as Gibieuf would have it) in an amplitude of spirit and independence upon the creature, so that it is above every

created object with an eminent magnanimity of spirit adhering to God alone, and resting in him as the chiefest good, then it is plain also that by nature the will of man is utterly impotent to this thing. For the love of the creature is so predominant that we live and do all things in reference to that. So that whereas grace maketh us to do all things of God, and through God, and to God, now the creature doth so reign in our hearts, that we move only in all the workings of our soul to it. Aristotle observeth that some are slaves by nature, and such have no reason of their own to guide them, that do *sentire rationem magis quàm habere*, feel reason rather than make use of it. And if we speak in a spiritual sense, we are all thus born slaves and vassals, not being able to put forth the acts of true and right reason, but do follow the lusts of our own soul, and are taken captive by the Devil at his will.

Thus we have at large discovered the bonds and chains of sin our wills are fastened in. Oh that in the reading of this God would breathe into the souls of such wretched sinners strong desires and ardent groans to be redeemed from this thralldom! Shall the ungodly say concerning Christ, "*Let us break his bonds*" (Psa. 2), when yet they are bonds of love, which are for our eternal happiness? And wilt not thou rather cry out concerning these bonds and these yokes, which are for thy eternal damnation, *Let us break them and rend them asunder*? Doth not the senselessness and stupidity of men, while they hear these things too sadly evidence the state of thralldom we are in to sin?

The Nature and Corruption of the Affections

Anthony Burgess
Treatise on Original Sin
Part 3, Chapter 5, Sections 1-8.

“Set your affection on things above, not on things on the earth.”
(Colossians 3:2).

This Text opened.

The exceeding great pollution of the will by Original Sin being largely discovered, both in the acts of it, as also in its state. We now proceed to the affections which are seated in the sensitive appetite of a man. For as sense is a kind of imperfect understanding, so the affections are a kind of an imperfect will, and the defilement of these is so palpably and experimentally discerned, that Heathens have complained of God the Author of Nature, for implanting such things in us, which are for the most part the cause of all our ruin and calamity.

Now it is not my intent to declare the depravation of every affection in a man, for that would make the work to swell too big, but I shall speak in the general of them, instancing in particulars as occasion offereth.

The Scripture doth not speak of the several parts of the soul, according to that Philosophical division as is generally received; and therefore that which Philosophers call affections, or passions, as distinguished from the understanding and will, that is most commonly called the heart and the soul. Thus love, fear, hope, and anger are attributed to the heart of a man. It is true, the word πάθος, is used in the New Testament three times, where the word affection is not barely intended, but an horrible depravation of it, even to unnatural uncleanness, as Rom. 1:26, *“God gave them up unto vile affections,”* and how unnatural they were is immediately subjoined.

Colossians 3:5, the Apostle there reckoning up several sins to be mortified, “*fornication, uncleanness,*” addeth “*inordinate affection*“, which some understand the same kind of uncleanness the Apostle mentioneth to the Romans. So doing, or that *mutum peccatum* [unspeakable sin], a sin that they say Socrates was guilty of, though so admired for his wisdom and morality. Hence those that have given themselves up to this dreadful pollution are called [Pathici](#) from παθικός, we render it “*inordinate affection*” in the general; and therefore some do understand πάθος here for those sins which arise from the irascible appetite, and so take the word, though generally spoken in an ill sense. Even as the Stoics held all passions and affections to be sin. And the affections which are placed in the concupiscible appetite the Apostle meaneth (say they) by the next expression ἐπιθυμίαν κακήν, evil concupiscence. If this be so (as Grotius expounds it) then we have here the Apostle speaking of affections according to philosophical notions, but I will not determine this to be the meaning.

The last place is 1 Thess. 4:5, where the Apostle shewing, God hath called us to holiness, he addeth μὴ ἐν πάθει ἐπιθυμίας, “*not in the lust,*” or affection “*of concupiscence.*” Here it seemeth to be taken strictly for those lustful affections which flow from the sinful concupiscence in a man. But if the Scripture doth use the word differently to Philosophers, to be sure the thing itself is acknowledged, as appeareth by my Text where we have a command directing of us about the object we are to place them upon, and that is set down: First, affirmatively, and then negatively. The directive duty is in that expression, “*Set not your affections.*” We render it in the margin, “*or mind,*” so that the Greek word doth signify the acts of the mind, but not them only, it comprehendeth also the affectionate part of a man. It includeth the mind and affections also, because commonly the intense actings of the mind excite and stir up proportionably the intense actions of the affections. Therefore it’s sometimes translated “*savoring*” (Mat. 16:23). So Romans 8, the [carnal mind?] doth not only comprehend the mind, but chiefly the affectionate workings of the flesh against the Spirit of God.

We shall treat of it, as relating to the affections, therefore we have the object prescribed them, they are to be “*upon things above,*” heavenly things. This implieth naturally they are placed other than where they should be, upon earthly and fading objects. The serpent’s seed (and so we are all by nature) cannot but lick up the dust of the earth, and live upon that; So that there is (for more emphasis) added the negative also, “*not on things on the earth.*” By these some mean those human and superstitious ordinances that the Apostle mentioned before, for these were not of the Father’s heavenly planting. Indeed it is true, the more a man is made spiritual, and hath had the experience of that wonderful resurrection of his soul from the state of sin, in which it was dead, the more doth he nauseate and reject all superstition and human ways of devotion, rejoicing in the purity and simplicity of Christ’s institutions, as those alone by which he can obtain any spiritual proficiency. But the context seemeth to extend this object further to all sinful objects, yea and to lawful objects, that we are not in an immoderate and inordinate manner to let our hearts run out upon them.

So then we have in the Text a most divine injunction imposed on us, to set our affections upon things above, always to put in practice that exhortation, *Sursum Corda* [lift up your hearts], but such is the horrible corruption of these affections by nature, that they can no more ascend up to them than a worm can fly upwards like a lark. Therefore the Apostle supposeth that ere this be done, there must be the foundation laid of a spiritual resurrection, “*If ye then be risen with Christ, seek those things that are above*” (Col. 3:1). Our spiritual regeneration and resurrection is both a cause of our heavenly affections, and also it is a motive and obligation, it being contrary to the nature of such things that ascend upwards that they should descend downwards. How can fire fall like a stone to the center? From the Text then we may observe:

That such is the corruption of the affections of man by nature, that till the grace of regeneration come, they are placed only on earthly objects, and cannot move towards heavenly.

SECT. II.

Of the Nature of the Affections.

Before we come to anatomize their evil and sinfulness, let us take notice a little of the nature of these affections.

Rational or Sensitive Faculty?

First, you must know that in man (besides his understanding and will, which are either the same with the rational soul, or powers seated in it) there is also a sensitive appetite placed in the body, from whence arise those motions of the soul, which we call affections and passions, such as anger, love, joy, fear, and sorrow, etc. It is true indeed, many learned men place affections in the will also, they say the will hath these affections of joy and sorrow, and so Angels also have, only (they say) these are spiritual and incorporeal, and this must necessarily be acknowledged. But then in men (besides those affections in the will) there are also material ones seated in the sensitive appetite. For man being compounded of soul and body, hereupon it is, that as in his rational part he doth agree with Angels, so in his sensitive part with the brutes. Therefore in man there are three principles of actions that are internal, his understanding, will, and affections, these later are implanted in us only to be servants and helps, but through our corruption they are become tyrants and usurpers over the more noble powers of the soul; so that man is not now as reason, much less as grace, but as affections do predominate.

The Scripture calleth these affections by the name of the heart, though sometimes that comprehendeth the mind and will also. The common Greek word is [πάσχω?], which is rendered passions, and they are so called because of the effect of them, for when put forth they make a corporeal transmutation and change in a man. Some make this difference between [...] (a word that Quintilian saith, there

is no proper Latin expression for, Vide Voss de institut. Orat.) and [...], they make passions to be, when in a mild and moderate motion of the soul without any violence or excess, and [...], when they are turbulent and troublesome, but [...] doth rather signify the manners of men, than their affections. These passions have several names, sometimes they are called perturbations, but that is most properly when they have cast off the dominion of reason. Sometimes the motions and commotions of the soul; sometimes passions, which expression is disliked by some. That which seemeth to be most proper and full, is to call them affections, because the soul of a man is affected in the exercise of them. So that by these we mean no more than that whereby a man about good or evil is carried out with some affection and commotion of his soul. Only you must know that when we call them passions, it is not to be understood formally, but causally. In their nature they are not passions, but motions and actings of the soul, only they cause a passion and suffering by some alteration in the body.

Two Kinds of Affections.

Secondly, these affections in the soul are of a various nature, yet by Philosophers they are reduced into two heads, according to the subject they are seated, namely, the appetite concupiscible, and the appetite irascible. Not that this is a two-fold distinct appetite, only the same appetite is distinguished according to its diversity of objects.

The appetite concupiscible doth contain those affections that relate to good or evil absolutely considered. For if it be good that is propounded, then there is first the affection of love, if this good be not enjoyed, then there is the affection of desire; if it be obtained and enjoyed, then it is the affection of joy. If it be evil that is presented, then there is the affection of hatred, whereby we distaste it, and hereupon we fly from it. This is called *Fuga*, or abomination; but if

we cannot escape it, then there is the affection of sorrow. Thus there are six affections in the concupiscible part.

The object of the irascible appetite is good, as difficult or evil, as hardly to be avoided. Good, if it be possible to be obtained, then there followeth the affection of hope, if it be not possible, then of despair. As for the evil, that is difficulty overcome, if we can master it, then there ariseth the affection of boldness or confidence, if we cannot, then of fear. If the evil press us hard that we cannot obtain what we would have, then ariseth the affection of anger. Thus there are five affections in the irascible appetite.

In all there are eleven passions, although from these come many other affections of the soul that we may call mixed ones, as error, zeal, pity, etc. in which many and several affections are ingredient. If then there be so great a number of these in man, and they all corrupted, yea predominating over a man, what sea is more troubled and tossed up and down with storms and tempests than the heart of a man? What a miserable wretched creature is man, who hath every one of these passions tyrannizing over him, if God leave thee to an inordinate love of anything? What unspeakable bondage doth it put thee into, if to excessive anger? What torments and vexations doth it work, making thy soul like an Hell for the present, if to excessive fear and sorrow? Will not these be like rottenness in thy bones immediately? In how many particulars may thy condemnation arise? Thy love may damn thee, thy fear may damn thee, thy anger may damn thee, or any other affection, which yet do continually work in thy soul.

SECT. III.

How the Affections are treated of severally by the Philosopher, the Physician, the Orator, and the Divine.

Thirdly, these affections may be treated of in several respects, but what is most advantageous to the soul is to handle them as a Divine, enlightened and directed by the Word of God.

1. The Natural Philosopher is to treat of them while he writeth *De animâ*, of the soul; and certainly the nature of them is as necessary to be known as any other part of men. Hence it is said, Aristotle did write a book of these nature affections (but it is lost). The Philosopher discourseth of them, but as to their natural being, not at all regarding the holy mortifying of them. Therefore a man may be an excellent Philosopher, but yet a slave to his corrupt affections.

2. The Physician also treateth of the affections. Galen wrote a book concerning the curing of them, but he also considers them only as they make for or against the health of the body, they attend not to the soul's hurt, how much the salvation of that is damaged thereby, only they treat of them as they are hurtful in the body. Erasistratus discovered the inordinate love of a great man by his pulse. Amnon did pine and consume away by his inordinate affection to Tamar. Therefore the Physician considers them no further than how they may be cured, that the health of the body may be preserved. And indeed this is also a good argument in Divinity, to urge that you must take heed of the sins of the passions, for they torment the body, indispose the body, they kill they body. Worldly sorrow worketh death (2 Cor. 7:10), so doth worldly anger and worldly fear; but of this hereafter.

3. The Rhetorician and Orator also writeth of the affections, as Aristotle in his Rhetorics. Now the Orator discourses of them no further than as they may be stirred up or composed by rhetorical speeches, how to put his auditors into love, anger, fear, and grief as he pleaseth. For it is a special part in Oratory to bow the affections. This was represented in orphan's harp, which is said to make beasts follow him, yea very trees and stones, that is, oratory doth civilize and persuade the most rude and savage. Now although those who write of the method of preaching do much commend this gift in a

Minister of the Gospel to be able to stir up, and quicken the affectionate part, yet the grace of God is required to go along herein. For it is easy for a Tully or Demosthenes to stir up the affections of their auditors when they declaimed about such civil and temporal matters that they saw themselves deeply concerned in. The very principles of nature did instigate them to this. But we preach of supernatural things, and the matters we press are distasteful and contrary to flesh and blood, therefore no wonder if men hear without affection, and go away without any raised affection at all.

4. There is the Moral Philosopher, and he looketh upon it as his most proper work to handle the affections. For what hath moral virtue to do, but to moderate the affections, that we do not over-love, or over-fear? This is the proper work of the Moral Philosopher, but neither is this handling of them high enough for a Divine. The curing and ordering of them, which Moralists do prescribe, is but to drive out one sin with another, so that their virtues were but vices, if you regard the principles and ends of their actions.

5. In the last place, the Divine or Minister of God is to preach of them, and he only can do it satisfactorily having God's Word to direct him, for by that we find they are out of all order, by that we find they are to be mortified, by that we find only the Spirit of Christ, not the power of nature is able to subdue them. The true knowledge therefore about the pollution of them will greatly conduce to our humiliation and sanctification.

SECT. IV.

**The Natural Pollution of the Affections is
manifest in the Dominion and Tyranny
they have over the Understanding and
Will.**

Something being already premised about the nature of the affections, we shall in the next place consider the horrible and general depravation of them, and that originally.

¶. 1.

First, the great pollution of them is evidently and palpably manifested in the dominion and tyranny they have over the understanding and will, which are the superior magistrates (as it were) in the soul. Thus the Sun and stars in the soul's orbs are obscured and obnubilated by the misty vapors and fogs which arise from this dung-hill. A man doth now for the most part reason, believe, and will according to his affections and passions. Aristotle observed this, that *prout quisque affectus est ita judicat*, "As every man is affected, so he judgeth." They are sinful affections which make the erroneous and heretical judgments that are, they are sinful affections, which make the rash, corrupt, and uncharitable judgments that are. Thus the vanity may be observed in the soul, which Solomon took notice of to be sometimes in the world, princes go on foot, and servants ride on horseback (Ecc. 10:7).

God did at first implant affections in us for great usefulness and serviceability, that thereby we might be more inflamed and quickened up in the service of God. They were appointed to be handmaidens to the rational powers of the soul, but now they are become Hagers to this Sarah. Yea they are become like Antichrist, for they lift themselves up above all that is called God in the soul. The understanding and conscience is made to us as God appointed Moses to Pharaoh, it is ordained as a god to us; but these passions will be exalted above it, and so man is led, not by reason, not by conscience, but by affections. This is the very reason why either in matters of faith towards God, or in matters of transactions with men, our judgments are seldom partly and sincerely carried out to the truth, but some affection or other doth turn the balance in all things. Therefore as Abraham was to go out of his own country, and so to worship God in a right manner, thus if we would ever have a sound

faith, a right judgment, we must come out of all affections that may prepossess us.

What a woeful aggravation of our sinful misery is this, that our affections should come thus boldly and set themselves in the throne of the soul, that they should bid us judge, and we judge, that they should bid us believe, and we believe? So that we most justly in a spiritual sense complain, as the Jews in a temporal one, “*Servants have ruled over us*” (Lam. 5:8). Is not this a more troublesome judgment than that of the Egyptians, when frogs came croaking into their very chambers, or when vermin and lice assaulted them everywhere? But who is it there by nature, that though he be tossed up and down by these storms and tempests and ready to sink into Hell, yet doth not lie fast asleep, not thinking he is ready to perish?

¶. 2.

2. In regard of the first Motions and Risings of them.

Secondly, the sinfulness of these passions is seen in regard of the first motions and risings of them. Whereas God made them at first to serve the more noble parts of the soul, and to stir at their command, now upon every temptation presented, they fly about us as so many hornets, and we cannot keep them down. Adam being made in integrity, as he had a command over all the beasts of the field, and birds of the air, so also much more over his affections and passions, which were the brutish part in him. He was, as the Poets sign of their Aeolus who had all the winds in a bladder, and so could make them blow when he pleased and no longer. Thus Adam could love, desire, as he pleased. These did not move in him till he commanded. But now woe and again, woe to us who are brought into such vassalage, that we are indeed *servi servorum*, slaves to slaves. Now our love riseth whether we will or no; now our fear, our anger breaketh into the soul, and it cannot resist it. Now that which Aristotle said of

anger is true of the other passions, that they are like an unnurtured dog, which runneth and fastens upon an object before his master setteth him on; or like an over-hasty servant that runneth upon his errand before he doth understand it. This then is greatly to be bewailed, that our affections rise first in us, they move before our understanding moveth. These swarms fly out before the king bee leadeth them the way.

That expression concerning Christ, where it is said he was troubled (John 11:33), is noted to be in the active sense, in the original καὶ ἐτάραξεν ἑαυτόν. He troubled or moved himself. For it was not with the holy human nature of Christ, as it is with ours, he being without sin had the sovereign power over every affection that was in him, he loved and grieved as he pleased, they were under the free exercise of his will. But we are sold under these affections, they bind us and lead us whether we would not. Oh what an unspeakable glorious privilege are we deprived of! What an admirable honor is it to have a command and power over our own selves, our own affections? Doth not Solomon say, he that ruleth his spirit, is better than he that winneth a city (Prov. 16:32), he is more than the mighty ones of the world that can master his affections? How many that have conquered others in the world, have yet themselves been conquered by their inordinate affections? The very Heathens did give testimony to this, that it was *melius imperat re sibi quam aliis*, better to have command over himself, than over all the world. Luther that great Reformer, who removed the Mass, indulgences, and many other soul abominations out of the Church, yet could not sometimes remove sinful passions, especially anger from his own breast, which made Melancthon of a more moderate spirit, speak in an extemporary verse to him when he was once in a great passion, “*Vince Animos irasque tuas qui caetera vincis.*” This Pope in Luther’s belly (as he would call it) was more difficultly overcome than the Pope of Rome.

3. In respect of their Progress and Degrees.

Thirdly, as these affections are not in subjection to the noble power of the soul in respect of their rise, so neither in respect of their progress or degrees. But they grow hotter and more vehement, sometimes even like Nebuchadnezzar's furnace, and we cannot repress them, so that in all things wherein they put forth themselves there is an excess, we over-love, we over-fear, we are over-angry. Indeed the having of affections is not a sin, no nor the workings of them, but the immoderate excess of them.

It was a great dispute between the Stoics and the Peripatetics about these passions. The Stoics said they were to be wholly eradicated, they were not to be moderated, but to be extirpated, therefore they pressed their wise and good men to an ἀστώργους, to be without affection, which yet the Apostle reckoneth amongst the notorious sins. And we know Christ himself wept. These held all affections to be sins. The Peripatetics held the excess only to be a sin, when they did go beyond the bounds of reason. But some learned men think there was but a mere logomachy between those two great Sects, that they did agree in the same thing, only quarreled about words. Howsoever all agree in this, that when the affections do overflow the banks, when they swell higher than they ought to do, then sin lieth at the door.

But who can command these winds and waves to be still? Do not these passions like armed men prevail over us, that as it is with paralyzed bodies, the members do continually shake and trepidate, because of some corporeal infirmity that they cannot keep them in uniform and equal motions? Thus it is with us in regard of these commotions of the soul, as they begin not at the command, so neither do they stop at the guidance of reason, but from a natural, they turn into a preternatural and feverish heat immediately.

¶. 4.

Those Affections are not subject to the more noble guiding parts of the Soul, in respect of the Continuance or Duration of them.

Fourthly, these affections are not subject to the more noble guiding parts of the soul, in respect of the continuance or duration of them. We are commanded not to let the Sun go down upon our wrath, and this holdeth true also in any other affection when immoderate, we are not to let it continue burning, lest at last it consume. The Church indeed doth often complain of the continuance of Gods anger. Will the Lord be angry for ever? and will he shew mercy no more? But God's anger, though never so continuing, though lasting to eternity itself, yet it is just and holy, but we have a time prefixed to our affections, hitherto, and thus far they must go and no further.

Thus you see how unspeakable our thralldom is by reason of pollution in our affections, that we can neither command them in the rise, degree, or duration of them. We have power over the members of our body, we bid them move, and they move; we command them to cease from motion, and they cease; but now when we speak to these affections to lie still and be quiet, it is as ridiculous as when Xerxes threatened the sea to come no higher, or commanded Mount Athos to remove.

SECT. V.

They are wholly displaced from their right Objects.

Thirdly, the great sinfulness of the affections is seen in that they are wholly displaced from their right objects. The objects for which they were made, and on which they were to settle, is God himself, and all other things in reference to him. Our love, God only challengeth in that command, *“thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might”* (Deut. 6:5). Our hatred is properly to be against sin, because it dishonors God. Our sorrow is principally to be because of our offenses to him. So that there is not any affection we have, but it doth either primarily or secondarily relate to God. But who can bewail the great desolation that is now fallen upon us?

Every affection is now taken off its proper center. Instead of loving of God, we love the world, we love our pleasures rather than God. Instead of hating of sin we hate God, and cannot abide his pure and holy Law and nature. Thus we fear not whom we ought to fear, viz. God, that can destroy both soul and body in Hell. And what we ought not to fear, there we are afraid, as the frowns and displeasure of men, when we are to do our duties. Our sorrow likewise is not that also corrupted? How melting and grieved are we in any temporal loss, in any worldly evil, but then for the loss of God and his favor by our iniquities, there our bowels never move within us. Thus our affections, out of all order to their proper objects, ought to be groaned under more than if all our bones were out of joint. For that is only a bodily evil, hindering a natural motion, this is a spiritual one, depriving us of our enjoyment of God.

This particular pollution it is what the Text [Col. 3:2] doth immediately drive at when it commands us to set our affections above, it plainly sheweth, where they are naturally, viz. upon things of the earth. And therefore as it was Christ's divine power that made the woman bowed down with her infirmity for so many years to be strait, thus it must also be the mighty and gracious power of God to raise up these affections that are crawling on the ground to heavenly things. Possess then thy soul thoroughly with this great evil, that thou hast not one affection within thee that can go to its proper

object, but something moveth it from God to the vain and fading creatures. If these affections be the *pedes animae*, the feet of the soul, then with Asa, thou hast a sad disease in thy feet, and if thy whole body else were clean, these feet would need a daily purifying.

SECT. VI.

**The sinfulness of the Affections is
discovered in respect of the End and Use
for which God ingrafted them in our
Natures.**

Fourthly, their sinfulness is discovered in respect of the object about which, so also in respect of the end and use for which God first ingrafted them into our natures. They were given at first to be like the wheels to the chariots, like wings to the bird. To facilitate and make easy our approaches to God. The soul had these to be like Elijah's fiery chariot to mount to Heaven. Therefore we see where the affections of men are vehement and hot, they conquer all difficulties, that Adam might in body and soul draw nigh to God, that God might be glorified in both, therefore had he these bodily affections. And we see David, though restored to this holy image but in part, yet he could say his soul and his flesh did rejoice in the Lord, his flesh desired God, as well as his soul, that is, his affections were exceedingly moved after God, as Ps. 84:2. For the soul being the form of the body, whatsoever that doth intensely desire by way of a sympathy or subordination there is a proportionable effect wrought in the inferior sensitive part. As Aaron's oil poured on his head, did descend to his skirts, thus by way of redundancy, what the superior part of the soul is affected with, the inferior also doth receive, and by this means the work of grace in the superior part is more confirmed and strengthened, and the heat below doth increase the heat above.

Thus you see that these affections had by their primitive nature a great serviceability to promote the glory of God, to prepare and raise up men to that duty. But now these affections are the great impediments and clogs to the soul. If at any time it would soar up to Heaven, if light within doth instigate to draw nigh to God, these affections do immediately contradict and interpose. And the reason is because they are engaged to contrary objects, so that when we would love God, love to the world presently stoppeth and hinders it. When we should delight and rejoice in holy things, worldly and earthly delights do immediately like the string to the birds feet, pull down to the ground again.

Hence it is that you many times see men have great light in their minds, great convictions upon their consciences, they know they live in sinful ways, they know they do what they ought not to do, yea they will sometimes complain and grieve bitterly, because they are thus captivated to those lusts which they are convinced will damn them at last, but what is the snare that holdeth them so fast? What are the chains upon them, that bind them thus hand and foot, even their sinful and inordinate affections, their carnal love, their carnal delight keepeth conscience prisoner, and will not let it do its duty? Oh that we could humble ourselves under this, that what was wine is now become poison, that what we had to further us to Heaven, doth hurry us to Hell, that our affections should carry us to sin that were for God, that they should drive us to Hell, which were to further us to Heaven!

Oh think of this, consider it and bewail it! Many things lose their use, and they only become unprofitable, they do not hurt by that degeneration, as salt when it hath lost its seasoning; but now these affections are not only unprofitable, they will not help to what is good, but are pernicious and damnable. We that were of ourselves falling into Hell, they thrust us, and move us headlong to it, so that they seem to be in us what the Devil's were in the herd of swine. These are the wild horses that tear thy soul in so many pieces. Thus our gold is become dross.

SECT. VII.

When the Affections are set upon inferior objects that are lawful, yet they are greatly corrupted in their Motion and Tendency thereunto.

In the next place, if the inferior objects they are placed upon be lawful and allowable, yet they are greatly corrupted in their motion and tendency thereunto. For they are carried out excessively and immoderately. They do unlawfully move to lawful things.

As man stands corrupted by nature, his affections are defiled two ways in respect of the objects. For sometimes they are carried out to those things that are absolutely prohibited, that are no more to be embraced than absolute poison is to be eaten, such are the pleasures of sin, and the lusts of the flesh. When the affections doth entertain these, they embrace present destruction. There is no moderation or stint allowed in these, but there is an absolute prohibition to give these any entertainment, yet poor wretched and corrupt man is hurried to these things, and drinketh down iniquity as a thirsty man water. So that it can never enough be bewailed to see what a grievous change sin hath made in the affections, that they are now most propense and inclining to those things which are to be most abhorred by them. Even as the corrupt appetite in some persons delighteth to feed on trash and most offensive matter to a found stomach.

In the second place, there are other objects which the Scripture doth allow us to let our affections run out about, and these are not evil in themselves, no more than to have affections is a sin. Love in itself is not a sin, neither is love of husband, health, and such comforts, but when we go beyond our bounds, when these are loved more than God, or the love to them doth hinder and deaden the heart to holy

things, then doth love become sinful and damnable. Now such is the original depravation of all the affections that they cannot in a moderate and well regulated way, with subordination to God, move to any lawful object, but they do exceedingly transgress, and that many ways:

1. Lawful things loved for their own sakes, rather than for God's sake.

1. Whereas they should be carried out to these lawful things only with reference to God, as the chiefest end, to love them, to desire them, no otherwise than thereby to be brought nearer to the end. We are apt to make them the end, to stay there, to make a full stop at a colon or comma. Even as the children of Reuben, who desired to take up their rest in a country on this side Canaan, because it was a fruitful place, and fit for cattle: Thus we who should let our affections stir to these things only as a way to Heaven, or means to bring us nearer to God, we center in them, desiring them for their own sakes.

It is a rule that, the desire of the end is a rule to the desire of means. We desire drink to satisfy thirst, we desire garments to clothe us, and we desire no more than is commensurate to such an end. And indeed thus it ought to be with us in our affections to all things upon the earth, not to be affected with wealth, health, learning, or any advantage any otherwise than to be more enabled to do God service, and thereby to enjoy him. But as the dark night cannot be dispelled till the Sun doth arise, so neither can the regulating and ordering of the affections (with subordination to God in lawful things) ever be accomplished till sanctifying grace doth interpose.

2. We find more delight in lawful things than in God.

2. We are apt in the affecting of these things to find more sweetness and delight in a sensible manner, than when our heart is turned unto God. The objects of sense do more affect us sensibly than Christ laid hold on by faith, and the Apostle John supposeth such a proneness in us when he saith, *“he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”* (1 John 4:20).

Hence it is that the Schools have a distinction about the love of God appreciative and attentive. The former is when in our judgment we do more highly esteem of God than all the things of the world, and therefore are ready to part with all (even life itself) to please him. But the other they make to be a sensible passionate moving of the sensitive part, which is (they say) very variable, according to the complexion and constitution of the body. And therefore such do advise that believers should not be discouraged if they cannot find such sensible affections of love to God as they do to their friends, or such sensible sorrow about sin, as they do about the loss of a dear friend. This distinction may be received (in some sense), yet there are learned men that do greatly dislike it, and do positively affirm that appreciatively and attentively, both intellectually, and affectionately, we are to love God and to delight in him.

Certainly we find David acknowledging that God had put more joy and gladness in his heart, than they had, whose wine and oil increased (Ps. 4). And when God doth require us to love him with all our heart, mind, and strength, there is both the intellectual and sensitive part of a man understood. No doubt but Adam in the state of integrity would have found his very affectionate part carried out to God, preeminently to all creatures, seeing the affections were implanted only as handmaids to wait on those noble parts of the soul. Yea David, professing that his flesh as well as his soul did long for the living God (Ps. 63:1; 84:2). Besides, seeing the soul is the form of a man, thereby becometh such a natural and essential union between the soul and body that what the spiritual part doth strongly and ardently close with, the sensitive part by its essential subordination doth find a proportionable intensiveness in the

affections thereof, even as the waters from the hills do overflow the valleys. Though therefore the sensible part of a man be not absolutely subject to his will (hence those who have desired sensible sweetness, or melting tears in a bodily manner could not enjoy them, though they would give a world for them) yet this we may conclude of:

That whensoever thy want of sensitive affections doth arise from the want of powerful impressions upon thy spiritual part, and therefore thou canst not find such joy or sorrow because the mind and will are not powerfully quickened by grace, this is always a sin. If thy mind were more enlightened, thy will more sanctified, thy affections would be more inflamed.

3. Our affections for lawful things distract from our affections for Heavenly things.

3. (Not to enlarge in this more) The affections are sinful when carried out even to lawful things because thereby is retarded or stopped the current of them after heavenly things. We see the Apostle (1 Cor. 7) admirably prescribing a diet to our affections. Those that marry must be as if they married not, those that weep as if they wept not, and so those that rejoice as if they rejoiced not. Thus whatsoever affections we are allowed to have must not in the least manner distract or dull the motions of our souls to heavenly things, but such is our corruption that our affections though to lawful things put quite out, or (at least) exceedingly hinder, our affections to heavenly things.

SECT. VIII.

Our Affections are corrupted, in respect of the Contrariety and Opposition of them

one to another.

Again, our affections are greatly corrupted in respect of the contrariety and opposition of them one to another. They hinder one another operation so that the irascible part was given us to make effectual the concupiscible part, now this kingdom is divided against itself. Our fear doth put out our joy. We do not take that quiet delight which might be in having any temporal good, because we are so molested with fears lest we should loose it. How often are we distracted *inter spem et metum*, between hope and fear? Thus these affections, that by their primitive institution were all of one accord, they all mutually assisted one another, now they are become like contrary winds. Hope driveth one way, fear another; love one way, anger another; so that by this means every man is miserably tormented within himself. There is an heart-quake as well as an earthquake. As this latter is produced by winds got into the bowels of the earth which cannot find any vent, thus it is with these passions of man, they are all pent up (as it were) close in his heart, one is ready violently to break out one way, another, another way. So that no sea is more tossed up and down when contrary Euroclydons fall upon it than the heart of man while moved with different passions.

It's the contrariety of thy passions maketh all thy discontents, and all the turmoils that are in thy soul. Thy love that hauleth thee one way, thy anger draggeth another way. Thus thou art like one that is to be torn in pieces by wild horses, one draweth one limb asunder, another teareth another part asunder. So that thy soul is become like the Levite's wife's body that was cut into so many pieces. Adam, in respect of his affectionate part, was like the upper region where there is no molestation or confusion, but now that part in us is like the middle region, where tempests and storms, thundering and lightning are daily produced.

Pollution of the Affections by Original Sin

**Anthony Burgess
Treatise on Original Sin
Part 3, Chapter 5, Sections 9-19.**

“Set your affection on things above, not on things on the earth.”
(Colossians 3:2).

SECT. IX.

The Pollution of the Affections in respect of the Conflict between the natural Conscience and Them.

Again, the great and notorious pollution of the affections doth appear in that fight and conflict which is between the natural conscience and them, so that no sooner doth the reason and affections of men begin to work in them, but presently there is a civil war begun in a man, his mind that inclineth one way, and his affections they carry another way. The very Heathens acknowledged this, as Aristotle in his incontinent person, and the Poet in his Medea, *video meliora, probe (que) deteriora sequor*. Yea there are some interpreters, Socinians, Papists, and Arminians, to whom also Amyraldus in this particular adjoineth himself, though disallowing their other opinions, that would have the Apostle's complaint which he maketh Romans 7, to be nothing more than the contrariety of the mind and affections in

an unregenerate man, especially when the mind is legally convinced, and that hath some powerful influence upon it. And among other reasons, he giveth this, that it would be very injurious to regenerating grace, as if that could or did carry a man no further than Aristotle's incontinent person was, whereas indeed convinced of better things, but had no power to follow them.

But there is a twofold conflict and combat to be acknowledged. The first a natural one, between conscience and affections. The other a spiritual one, and that is not between these several powers in the soul, but between the regenerate part in every particular, and the unregenerate, so that there is not only spiritual light against corrupt affections, but affections sanctified against unsanctified ones, they have love against love, fear against fear, hope against hope. This opposition in the regenerate man is universal, whereas this natural conflict is seated only in some particular parts of the soul.

The Apostle (Rom. 7) doth speak of this spiritual fight in himself as regenerate, as appeareth because he saith in the inward man he delighted in the Law of God (Rom. 7:22), which no unregenerate man can do. Although the Apostles and some other eminent and godly men may attain to far higher degrees of grace than others, yet it may not be thought that there is any godly man living or did live that doth not more or less find this combat of flesh and spirit in him. Certainly, if it should be so in any man, we might say that in that man Original Sin was quite subdued, the flux of blood was wholly dried up in them, but that is the prerogative of Heaven. But our work is to consider the sad difference that is now brought upon all men by original corruption, between the rational and affective part, our very constitution is in discord, there is no more agreement than between fire and water.

Even as in the Roman Government, there was commonly perpetual opposition between the *Senatus*, and the *plebs*, the Senate and the common people, they were very difficultly ever reconciled. Thus in man, his intellectual and sensitive part are carried out to contrary

objects, one inviting to one way, another to another. Indeed even the rational part is in the Scripture sense become flesh, that is wholly corrupt and mindeth only sinful things. Yet this corruption doth not put out those natural dictates and practical maxims which conscience hath, against which the affections of men do naturally so rebel. It is true that there are some who have so hardened themselves in evil, by a voluntary obstinateness, and are made such brutes in their lusts that they have none of this conflict at all, they are hurried on with all delight to sin and have not so much as the least regret within themselves, but this is acquired partly by the just judgment of God upon man's willful impiety, being from him delivered up to such a senselessness, otherwise there is in all such a fundamental contrariety between the superior and inferior part of his soul, that there is no rest within.

It is true, the Papists and Socinians affirm his repugnance to have been in Adam in the state of integrity. Yea a Remonstrant attributeth it blasphemously to Christ himself. But seeing that God made man right, this rectitude is to be understood universal, and that could not be without an admirable harmony and agreement between the spiritual and sensitive part in a man. There are some also who place the hurt that we have by Original Sin in this affectionate part only, as if the mind and the will did escape in Adam's Fall, and no sin infected them, only the sensitive part becomes all over poisoned, but the contrary to this hath already been demonstrated. Yet we grant that in the affectionate part is the serpent's brood there are the cockatrices eggs, that is the womb wherein many sins, even all the bodily ones, are conceived and brought forth.

SECT. X.

The Sinfulness of these Affections is seen in the great Distractions they fill us with when we are to set upon any holy Duties.

Further, the sinfulness of these affections is seen in the great distractions they fill us with when we are to set upon any holy duty. What is the reason we do not make God the delight of our soul? Why is not our conversation in Heaven? Why do we not pray without distraction, hear without distraction? Is it not because these affections hurry the soul otherwise? In Heaven, when we shall enjoy God face to face, and the affections be fully sanctified, then the heart will not for one moment to all eternity be taken off from God; but now because our affections are not spiritualized, neither are we fully conquerors over them. Hence they press down continually the creature, for where a man's affections are, there is his heart, there is his treasure.

The godly do exceedingly groan under this exercise of distractions in holy duties. Oh how it grieveth them that their hearts are not united, they cannot *hoc agere*, they cannot be with God alone, but some thoughts or importunate suggestions do molest them like so many croaking frogs, many flies fall upon their sacrifice. Now whence is all this? Our unmortified affections are the cause of this, if they were more spiritual and heavenly, there would be more union and accord in holy duties.

SECT. XI.

Their Deformity and Contrariety to the Rule and exemplary Pattern.

In the next place, herein doth their depravation appear because they are so full of deformity and contrariety to their rule and exemplary pattern which is in God himself. For we are to love as God loveth, to be angry as God is angry.

Properly speaking, God does not have Affections.

It is disputed by the learned whether affections be properly in God? Now it must be as affections do denote any passions, or imperfections intermixed with them, so they cannot be attributed to him, who is the fountain of perfection. Yet because the Scripture doth generally attribute these affections unto God, he is said to love, to grieve, to hope, to be angry. Hence it is that Divines do in their Theological Tractates, besides the attributes of God, handle also of those things which are (as some express it) analogical affections in him. They treat of his love, his mercy, his anger, which are not so properly attributes in God, as analogical affections. As when the Scripture saith God hath eyes and hands, these are expressions to our capacity, and we must conceive of God by those words according to the supreme excellency that is in him. Thus it is also in affections. There is an [...], in the former, and an [...] in the later.

It was of old disputed by Lactantius whether anger was truly and properly in God? Some denied it, some affirmed it, but certainly the difference did arise from the different use of the word. For take anger as it signifieth a human imperfection, so it cannot be said to be in God, but as it is a will to revenge an impenitent sinner, so it is in God. Hence these things are said to be in God *per modum effectus* [by way of effect], rather than *affectus* [disposition of mind]. And some learned men like this expression better than of analogical affections, saying that metaphorical speech applied to God is rather equivocal than analogical, concerning desire, hope, and fear in God.

Some Arminianizing or Vorstizing have spoken dangerously. Yea some Socinians, as Crellius do positively maintain affections to be properly in God. And although to mollify their opinion they sometimes have fair explications of themselves, yet they grant the things themselves to be in God which we call affections. Hence they call them often the commotions of God's will, which are sometimes more, sometimes less. Yea they are so impudent as to say the denial of such affections in God is to overthrow all religion. But this opinion is contrary to the pure simplicity and immutability of God's nature, as also to his perfect blessedness. And by the way observe the

wickedness of these Heretics who take from the Divine nature the persons thereof, as also some glorious attributes, such as omniscience, etc. and yet will give to the same such things as necessarily imply imperfection.

The Deformity of Our Affections.

To return, affections are not in God as they imply any defect, yet we are by Scripture to conceive of some transcendent perfection in God eminently containing them. This being laid for a foundation, we may then bewail the great deformity that is upon our affections, the unloveliness of them, if compared to the rule. Do we love as God loveth? He doth infinitely love himself, and all things in subordination to his own glory. But the love of ourselves and all things in reference to our own selves is that which doth most formally exclude and oppose the love of God. The poison and sinfulness of all the affections doth arise from the sinfulness of our love. It is corrupt love that causeth corrupt anger, corrupt hatred, corrupt sorrow, and therefore the way to crucify all other affections is to begin with love.

But oh the irreconcilable and immediate opposition that is between our love and his love, our love is to be copied out after his. We are to imitate God in our love, but we place ourselves in God's room, and are carried out to love ourselves, not rationally, but according to a brutish appetite as it were. Hence whereas in the love of others, we require some presupposed goodness, in the love of ourselves we look for none at all. The vilest and most profane sinner, who ought to judge himself worthy of the hatred of God and all creatures, yet he doth intensively love himself even to the hatred of God. Had we infinite holiness, infinite purity and perfection as God hath, then we might love ourselves principally, but because the goodness we have is a rivulet from that ocean, a beam-line from that Sun, therefore we are to love ourselves in reference to God. Our love to God should

make us love ourselves, but how impossible and paradoxical is this to our corrupt natures?

As our love is thus distant from God's love, so our hatred and anger also is, for the hatred of God is only against sin. It's sin he punisheth, it is sin that he hath decreed to be avenged of to all eternity. Wicked men and devils are damned because of sin in them. Could that be taken out of their natures, they would be the good and acceptable creatures of God. But oh the vast difference between God's hatred and ours, for that is not against sin, but that which is truly godly and holy. So desperately and incurably are we corrupted herein!

SECT. XII.

Their dullness and senselessness, though the Understanding declare the good to be embraced.

Secondly, the native defilement of the affections is greatly demonstrated in that dullness and senselessness which is in them, even though the understanding doth powerfully and evidently declare the good they are to embrace. And this can never enough be lamented, that when we have much light in our mind, we find no heat in our affections. Indeed the question is put: How the affections, though in regenerate persons can be affected with anything that is spiritual, for they, being of a material and corporeal nature, have no more proportion or suitableness with spiritual and supernatural objects than the eye hath with immaterial substances, so that as the eye cannot see a spirit, neither can material affections terminate upon immaterial objects?

But the answer is that the affections being implanted in us as handmaids to the rational parts, and subjected to them by an essential subordination; therefore it is, when those superior parts of the soul do strongly embrace any spiritual good, the affections also

by way of concomitancy are stirred up therein. Only as it is with the will, though that be made to follow the understanding, and (as some say) doth necessarily yield to the ultimate and practical dictate thereof, yet the will doth need a peculiar sanctification of its own nature, neither is the illumination of the mind all the grace the will wanteth. So it is with these affections, although they be appointed to follow the directions and commands of the mind and will, yet they must be sanctified and enlivened by the peculiar grace of God, else they move no more than a stone.

Now this necessity of enlivening and quickening grace upon the affections, the godly are experimentally convinced of. How often do they complain they know Christ is the chiefest good, they know eternal glory is an infinite treasure? Oh but how barren are their hearts, no affections, no cordial stirrings of their soul when they think of these things? Do the children of God complain of anything more than their want of affections in holy things? They have them as hot as fire for the things of the world, but are clods of earth in spiritual duties. This maketh them cry so often with the Church, "*Draw me, we will run after thee*" (Song 1:4). This maketh them pray, Arise, O South wind, and blow O North, upon the garden of my soul, that the flowers thereof may send forth a sweet fragrance (Song 4:16). Thus that saying is true, *Citò prevolat intellectus, tardus sequitur affectus*. If therefore there were no other pollution upon the affections than their dullness and senselessness as to holy things, this may make the godly go bowed down all their life time. Their affections are green wood, much fire and frequent blowing will hardly inflame them. Hence it is that the godly are so well satisfied, and do so thankfully acknowledge the goodness of God to them when they find their affections stirring in any holy thing. Insomuch that they judge that duty not worth the name of a duty, which is not an affectionate duty. That prayer not worthy the name of prayer which is not an affectionate prayer. But how dull and heavy are these till sanctified, as to any holy object? Yea, such is the perverse contrariety that is now come upon the superior and inferior parts of the soul, that when the more noble parts are intensively carried out to any

object, the inferior are thereby debilitated and wholly weakened, so that many times the more light, the less heat; the more intellectual and rational, the less affectionate.

Now this is contrary to our primitive creation, for then the more knowledge of heavenly things, the more affections also to them did immediately succeed. But now experience doth confirm that those men whose understandings are most deeply engaged in finding out of truths, their affections are at the same time like a barren wilderness. Hence you may often find a poor inconsiderable believer more affectionately transported in love to Christ and holy things than many a great and learned scholar. That as natural fools have a greater stomach to meat, and can digest better than wise men, whose animal spirits are much tired and wearied out, so it is here. The less disputative, the less head-work a godly man hath, many times he hath the better heart-work. Oh then bewail this in thyself as a most degenerating thing from primitive rectitude, when thou findest thy knowledge, thy controversial disputes dry up thy affections! So that truth is indeed earnestly sought after, but the goodness of it doth not draw out thy affections. When David commended the Word of God above the honey and the honeycomb, it was evident he found much experimental sweetness of the power of it upon his affections.

SECT. XIII.

The Affections being drawn out to holy Duties from corrupt Motives, shews the Pollution of them.

Thirdly, herein also is apparent the original pollution of our affections, that when they are moved and stirred up in any holy duties, yet it is not a spiritual motive that draweth them out, but some corrupt or unlawful respect. Thus there is a world of guile and hypocrisy in our affections, we think it is the love of God that

affecteth us when it is love to ourselves, to our own glory, to accomplish our own ends. Thus in our sorrow we think it is for sin that we grieve, when it is because of temporal evil, or some outward calamity. Insomuch that this very consideration of the hypocrisy and deceitfulness of our affections may be like an Abyss or deep to swallow us up, when the heart is said to be so desperately wicked and that none can know it but God; by that is meant in a great part our affections.

None knoweth the depths of his love, of his fear, of his sorrow. How often doth he bless himself when he finds these things moving in him, especially in holy duties? Whereas (alas) it is not any consideration from God, any heavenly respect moveth him, but some earthly consideration or other. You may observe this in Jehu, what ardent and burning affections did he shew in the cause of God, destroying idolatry, and executing the judgments of God upon his enemies? But what moved his affections all this while? It was not the glory of God, but self-respects, self-advancement. Oh this is the treacherous deceitfulness of our affections, we may find them very strong in preaching, in public prayer with others, and the fire to them be only vainglory! Yea our affections may be blown up with our own expressions and delight in them, so that as it is a long while ere thou canst get thy affections up to any holy duty, so it is as difficult to search out what is the cause of them. Why do they rise up? Those in Mat. 7:21 that would cry "*Lord, Lord*", did by the ingemination of the Word demonstrate lively affections, yet they were such whom God would bid depart, as not knowing of them.

Here therefore is the misery of man, that as all the speculative knowledge in the world, unless it be also accompanied with an affectionate frame, doth not at all commend us to God, so all hot and strong affections do not presently suppose the truth of grace within. Experience doth sadly confirm this, that many who have had great affections and workings of heart in the profession of godliness, have yet desperately apostatized, and become at last as senseless and stupid about heavenly things as any profane ones are. The Jews are

said for a while to rejoice in Johns light, John 5:35. The word signifieth more than ordinary affections, even such as to make them trepitate and leap for joy, yet this was but for a season. So Mat. 13 there are some hearers who yet had not root enough, that did receive the Word with joy. By these instances it is plain that our affections are full of deceit, full of falsehood, we know not when to trust them. It is hard to tell what it is that draweth them out, even in our holy duties. If the godly (though in some measure regenerated) find the power of this deceit upon their affections, certainly the natural man, he is all over cozened, his affections are altogether a lie to him. He saith he loves God with all his heart, he saith he is grieved for all his sins, when all the while his affections are moved from other respects.

SECT. XIV.

**Also they are more zealously carried out
to any false and erroneous way, than to
the Truths of God.**

Fourthly, herein also is manifested the great pollution of our affections, that they are more earnestly and zealously carried out to any false and erroneous way, than to the truths of God. Let a man be in an heretical way, in a superstitious way, in any deluded way of religion, and you will find such to be more affectionate in their way, than the godly can be in a true way. And the reason is because our affections have more suitableness with what is corrupt and false than with what is true and of God. Observe all the false religions that are in the world. May you not admire at the zeal, at the pains they take for the propagation of their opinions, how restless they are? Which certainly may exceedingly shame the children of the truth, that men should be more active for the Devil than they can be for God. Our Saviour observed it of the Pharisees, how they compassed sea and land to make proselytes. And Paul, speaking of the Jews, beareth them record *“that they have a zeal of God, but not according to*

knowledge” (Rom. 10:2). The more affection in a wrong way, the more dangerous it is. It is good to be zealously affected (saith the Apostle) in a good thing, Gal. 4:18. This he speaketh because the false apostles did appear with a great deal of affection, none seemed to manifest such passionate bowels to people as they did, but (saith Paul) “*they zealously affect you, but not well.*” It is not from spiritual and heavenly motives that they are thus affectionate towards you.

Well then, this is sadly to be bewailed, that our affections will vehemently run like a torrent down any false or erroneous way, whereas to that which is truth indeed we can hardly raise them up. Wonder not then if you see the Papist in his superstitious way, the erroneous person in his false way to be so full of affections and devotion in his persuasions. For alas it is easy falling down the hill. Error and superstition is agreeable with the corrupt nature of man. When we read what some Monks and Hermits have done in solitary places, afflicting themselves, macerating their bodies, we may admire how their affections in that way could hold out so long, but man’s heart like the earth will bring forth nettles and weeds of itself, but it cannot corn or flowers without diligent managing of it. Let us then mourn for this evil that is come upon our affections, look upon all the superstitious and false ways in the world. See with what greediness and vehemency they are carried out to them, but as for thee, whom God preserveth in the truth and keepeth in his ways, thou art quickly weary in well-doing! Oh be afraid, lest all the pains and diligence of man in false ways do not rise up to condemn thee for thy slothfulness in Gods ways!

SECT. XV.

They are for the most part inlets to all sin in the Soul.

Herein are these motions of the soul greatly depraved: In that they are inlets for the most part of all sin into the soul. They are the

weakest part of the wall, and therefore Satan doth commonly begin his batteries there, this is (as it were) the thatched part of the building, and so any spark of lusts falling upon it doth immediately set the whole building on fire. It is true, the senses they are the outworks and porches (as it were) of the soul, and therefore temptations begin there. But then the affections are the second court (as it were) so that for the most part the mind and the will are carried on to sin because the affections are first corrupted. These lie, as Saul's men did, all asleep while his enemies had the opportunity to take away not only his spear, but his life.

Now it is good to know that the order and method of the soul's motions to any outward objects in its first creation was very rational and commensurate to the true rule, for then the understanding did first apprehend and take notice of the objects to be loved, which it did consider without any ignorance or error, upon this clear proposition of the object. The will did readily receive and embrace it, and when this was all done then the affections were subsequent, they immediately followed without any delay. So that Adam had this perfect method in all his actions before his apostasy, reason did begin and affections did end. But what confusion and disorder is now brought upon us? Affections do now begin, not the eyes but the feet do lead, the Devil and sin get their first entrance into the soul by the affections. So that as the Philosophers say in a natural way, *quicquid est in intellectu, prius fuit in sensu*, whatsoever is in the understanding, was first in the sense, so may we say morally, *quicquid est in voluntate, prius fuit in appetitu sensitivo*, whatsoever is in the will was in the affections.

And no wonder it is so now, seeing that the Devil did bring sin into the world by besieging the affections at first, and thereby corrupting the understanding. For as Satan did first tempt Eve the weaker vessel, and so beguiled Adam, whereupon the woman is said to be first in the transgression, so even in man, he did first begin with the affectionate part, the Eve (as it were), and by that did overcome the rational part which was like the Adam. Eve then was tempted to sin,

although she had no corrupt principles within her, merely because the bait laid for her was suitable to her sense and affections. How much more then do affections like so many thieves open all the doors, and let iniquity come in everywhere, when reason and grace have no command over them.

Sit down then and well consider this particular. That thy affections do first betray thee, thy ruin doth begin in them, and therefore whosoever would keep any sin from taking the castle of the soul must watch over his affections, he must be sure to put out every spark of their fire (as it were). Job made a covenant with his eyes because they would quickly carry sin to the affections, *Vt vidi, perii* said he, from seeing he came to perish, but that was from seeing he came to be affected with the object, and so perished. This is notably expressed when Achan was tempted to steal the Babylonian garment (Joshua 7:20-21), he acknowledged that when he saw them, he coveted them, and coveting of them made him steal them. We may then conclude that there is scarce any sin committed by thee, but thy corrupt affections do begin it, the frame (as it were) is first laid there. All bodily sins of drunkenness and uncleanness, it is plain that they are the product of sinful affections, sinful love, sinful desires, sinful joys, and pleasures are the puddle wherein these vermin are bred. That as in muddy lakes, frogs and toads are produced, thus it is in these gross and polluted affections.

And it is no wonder that these come out from the affections, seeing the sins of the more noble rational part are also procreated by these corrupt affections. Heresies and idolatry, these are sins of the understanding, yet they arise from sinful and inordinate affections. The rushes grow in such miry places, men seek after profit, applause, or other carnal advantages, and thus these are like a bribe to blind the eyes of wisdom. So that it behooveth everyone in the way of religion that he professeth, to consider whether they be pure conscientious grounds, or corrupt affections that instigate therein. There are very few that have the Scripture lay the first stone in the building of their faith, their affections have first closed with an

opinion, their affections have secretly embraced such a religious way, and then they go to Scripture to confirm it. Thus they bring Scripture to their affections, not affections to Scripture. Thus as any little dust doth quickly hinder the eye in seeing, so the least corrupting of the affections doth obnubilate the understanding. What the Sun and the Earth are in the great world, the same is the sensitive part in man the little world, and as their constant vapors and exhalations from the earth do frequently cloud the Sun and deprive us of the comfortable light thereof, so here our affections do continually ascend like so many smoking vapors, whereby we run into dangerous ways. It is therefore a rare and a most blessed thing when a man is able to say, O Lord it was no affection, no passion, no corrupt interest hath prevailed with me to take up this way, to forsake my former opinions, but the powerful light of the Scripture shining into my heart.

But these precious flowers are hardly to be found, as affections corrupted do generally corrupt the understanding in matters of faith, so also in matters of public administration. What is the reason of unjust Magistrates, of unjust officers, that righteousness in places of judicatory is so often perverted? Is it not because affections do judge, affections do determine? How many times doth the Law say one thing, conscience and righteousness say one thing, but affections cry another thing? They were sinful and wicked affections that put the High Priest and Elders upon the condemning of Christ. Pilate saw that they did it for envy, and that is a compounded affection. Hence are those frequent commands to all that are concerned in righteous administrations to have covetousness, to accept of no men's persons, to do nothing for fear or favor. What doth this signify, but that all justice and righteousness is perverted by sinful affections? Sin is not punished, offenders are not restrained, wholesome laws are not put in execution, because men are carried by sinful affections. Therefore in the Areopagite Court, which was so famous for integrity, and their decrees were revered like oracles, all causes were pleaded in the night, in the dark, that the judge might not know who pleaded lest his affection might be pre-possessed. And here all their pleadings were to be without any preface or affectionate expressions, all which

shew how hardly it is to be a righteous man in his place, while affections are not conquered.

SECT. XVI.

The Privacy of the Affections.

Another particular is the privacy of them, they do inordinately impropriate all things to a man's self, so that they are self-affections, not affections for God's glory, or the public good, they are private affections, not public affections. They are greatly distempered in that they are not carried out to the most common and universal good, but to what is selfish and particular. Whereas if our affections did retain their primitive integrity, they would have been in the first and most principal manner carried out to what is the chiefest and most principal object, whereas naturally every man is a Nero, and will "*let Heaven and Earth be mingled together when I am dead.*" And thus though God have no glory, though the public be ruined, so as he have his self-affections promoted, he mattereth not! This is that which you have heard, that man in his Apostasy from God did *cadere à Deo in seipsum*, he fell from God into himself, and hereupon referreth the whole world, even God himself to his own welfare. As if God were for him, and he not made for God. It was not thus from the beginning, but as we see in natural things, they all deny their particular motions to serve the public. Or as Philosophers say about the orbs, they are carried on by the motion of the *primum mobile*, even contrary to their particular motions. Thus it was also in the first constitution of man, yea better, for the affections had no private particular propensity to any object which the rational part did not direct unto. But oh the sad change that now sin hath made upon our affections in this way, making them to monopolize all things, and to prefer ourselves more than the honor of God himself. Especially in two particulars we may greatly lament the sin of our private affections in opposition to public:

1. First, the glory and honor of God is to be esteemed by us as infinitely more worthy than all the world, than all Angels and men, and therefore not to be affected to ourselves more than that. It will easily be granted that an infinite good is to be preferred before a finite one, an universal unlimited one before what is particular and limited, an ocean before a drop. Now such is God comparatively to man, yea to all the nations of the world, Isa. 40. If then God be thus infinitely transcending us in goodness, and our love is to be drawn out according to the goodness of the object, if a greater good then a greater love, if the greatest good then the greatest love, then it followeth that our affections are to be carried out infinitely more to the honor of God than to our own glory. If the people of Israel could say to their King, because a public person, "*thou art worth ten thousand of us*" (2 Sam. 18:3), how much more may we say to God, his glory, his honor, his truth is worth all our estates, all our lives? Yea such ought to be our affections to God's honor that we ought to prefer it above our own salvation. Although through the goodness of God, his honor and our salvation are so inseparably joined together that one cannot be parted from the other, yet in our minds we are to esteem of one above the other. God's glory above our own happiness. But the highest degree of grace in this life doth hardly carry a man to this, much less can nature elevate him thus high.

2. The second particular, wherein the privacy of our affections is to be lamented, is in respect of the public good. We are not only to prefer the glory of God above ourselves, but also the public good of the Church, yea the public good of the Commonwealth above our particular advantages. What a notable demonstration of this public affection do we find in Moses and Paul, which may make us ashamed of all our self-affections? We have Moses' self denial mentioned (Ex. 32:32) where he desireth to be blotted out of the book of life, than that the sins of the people should destroy them, he had rather be undone in his own particular, than have the general ruined. And when God proffered to make him a great name by consuming the Israelites, he would not accept of it. It was Tully's boast that he would not accept of immortality itself to the hurt of the public. But

this was breath, and sound of words only, Moses is real and cordial in what he saith.

As for Paul's public affections to the salvation of others, viz. his kinsmen after the flesh (Rom. 9:3), they break out into such flaming expressions that great are the disputes of the learned about the lawfulness of Paul's wish herein. However we find it recorded as a duty, that we ought to love our brethren so much that we are to lay down our lives for them, 1 John 3:16. Now how can this ever be performed, while these selfish affections like Pharaoh's lean kine [Gen. 41:3-4] devour all things else? Groan then under these straightened and narrow affections of thine, thou canst never prefer Jerusalem above all the joy while it is thus with thee.

SECT. XVII.

The hurtful Effects of the Affections upon a mans body.

Thirdly, the sinfulness of our affections naturally is perceived by the hurtful and destructive effects which they make upon a man. Therefore you heard they were called passions. These affections, immoderately put forth, do greatly hasten death and much indispose the body about a comfortable life, 2 Cor. 7:10. The sorrow of the world is said to work death. Thus also doth all worldly love, all worldly fear and anger, they work death in those where they do prevail. If Adam had stood they would not have been to his soul as they are to us, nor to the body, like storms and tempests upon the sea. They would not have been passions, or at least not made any corruptive alteration upon a man, whereas now they make violent impressions upon the body.

So that thereby we sin not only against our own souls, but our own bodies also, which the Apostle maketh an aggravation in the guilt of fornication, 1 Cor. 6:18. Instances might be given of the sad and

dreadful effects which inordinate passions have put men upon, and never plead that this is the case only of some few, we cannot charge all with this, for its only the sanctifying or restraining grace of God that keepeth in these passions of thine. Should God leave thee to any one affection, as well tempered as thou thinkest thyself to be, it would be like fire let alone in combustible matter, which would presently consume all to ashes, of thy own self, having no more strength than thy own, and meeting with such temptations as would be like a tempestuous wind to the fire, thou wouldst quickly be overwhelmed thereby.

SECT. XVIII.

The sad Effects they have upon others.

Fourthly, the sinfulness of these affections are seen not only in the sad effect they have upon ourselves, but what they produce upon others also. They are like a thorn in the hedge to prick all others that pass by. Violent affections do not only disturb those that are led away with them, but they do greatly annoy the comfort and peace of others. The Prophet complained of living among scorpions and briars. Truly such are our affections if not sanctified, they are like honey in our gall, they embitter all our comforts, all our relations. They disturb families, towns, yea sometimes whole nations. So unruly are our affections naturally. Why is it that the tongue (James 2) is such an unruly member that there is a world of evil in it? It is because sinful affections make sinful tongues.

SECT. XIX.

They readily receive the Devil's Temptations.

Lastly, in that they are so readily receptive of the Devil's temptations. Herein doth appear the pollution of them. The Devil did not more powerfully possess the bodies of some men than he doth the affections of men by nature. Are not all those delusions in religious ways, and in superstitious ways, because the Devil is in the affections? Hath not the Devil exalted much error, and much false worship by such who have been very affectionate? Many eminent persons for a while in religion, as Tertullian, have greatly apostatized from the truth by being too credulous to such women who have great affections in religion. So that it is very sad to consider how greatly our very affections in religious things may be abused, how busy the Devil is to tempt such above all into error, because they will do him the more service. Affections being among other powers of the soul like fire among the elements. They are the chariot wheels of the soul, and therefore the more danger of them, if running into a false way.

The Devil hath his false joy, his false sorrow, and by these he doth detain many in false and damnable ways. Hence the Scripture observeth the subtlety of the Devil's instruments, false teachers, how busy they are to pervert women, as being more affectionate, and so the easier seduced, Mat. 23:14. The Pharisees devoured widows houses by their seeming devotions. Thus false teachers (1 Tim. 3:6) did lead captive silly women. By which it appeareth how dangerous our affections are, what strong impressions Satan can make upon them. So that it is hard to say whether the Devil's kingdom be more promoted by the subtlety of learned men, or the affections of weak men.

The Sinfulness of the Imagination

Anthony Burgess Treatise on Original Sin Part 3, Chapter 6, Sections 1-20.

“And God saw that every imagination of the thoughts of mans heart was only evil, and that continually.” (Genesis 6:5).

SECT. I.

This Text explained and vindicated against D. J. Taylor, Grotius, the Papists and Socinians.

We have at large discovered the universal pollution of the affections, which we have by nature, and handled them in this order (though the doctrine about the sinfulness of the imaginative power should have preceded) because they have such an immediate connection with the will, belonging to the appetitive part of a man.

The next seat of Original Sin in man I shall consider of is the fancy, which we shall find to be instrumental to great iniquities because in itself it is polluted sinfully. To which truth this Text will give in a full and pregnant testimony.

To open which you must understand that we have here related the cause of that universal and dreadful judgment which God brought upon the whole world. The cause was that universal and desperate wickedness whereby all flesh had corrupted their ways. The long-suffering of God would bear no longer, especially they being so often

admonished by Noah the preacher of righteousness. Thus the general actual impieties everywhere abounding on the face of the earth is the proximate and immediate cause of drowning of the world.

Secondly, we have the remote and mediate cause, which is internal, and that is, the universal sinfulness of every man's heart by nature, which is always emptying itself into sinful thoughts and lusts, so that it is never quiet, or like a fountain sealed up, but diffusing itself into poisonous streams. There are always sparks flying out of this furnace.

Now this natural pollution is described in the most emphatic manner that can be.

There are some who complain that we are too tragic in explaining the nature of Original Sin, that we aggravate it too much; but if we consider the scope of the Holy Ghost in this place, we will easily be persuaded that none can say enough in this particular.

1. Here is the "*heart*" said to be evil, that which is the very life of man, and is the fountain of all actions and motions. Not the eyes or the tongue, but the heart, which is the whole of man, which implieth also that he sinneth not by example and outward temptation only, but from an inward principle.

2. In this heart that is said to be "*evil*," which we would think is not capable of sin, at least of very little, the thoughts, not only the affections, or the will, the appetitive parts of the soul, but the sublime and apprehensive.

3. He doth not only say the thoughts, but the "*imagination*," the very first rising and framing of them. It is a metaphor from the potter who doth frame his vessels upon a wheel in what shape he pleaseth. Thus the heart of man is continually shaping and effigiating some thoughts or other. Now these are not only sinful when formed, and it may be consented unto, but the very first fashioning of them, even as they rise immediately from the heart are sinful. If we explain it as

others do, who observe this word signifieth to frame a thing with curious art and industry, then it aggravateth likewise, informing of us that those thoughts which are polished by us in the most accurate manner are altogether evil.

4. Here is the universality, “*every imagination.*” In those millions and millions of thoughts which arise in a man, like the motes in the air, there is not one good thought, all and every imagination.

5. Here is not only the extension of this sin to every thought, but the intention likewise. It is “*only evil,*” there is no good at all in it. Godly men in their best actions have some sinfulness adhering to them. There is some water in their best wine, but here is all dross and no gold at all, only evil.

6. Lastly, here is the aggravation of it from the perpetuity: it is thus only evil, and that “*continually.*” Thus the Holy Ghost, which is truth itself represents our Blackmore natures to humble and debase man, as also to justify God under any effects of his wrath and vengeance that he may bring upon us. How wretched then are the attempts of some writers who lay out the utmost of their power and wit to make this sin nothing at all (as Doctor Taylor, and as Papists), or to have very little guilt in it? If you say this Text speaketh of actual sins, of evil imaginations, I grant it, but as flowing from original pollution, it speaketh of bitter fruit, but as flowing from that bitter root within. And [...] the Scripture uses to speak of this sin commonly, as putting itself [...] immediate evil motions; because though Original Sin be not *peccatum actuale* yet it is *peccatum actuosum* (as hath been said), it is an acting and an active sin, though not actual. Pererius would evade this Text by having it to be an hyperbole, or else to be true only of some particular wicked men, the giants in those days. As for the hyperbole, which both Papists and Socinians so often fly unto, when the Scripture doth intend to exaggerate this sin, we shall easily in time convince of the falsehood and vanity of such an exception.

And as for the second particular, we will readily grant that the actual impiety of all men generally was exceedingly heightened, so that this gave the occasion to mention that internal corruption which is upon all mankind. Yet we must necessarily say that besides those actual impieties, Original Sin is also aimed at as being the cause of them. For the scope of Moses is to give a universal cause of that universal judgment. Seeing therefore the Deluge drowned infants as well as grown persons, and they could not be guilty of actual impieties, it remaineth that the native pollution they were born in was the cause of their destruction [Rom. 5:14]. Indeed Original Sin did greatly aggravate those actual wickedness, for hereby was demonstrated the incurableness of their natures. No patience, no mercy would do them any good, for they are not only evil, but their hearts, the fountain of all, were evil likewise. How could grapes ever grow from such thorns? Neither may we limit it (as some would) to particular great sinners who then lived, because Gen. 8:21 we have the same sentence in effect repeated, when yet the wicked men of the world were destroyed, when those eight persons only were alive and preserved, God giveth this character of man's nature. Besides, it is spoken indefinitely, the imagination of man's heart, not of those men, or of such particular men.

Why this very reason should be used (Gen. 8:21), that God would not destroy the world anymore, which is in this Text brought for the destruction of it, is to be shewed when we come to treat of the effects of Original Sin.

Dr. Taylor's Arguments Refuted.

In the meantime, let us consider what a late writer (Dr. Jeremy Taylor, [Repentance](#), ch. 6) who useth to sharpen his weapons at the Philistine's forges, the Papists, and commonly the worst of them, as also the Socinians, with whom we reckon Grotius, from these (I say) he delivereth his poisonous assertions:

1. First, it is pretended that the Scripture maketh this their own fault, and not Adam's because Genesis 6:12 it is said, "*all flesh had corrupted his way upon the earth.*"

This is very feeble and weak, for it is willingly acknowledged that the increase of actual wickedness was the immediate and proximate cause of this general judgment. Had not their iniquities in that age risen higher and cried louder for vengeance than ordinarily sin did, we may conceive God would not have proceeded to such an unheard of and extraordinary judgment. Therefore verse 5 it is said, "*God saw that the wickedness of man was great in the earth.*" The Hebrew word comprehends both the greatness in quantity, it was exceedingly multiplied, as also in quality. They were enormous sins, all this the Text is clear for, but this is not all. The Text goeth higher, to aggravate these impieties from the fountain, which is a corrupt nature, even as David (Psalm 51) doth heighten his actual wickedness from the sinful nature he was born in. Therefore both actual sins, as the fruit, and Original Sin as the root, is here made the cause of that universal judgment.

2. The second exception, to which the third may be adjoined, is that this corruption is supposed by those who hold it to be natural and unavoidable, and therefore God could no more punish mankind for that, than for sleeping or being hungry. Because why were eight persons excepted, when all were alike? Is not this a respect of persons?

Answer. This here is either gross ignorance or else a willful mistake about the word natural and unavoidable. We grant it to be natural and unavoidable in some sense, but not in that which he taketh it, as if it were natural like sleep or hunger, which are not culpable, or have any guilt in them. But of this largely in its time, because the adversaries do usually in an odious manner represent this inevitableness of sinning unto their reader, though we say voluntarily contracted at first, and seem much to triumph in it.

As for the other addition [eight persons were excepted], it is answered that those who were godly then, and escaped that judgment, were delivered from the dominion and guilt of this Original Sin. Therefore it being pardoned to them, though the remnants in some measure continued in them, they were not involved in this judgment.

Lastly, what ignorance is manifested in saying [It must be respect of persons], if God amongst those that were equally guilty spared some, and rejected others? For he may learn out of Aquinas and his followers that respect of persons cannot be in matters of liberality and munificence, for where that is, there is some justice and debt supposed. Now if God had not saved any one man more than any apostate Angel, I suppose he would not have charged God with in justice.

3. Thirdly, it is questioned if it were the natural corruption God complained of, why did he do it but thus, as if it were a new thing?

It is answered, the though original corruption was in all mankind, as soon as ever the Image of God was lost, and therefore Seth is said to beget his son after his own likeness, sinful and mortal. Yet because it did not break out into those violent torrents of iniquity before, as it did at this time, hence it was that God did more severely take notice of it, as putting itself forth in such bitter effects.

4. Fourthly, it is objected that Noah the preacher of righteousness was sent to draw the world off from that which was likely to destroy it, but no man can think he would dehort [dissuade] them from being guilty of Original Sin.

To this we also answer, that as for being guilty of Original Sin in our birth, and how that can be our sin then, when we were not capable of a precept, I have at large treated of, and so shall not *actum agere* [do what has already been done], as also how far Original Sin is to be repented of. Only to the present objection we say that though the

Ministry be not to hinder us from being born in sin, yet it is to be instrumental in working our regeneration (which great gift of God those that deny Original Sin must also necessarily deny) which is a subduing and mortifying of Original Sin in some degree, and is a renovation of all those parts which Original Sin had corrupted. For regeneration (John 3) is proved necessary from the supposition of Original Sin, “*Whatsoever is born of the flesh is flesh.*”

The Text then thus vindicated from corrupt glosses, for the imagination and devices of many men, though learned, have been very evil, and that continually in the interpretation of it. I shall only add this: Although by the imagination of the thoughts be chiefly meant the working of the mind and the understanding, yet because the imaginative power or fantasy in a man is immediately subservient to the understanding in its operations, and is therefore called *ratio imperfecta*, imperfect reason, and *cogitativa facultas*, the cogitative faculty in the soul, I shall therefore treat of it only from this verse, for the original pollution of the understanding hath been abundantly discovered. From the Text then observe:

That power of the soul, whereby we imagine or fancy anything, is universally corrupted. It imagineth only evil, and that continually. We have sinful fancies as well as sinful affections.

SECT. II.

Of the Nature of the Imagination in a man.

Before we insist on the particular pollutions thereof, let us briefly take notice of the nature of this imagination in man.

First, it is taken two ways. For either by imagination we mean the power itself, whereby we do imagine, or the acting thereof, even as

the word *Wib* is sometimes taken for the power, and sometimes for the act, so is fancy and imagination.

Secondly, consider that Philosophers do affirm that besides the rational and immaterial faculties of the soul, as also besides the external senses, there are internal material senses, about the number whereof they greatly dissent. Some make five, the Common Sense, the Fancy, the Imaginative Power, the Estimative, and the Memory. Others three, others four, some but one, only it may seem many because of the several manners of operation. It is not worth the while to contest herein.

It is enough to know that there is in man such a power whereby he doth imagine and fancy things, witness those dreams which usually rise in our sleep. The use of this imagination is to preserve the species suggested to order them, and judge of them, and thereby is necessary to our understanding, according to that rule, *Oportet intelligentem phantasmata speculari* [speculative notions are necessary for understanding]. And certainly the power of God is admirably seen in this imaginative faculty, whether in men or beasts. For how do birds come so artificially to make their nests, and the ants and bees to be such admirable provident creatures in their kind, but from that natural instinct in them, whereby their fancies are determined to such things? So it is from this imagination that the sheep is afraid of a wolf, though it never saw one before. Especially in man, his imagination being perfect, there are many admirable things about the nature of it, which, when learned men have said all they can, they must confess their ignorance of. Only you must know that as the affections are very potent in a man, to turn him this way or that way, so also is the imagination and fancy of a man. Insomuch that it is a great happiness to have a sanctified fancy that is commonly in men, the womb wherein much iniquity is conceived.

It is greatly disputed in Philosophy what the power and strength of imagination is. Some have gone so far as to attribute all miracles, whether divine or diabolical to the strength of imagination. Yea

Abelard's position was that *fides* was *estimatio*, faith was nothing but a strong fancy, but these are absurd. Only it is granted that some strong impressions it may make on the party himself, as also on the fruit of the womb in conception. As for Jacob's art of laying particular colored sticks before sheep, when they came to be watered, that in the time of engendering they might bring such colored lambs [Gen. 30], though imagination might be something conducive thereunto, yet rather ascribe this (with some learned men) to a miracle, and the peculiar blessing and power of God towards Jacob. But I shall not hold you any longer here, let us proceed to the discovery of the natural sinfulness thereof.

SECT. III.

The Natural sinfulness of the Imagination appears in making Idols, daily Supports, and vain Conceits, whereby it pleaseth itself.

First, the metaphorical expression in the Text doth fully declare it. For as the potter doth make vessels upon the wheel daily, or as some explain it, as the artificer doth of his wood and other materials make idols, which he worshipeth as gods, though they be vanities. Thus the imagination of man doth daily fabricate such fancies and idols to itself, making gods of them, and putting confidence therein. And if you observe what riseth daily in the heart of a man devoid of grace, you shall find that it is a continual idol maker, it maketh daily puppets and vain conceits, whereby it pleaseth itself, and accounteth itself happy therein. Thus we see what shops (as it were) our hearts are. The imagination having that sinful artifice as to make and erect idols all the day long. Even as children naturally delight to make babies, and then to play with them, so do all men by nature. How many vain idols do the ambitious men, the unclean men of the world daily build up in their fancies? Hence it is that the glorious things,

the pleasant things they please themselves with, are more in the imagination than in any real possession, as is more to be dilated upon.

In the meanwhile let us sadly mourn under this horrible corruption of the imaginative part of a man, that it should be daily making new gods, continually erecting idols, in which we are apt to put our confidence. Lapide on Genesis 8:21 (where we have the like expression and metaphor) doth offer intolerable violence to the sacred Text. For whereas it saith the imagination is only set to evil, he would make two shops (as it were) wherein this imagination doth work: a shop of sin wherein it only fabricateth evil, and a shop of virtue wherein it imagineth good things. But what can be directly to confront a Text, and to put the lie upon it, if this be not? Let us then be willing to be found out in all this evil. Let us acknowledge that our imagination doth continually set up vanities, idols. We make to ourselves gods, and so leave the only true God.

We have made some entrance already upon the discovery of that wound and deadly blow the imaginative power of man hath received by Original Sin. Wonder not if in the managing of this point, we often mention thoughts, discourse, invention, and apprehensions, attributing these to the imagination. For although the understanding be properly the power of the soul, from whence these operations do proceed, yet because the imaginative faculty is so near to the intellectual, that in all its operations it hath some dependence on it, so that it is hard to know or perceive when some internal parts of the soul are the operations of the fancy, or of the mind. Though indeed sometimes reason doth correct our imaginations, even as they do sense.

Yea Divines and Philosophers do commonly attribute some kind of opinion and judgment, yea imperfect discourse unto it. This difference is given between the common internal sense and the imagination. The common sense doth receive the simple impressions of things, as of a stone, of bread, as the wax receiving the impression

of a seal, not the seal itself, but the image of it. Thus doth the common sense receives the species of things and retaineth them. But the fancy doth go higher, it doth compound these single species together, witness those many dreams, and also Chimeras which many do imagine, that never had any existence in the world. Therefore by this office it hath, we see how near it is to the understanding.

Yea [Suidas](#) saith that Aristotle calleth it [...] (viz.) [...], because it hath in it, [...], and [...], because it is with forms and species that it doth apprehend things, and therefore saith Suidas, it is called [...] quasi [...], because it doth [...], make those forms and appearances to consist. However this be, due to the immediate subservience to the understanding and conjunction with it, we may without any absurdity say the thoughts, the opinion, the judgment thereof. And so I proceed to the further manifestation of its pollution.

SECT. IV.

In respect of its Defect from that end and use which God did intend in the Creation of man, by making him with this Imaginative Power.

Secondly, in respect of its defect from that end and use, which God did intend in the creation of man by making him with this imaginative power. We must readily yield that as God did shew his wonderful wisdom and power in making of man, which the Scripture often observeth, comparing the workmanship of our body to the curious needle work of some skillful woman (Psalm 139:15), so all these powers and parts of the soul were made for singular and admirable use, and therefore the imagination as well as the rest. Yea we are to know that in all those visions and dreams by which God did appear to the Prophets and others, it was by exciting and working

upon their imagination; so that God hath exceedingly honored that part of the soul in this way.

Natural Imagination vs. the Moral Imagination.

The use of this imaginative power is two-fold, as of the other senses. The one proximate and immediate, which is to perform their operations for which they were given to men. The other remote and more general, which is to be instrumental to the salvation of the soul, and also to the glorifying of God. For by the imagination we are to glorify God, as well as by other parts of soul and body. The former end of the imagination I may call natural, the latter, moral.

I shall not speak of the former, because whatsoever defect is now upon the fancy in that way, not being able to do its office, as at first creation, it is merely penal, a punishment, and not so much our sin. Thus, that men are subject to madness in their fancy, that the imagination by any distemper in the organ where it is fixed may be wholly perverted, as we see in fevers, and in frenzies, and sometimes in dying men. This is not so much a sin in the fancy, as a punishment, even as death is inflicted upon us because of Adam's transgression. It is true that Adam, though created with full and perfect knowledge in naturals and supernaturals that was necessarily required to his blessedness, yet as Suarez well determineth (*De Creatione homines lib. 3. cap. 9*), in the use of his knowledge he had recourse to phantasms in the imagination, because that is a natural way to the soul while joined to the body. Only in that state, as the organ was not subject to any bodily distempers, so neither could his imagination any way err.

But the sin of Adam hath not only brought on that part an obnoxiousness to many bodily distempers, but filled it also with sinfulness, which is eminently seen in its aberration from that two-fold main end it was at first bestowed on us for. The one whereof is

the salvation of our souls. For if the sense of hearing the Word of God, and of seeing the wonderful works which God hath wrought, be so greatly instrumental to our sanctification, why should not the imagination much more? But who may not complain what an impediment and hindrance his fancy is to his soul's good? It imagines evil and vanity, it is wholly pleased with empty and vain things, neglecting the true solid good so that there is no man that is acquainted with the frame of his soul, but may groan under the sinful unruliness of his imagination, especially (as is to be shewed) in holy and religious approaches to God. When all the powers should be united in one way, then what swarms of roaring imaginations? What importunate and impertinent fancies are ready to fill thy soul, as flies sometimes did Egypt? Was it thus in the state of Creation? Did God create us with such fickle confused and erratic imaginations? How greatly would it dishonor God to affirm so? Affect thy heart therefore greatly with this, to think that that which was so exceedingly conducive to thy soul's happiness is now such an impediment and enemy thereunto.

It is a corrupt licentious opinion which Speranza (though a Papist) attributeth to several famous Schoolmen, viz. That a man is not bound to repel an evil thought if there be not danger of consent to it, but may suffer it to be in his mind, as some natural thing, even with advertence that it is there. But this is justly called by the aforesaid author, (Spiranza scrip. sel. dig. de cong. punct. 11) *Offendiculum animarum*, an opinion that is a stumbling block and scandal to souls, neither may our sinful imaginations greatly humble us if this were true.

Idolatry in the Imagination.

As for the other end, which is to glorify God. Wherein hath God been more dishonored than by the imaginations of men? Whence hath that idolatry filled the whole world? How come superstitious magical divinations but by the sin of imagination? These phantasmata on

[...], in the brain make these idols which men fall down and worship, so that they may well have the same name. The Apostle (Rom. 1) speaking of the Heathens, and that in their high profession of wisdom, yet saith they “*became vain in their imaginations,*” and why so? Because of their idolatry, turning the glory of God into birds, and beasts, insomuch that the sinfulness of the imagination of man hath caused all the idolatry of the world. They have not gone to God as revealing himself in the Word by faith, but according to their natural light, by carnal and gross imaginations. Whereas therefore images were brought into the Church at first, that they might be (as Gregory said) ignorant men’s books. The truth is, they did teach, and confirm in erroneous imaginations, for from such pictures do ignorant people still conceive of God, as an old man, and of the Holy Ghost as a dove, they imagining such things, as these images do represent. The imagination then of man doth arise unto an high degree of impiety when it will fancy or conceive of God without the guide of the Scripture. If so be the understanding cannot comprehend this infinite Essence, how much less can our imagination? If he said *Quinque de Deo dici potest, eo ipso est indignum, quia dici potest;* and, *Tunc Deum digne estimamus, cum inestimabil indicimus.* If I say he be thus above the highest contemplations of our minds, no wonder if he infinitely transcend our imaginations.

Objection: We cannot apprehend God but by mental images.

It is an evasion that some Papist hath (as I have read, though I cannot remember where for the present), when pressed with this argument, that it is a great dishonor to God, and full of reproach to his majesty, to represent him under such external forms and shapes, he would (I say) evade by instancing in the imagination, as a natural faculty in the soul. The understanding cannot apprehend of God but by the imagination, and the imagination doth necessarily receive

images and representeth species about God. Otherwise we cannot at all think of him, and yet this is no idolatry. But

Answer:

First it may be answered: These forms and representations in the fancy, when we think of God, arise from the natural constitution of man, so that it cannot be avoided. It doth arise from our finite and corporeal nature, whereby nothing can come into the understanding before it hath been in the sense and the imagination, but their images and idols are external, gross, and voluntarily set up to worship God by. And

Again, howsoever such shapes and forms may come into the imagination of man about God, yet it's the duty of the understanding to expel them, and to conceive of God without any corporeal form, as a Spirit of infinite majesty. Therefore the imagination must not guide the understanding, but the understanding lead the imagination, that so we may not have the least thought about God, but what becometh his glorious being. But of this more in a particular by itself, because of its great concernment.

Thus we see how the imagination is wonderfully defective from its main end, both in reference to God's glory, and man's own salvation and happiness.

SECT. V.

The Pollution of the Imagination is manifest by the Restlessness of it.

Thirdly, the imaginative power of man is greatly polluted in the restlessness of it, in the perpetual constant workings thereof. Insomuch that thereby the sinfulness of it is continual, as the eye is

always twinkling. Is there a moment wherein thy fancy is not busied about some object or other? And whereas other parts of the soul are subject to sin while we are awake only, the will, the mind, they only sin at that time, this fancy is many times very sinful in the night time. How many polluted and wicked dreams do men fall into at such a time, at which they tremble and abhor themselves when awakened? Thus though all sleep, yet sin doth not, but liveth and acteth in the imagination. But of the sinfulness of dreams by the corrupt imagination, more afterwards. Only for the present let us humble ourselves under the perpetual and incessant motion of our sinful fancy, there being no hour or moment wherein we are free from the corrupt stirrings thereof.

If there could be a breathing time or a respite from sin, this would at least lessen the damnable guilt thereof. But to be daily minting and fashioning corrupt imaginations without any intermission, how heavily should it press us down, and make us to judge ourselves worse than beasts, yea equal to the apostate Angels in perpetuity of sinning? For whereas it is said that in this particular man's wickedness is not so great as the Devils, because the Devils sin continually, they neither slumber or sleep, as God who keepeth Israel doth not, so neither they who oppose Israel. The Devil doth vent his enmity, and never hath any stop therein by any natural impediment.

Now whereas in man by reason of sleep, there is to be a natural intermission and interruption of evil, the imagination being corrupted, doth thereby keep the fire of sin, like that of Hell, from going out. Cry out then unto God, because of this daily oppression that is upon thy soul. Yea how happy would it be if thou couldst judge it to be an oppression and a slavery? But these sinful imaginations are matter of delight and titillation to thee, thou art pleased and ravished (as it were) with them all the day long.

SECT. VI.

The Universality, Multitude, and Disorder of them.

Fourthly, as the perpetual sinful actings of them may humble us, so the universality and multitude of them. They do extend themselves to *ens* and non-*ens* [being and non-being], to everything, and to nothing. Insomuch that the multitude of thy imaginations do even overwhelm thee, for this being the difference between the external senses and the imagination, that the outward senses are never moved or excited, but by the present objects. The imagination is constantly working about absent objects. Hence it is that your fancies are many times roving and wandering about those objects that are many hundred miles distant from thee. As God complained of the people of Israel, that they drew nigh with their lips, but their heart was afar off. They shewed much love, but their heart went after their covetousness, Ezek. 33:31. Thus it is with us continually, when we pray, when we hear, our imaginations are running many miles off. They are like Cain, vagabonds, and have no settled abode. Which brings in the next instance of their sinfulness.

SECT. VII.

Their roving and wandering up and down without any fixed way.

Fifthly, their roving and wandering up and down without any fixed and settled way. They fly up and down, and frisk here and there, so that although they were a multitude, yet if in a settled ordered way, there might be some spiritual advantage made of them. As a great army, if well marshaled may be useful, but now here is nothing but confusion and disorders in thy imagination. So that sometimes many fancies come into thy head at the same time, that thy head and heart is all in uproar, which breedeth another particular of sinfulness. And

that is the hurry and continual noise that a man hath daily within him, as if a swarm of bees were in his soul.

Christ told Martha she was troubled about many things, but one thing was necessary, Luke 10:41. The word signifieth, she was in a crowd (as it were), there was a great noise within her, as men make in a market, or some common meeting. As those in a mill have such a noise within that they cannot hear any speaking to them without. Thus it is here, the imagination fills thy soul with cumbersome thoughts, with confused noises, so that thou canst seldom make quiet and calm approaches unto God in any holy duty. If so be the ground tilled and dressed, doth bring forth such briars and thorns, is it any wonder that the wilderness doth? If in a godly man, there be nothing so much annoyeth him, which is so constant a burden and complaint to him, as these tumultuous imaginations, these roving fancies, flying up and down like so many feathers in a stormy wind, what can we think is continually in the imagination of a natural man?

SECT. VIII.

The Impertinence and Unseasonableness of the Imaginations.

Sixthly, the impertinence and unseasonableness of thy imagination is also to be bewailed. Indeed the unregenerate man findeth no load or burden here, therefore if these weeds choke up all the corn, if sinful imaginations fill his heart full all the while that religious duties are performing, he never mattereth it, he had rather his heart should be full of dung and earth than of pearls, he is more desirous that his soul should be fraught with pleasing imaginations than attentive to those things that are spiritual and heavenly. But oh the sad complaints the people of God make in this particular.

The unseasonableness of their fancy in heavenly approaches to God, commonly in religious duties more than at any other time do roving

imaginations obtrude themselves, which even the children of God can no more hinder than the birds flying in the air. This is the sad temptation that you have most of God's people exercised with, and for redemption out of this bondage they do earnestly pray to God, but as long as the soul, though sanctified, is thus joined to the body, and acts dependently upon the organs thereof, it cannot be otherwise, but as when a stone cast into the water maketh one circle, and that maketh another. Thus it is in man's imagination, one fancy causeth another, and that another, whereby the soul is scarce ever quiet in any duty, but these phantasms lie knocking at the door, and do breed great disturbance. And which is saddest of all, the Devil (as is to be shewed) doth usually at such times cast in his fiery darts, his blasphemous injections do oftentimes violate the soul, so that instead of drawing nigh to God, it is filled with doleful and terrifying imaginations.

SECT. VIII.

It eclipseth and, for the most part, keeps out the Understanding.

Sixthly, herein doth the sinfulness of it appear, that it doth eclipse, yea for the most part exclude and keep out, the understanding, which is the more noble light, and to which it ought to be subservient. So that men (whether in religions or civil affairs) are more led by fancy than by reason, there imagination is more predominant than the understanding. It is with man the little world, as the great world, God made in this two great lights, the Sun and Moon, one to rule in the day, the other in the night. Thus man hath two lights created in him, which are to direct him in all his operations: the Sun that is the understanding, the Moon is like the imagination, which giveth a glimmering light, and that only in particular and corporeal things. Now as it would be an horrible confusion in the world, if the Moon should shut out the Sun, and take upon it to rule in the day time all the light the Moon hath (let it be supposed it hath some of its own)

would not suffice to make a day. Thus it is in man, his fancy which hath not light enough to guide him in his actions to his true end, yet that usurpeth upon the understanding, and doth in effect command all. Thus the inferior light prevaieth over the superior.

Oh what groaning should the new creature be in, till it be delivered from this bondage! See then to thyself, and examine all things that pass through thy soul more narrowly and exactly. It may be thy imagination is the cause of all thy religion, of all thy opinions. It may be it is not faith but fancy. It may be it is not conscience, but imagination that instigateth thee. Those expressions me thinks, and I imagine so, are not high enough, or becoming those glorious actings of faith in the soul, which the Apostle calleth ἐλπίζομένων ὑπόστασις, “*the substance of things hoped for*” (Heb. 11:1). Aristotle opposeth ὑπόστασις to those apparitions that are made in the air, as the rainbow, which hath no real subsistence; and truly such are the conceits and apprehensions many have in religion and piety. They are not of a solid, true, and well-grounded knowledge, but are like meteors in the air. Thus do their opinions fly up and down in their head.

We may observe it a very ordinary thing in controversies and polemical writings, that both parties will often charge one another with their fancies and their imaginations, that there is no such thing in Scripture or in reason, but a figment in the brain. Yea the Pelagians and Socinians call this very doctrine of Original Sin, *Augustini figmentum*, Austin’s fancy, as if it were an evil imagination to hold that the thoughts and imaginations of the heart are only evil, and that continually. Thus you see in what confusion we are in when sometimes the solid doctrine of the Scripture is traduced for a mere imagination. And again, mere fancies applauded and earnestly contended for, as fundamental pillars of religion and piety.

Seeing then our imaginations are so apt to get into the chair of the understanding, and as Athaliah destroyed the seed royal, that she might reign, so fancy bolteth out all solid reasons and arguments that

it alone may do all, it behoveth us the more to watch over our hearts in this respect. To be sure they are the solid works of faith, and not the fickle motions of the fancy that do guide thee, and the rather, because it is the perpetual custom of wicked and ungodly men, to brand and stigmatize both the true faith and all solid piety with the reproach of a mere fancy. Do not Papists, Arminians, Socinians, and the like, exclaim against the Protestant doctrine, as if it were but an idol of Calvin's and Luther's making, when they condemned the blessed martyrs to burn at the stake, they concluded such suffered but for their fancies and their humours.

It being therefore the constant charge by all enemies to truth, that it is not thy faith thou pleadest for, thou sufferest for, but thy mere fancy, it behoveth thee to be the more diligent in Scripture knowledge, and to pray that the Spirit of God may thereby quicken thee up to a sound and sure faith. Thus also it is in practicals. Let a man set himself to the power of godliness, walk strictly in opposition to the looseness and profaneness of the world. Let his soul mourn for sin, and his heart grieve for his evil ways. What do carnal people presently say? This is your fancy, these are your melancholy conceits, they judge it to be some distemper in your imagination, that it is a kind of a madness. Now that we may withstand such accusations, it behoveth us to seek after, and pray for such a thorough work of sanctification, that we may be assured it is no more fancy than that we live or have our being. That if to be godly, if to be converted be a fancy only, then to be a man, or to be a wicked man is only a fancy also.

Well, though we must take heed of calling faith a fancy, and the work of grace a melancholy conceit (for that is a kind of [blaspheming the Holy Ghost](#)) yet experience doth evidence that many have not faith, have not true piety, but mere empty shadows and imaginations in religion. Witness the skepticism of many in these days who are of no faith and no religion, who change it often, as they do their garments. Who have no rooting or immovable foundation, but are as the water which receiveth every impression, but retaineth none. That are reeds

shaken with every wind, and are clean contrary to Christ, for they are not the same yesterday, and today, and forever. Can you say this is the work of God's Spirit? Can we say, this is the Scripture-truth? No, you read the character of such who have true faith, and that in a sanctified manner, if it were possible to deceive the very elect (Mat. 24:24). Certainly the prevalence of the imagination above the understanding in religious things is one of the sore evils which Original Sin hath brought upon all mankind.

SECT. IX.

In the Imagination are conceived for the most part all Actual Impieties.

Seventh, this also doth greatly manifest the sinfulness of the imagination: That as in the affections, so likewise in it are conceived for the most part all actual impieties. The imagination and the affections joined together are commonly that dunghill wherein these serpents lay their eggs. Yea sin many times lieth a long while breeding in the imagination, before it be brought forth into action, yea many times it is never brought forth, but the womb of sin is also the tomb, it lived and died in the imagination.

We may observe the Scripture attributing the greatest works of impiety to the imagination, as the cause of it, Ps. 2:1. "*Why do the people imagine a vain thing?*" All the opposition of wicked men, and their carnal policy to overthrow the ways of Christ flow from this imagining. Thus Ps. 38:12, They "*imagine deceits all the day long.*" All the injustice, oppression and fraud that may be used to other men is attributed to this, "*Let none of you imagine evil against his brother in his heart*" (Zech 7:10). It is true, this imagination spoken of in the Text, comprehends also acts of the mind, yet because (as you heard) the mind acteth dependently upon the imagination, therefore we conjoin them together.

How polluted then must that fountain be, which sends forth so many polluted streams? Sin (as we told you) may be a long while breeding here, before it be completely formed and actuated. Yea and God beholdeth and taketh notice of thy sins thus prepared in thy imagination long before the commission of them. We have a notable instance for this, where Moses in the name of God testifying against the people of Israel, that when they come into Canaan, they do not fall off from God, useth this expression, *“For I know their imagination, which they go about even now, before I have brought them into the land which I swear”* (Deut. 31:21). God did before they come into Egypt, see what was working in their imaginations, what they were making and fashioning in their hearts. In which sense some expound that place of the Psalmist, *“Thou knowest my thoughts afar off”* (Ps. 139:2). And this is good and profitable for us to consider, we many times wonder to see how such gross and loathsome sins can come even from the godly themselves.

Alas, marvel not at it, these serpents and toads were a long while breeding in the imagination. The pleasure or profit of such a sin was often fancied before. It was again and again committed in thy thoughts before it was expressed in thy life, so that a man can never live unblameably in his life that doth not keep his imagination pure and clean. Hence you have so often evil thoughts complained of as the root of all bitterness, Jer. 4:14. *“How long shall thy vain thoughts lodge within thee?”* Mat. 15:19. *“Out of the heart proceed evil thoughts.”* As exhalations and vapors ascending from the earth, which are scarce perceptible, yet at last are congealed into thick and dismal clouds, so those sins which while in the thoughts and imagination were scarce taken notice of, do at last grow into soul and enormous transgressions.

SECT. X.

**Many times sin is acted by the
Imagination with delight and content,**

without any relation at all to the external acts of sin.

Thirdly, the sinfulness of the imagination is further to be amplified in that many times sin is acted with delight and content there, without any relation at all to the external acts of sin. So that a man while unblameable in his life, may yet have his imagination like a cage of unclean birds. And this is commonly done when there are external impediments, or some hindrances of committing the sin outwardly. The fear of men's laws, outward reproach and shame, want of opportunity, may keep men off from the outward committing of some lust, when yet at the same time their imaginations have the strong impressions of sin upon them, and so in their souls become guilty before God. The adulterous man, is not his imagination full of uncleanness? The proud man, is not his fancy lifted with high and towering conceits? As the Apostle Peter speaketh of some whose eyes were full of adultery, and that cannot cease from sin (2 Pet. 2:14), or as some read it according to the original [adulteress] imagination made them have her in their eyes continually, though absent, for if their eyes were, their imaginations also must necessarily be, because of the immediate natural connection between them.

So then when there are no outward sores or ulcers to be seen upon a man's life, yet his imagination may be a noisome dunghill, what uncleanness fancied, what high honours imagined, that whereas thou art restrained from the acts of sin, yet thy heart burneth like an oven with lusts inwardly. It is the emphatic similitude that the Holy Ghost useth, "*They have made ready their heart like an oven*" (Hosea 7:6). The meaning is that as the oven heated is ready to bake anything put therein, so was the heart of those evil men prepared for any kind of naughtiness. Some understand it of the adultery of the body only, as if that were the sin intended by the Prophet. Others, of the spiritual adultery of the soul, by which name idolatry is often called in Scripture. Others refer it to both. We may take it to be a proverbial expression, denoting the readiness of a man's heart to commit any

sin, that it lieth in the heart and the imagination day and night, men highly sinning against God inwardly, when outwardly they are restrained.

Know then that when the grace of sanctification shall renew thy spirit, soul and body, thou wilt then be very careful to look to thy very imagination, that no tickling fancies or conceits of any lust do defile thee. Thou wilt keep thy imagination as a precious cabinet wherein precious pearls shall be treasured up, not dirt and filth. As we fitly use an expression concerning delight in sin, that it is the rolling of honey under the tongue, so there is a rolling of sin in the imagination with great titillation and pleasure. When sin cannot be committed in action, we do it in our imagination. Hence it is that by the imagination old men become guilty of their youthful lusts, when they have not bodies to be as instrumental to filthiness as they have been, yet in their imaginations they can revive their by-past sins many years ago committed. Thus men became (as it were) perpetual sinners in their imaginations. Consider of this more seriously, and pray for an holy, chaste, and pure imagination. Knowing thou hast to do with an omniscient God that knoweth what is working therein, though it be hid from the world besides. Think not sinful imaginations will escape the vengeance of God, though no suitable operations of impiety do accompany them.

SECT. XI.

Its Propensity to all evil, both towards God, and towards man.

Ninth, our imagination is naturally corrupted because of its propensity to all evil, both towards God, and towards man. And

First, Towards God.

Let us take up that which was but glanced at before, and that is how prone we are to provoke God in his worship, declining from the true rule, and merely because of our imaginations. The pleasing of them hath been the cause of all that displeasure which God ever had in his Church concerning the worshiping of him. No sin doth more provoke God than the corrupting of his worship, to adulterate this is to meddle with the apple of his eye. God beareth other sins a long while till his worship become to be corrupted, and then he will endure no longer. Now the original of all sinfulness in this kind hath been our imagination, we have not attended to what God hath commanded. We regard not his institutions, but our own fancies, the pleasing of them.

Hence when God promiseth a restoration to the people of Israel, and a reformation from their former idolatries, he saith, “*neither shall they walk any more after the imagination of their evil heart*” (Jer. 3:17). It was this imagination carried them out to idolatry, whence came those goodly images, those glorious altars, and many other superstitious ways of worship. But because the fancy was pleased herein, what is pleasing to the senses is also carried with delight to the imagination. Insomuch that those Heathens, Numa and others, who would have no images to adore their gods by, thinking it unbecoming their greatness, were carried by reason and did not give way to the imagination [c.f. [The Second Commandment and the Light of Nature](#)]. And this is a very necessary truth, for all such who are so difficulty taken off from their idolatries and superstitions, for what is it but thy fancy thou wouldst have satisfied, thou doest not look upon ordinances and the worship of God as spiritual means to quicken thy faith, and to make thee more spiritual, but as that whereby thou wouldst have thy imagination take some corporeal refreshment and satisfaction. Even Aristotle saw the vanity of this, and therefore would not have any musical delights in the worship of their Heathenish gods. And Aquinas following him herein, is against musical instruments in the service of God. What God appointed in the Old Testament cannot be brought as an argument for any such custom in the New.

Secondly, Towards man.

Here the imagination is as full of evil as the sea of water. One of the seven things that are there said to be an abomination unto the Lord, “*an heart that deviseth wicked imaginations*” (Prov. 6:18). How crafty and subtle is the imagination of man to devise wicked and malicious purposes? This is the forge of all those malicious bloody and crafty designs that ever have been acted in the world. Read over profane and sacred histories, and there you will admire what subtle foxes men have been sometimes, what cruel lions they have been at other times. All which doth arise from this sinful imagination, which is prone to find out all manner of ways to vent the wickedness that is bound up in the heart. So that we need not exclaim on the Devil, as if he put this into their hearts, for though no doubt sometimes he doth, as in Judas, yet the heart of itself is ready for any evil.

SECT. XII.

It continually invents new sins, or occasions of sins.

Although much hath been said concerning the original pollution of man’s imagination, yet still more is to be discovered. There is a resemblance between man’s imagination and those chambers of imagery which Ezekiel beheld in a vision, upon the walls thereof were portrayed the form of creeping things, and abominable beasts, and all the idols of the house of Israel (Ezek. 8:9-12). Thus is every man’s imagination a table (as it were) whereon are pictured all the forms and shapes of all kind of evil. It may well be called the chamber of man’s imagery where are images of jealousy daily created, such forms received that do provoke God to wrath and jealousy. Let us therefore proceed.

Tenthly, in this we have an open field wherein man's imagination doth act numberless evils, because of its invention it is continually inventing new sins or occasions of sins. As if the old sins and trespasses which had filled the world were not enough. What new ways of impiety are invented, new fancies in evil ways? For although invention be indeed principally an act of the understanding, yet because (as you heard) the understanding in its operations hath recourse to the imagination, and that is subservient and under-agent to it, therefore we may attribute the same things to both, especially the things of invention, because a man's imagination hath a peculiar influence therein. Now in this respect, if there were no other, the sins of the imagination will increase like the sands upon the seashore. It were possible to shew, by going over every particular commandment, that the imagination of man doth constantly invent new sins against them.

The apostasy of man from his first rectitude is emphatically described by Scripture in this, as the general and sum of all, that he "*sought out many inventions*" (Ecc. 7:29). Where the wise man having declared that amongst men and women, though less amongst women, one not so much as good in an ethical and moral sense could be found. For in a spiritual sense there is not one man amongst a thousand, no not in all mankind, that is good, but he speaketh of external and moral, inquiring then after the cause, why such an universal corruption should overflow all mankind. Insomuch that there is not one amongst a thousand that deserveth the name of a man, not such an one as the primitive righteousness did require, but not so much as reason judging rightly by ethical rules would commend, he doth clear God from being the author of this.

And because this truth is of such great consequence, he useth a word of attention *Ecce* [Lo], consider it diligently. And secondly, he telleth you how he came to the knowledge of it, I have found it (viz.) in the Word of God, where you see this doctrine concerning original corruption is not to be investigated by human reason, as it is discovered by divine revelation. I have found it after much and

diligent study. Oh that those corrupt teachers, who deny this original pravity, could with Solomon say they have at last after much study found out this truth also! Now the doctrine found out is that God made man right, full of righteousness and holiness, not only negatively without sin, but positively, full of righteousness.

“*But they,*” that is Adam and Eve, which are called the man Adam in the words preceding, not being contented with that measure of knowledge and happiness God created them in, affecting to be like God. “*Sought out many inventions,*” that is, found out many ways of sinning, when they once forsook the strait rule, they diverted and wandered into many crooked paths. The Hebrew word *chishbonoth* [inventions] is very emphatic, it is used but once more in the Old Testament, and that is 2 Chron. 26:15, where it is said Uzziah used engines invented by cunning men, to shoot arrows and great stones withal. So that by this word is denoted that subtlety and great artifice which is in man’s imagination to invent any evil way, sins that never were acted before are found out. Every age almost hath new sins, and whence is this but from the subtlety of man’s imagination to find out new ways of sinning?

Hence Rom. 1:30, one character in the catalog of those sins attributed to the Heathens, is to be “*inventors of evil things.*” And certainly here the imagination of man is very prone, that whereas to learn trades or the Arts, they must have teachers, and much time must be allowed them to learn. In the invention of evil things there men are taught of their own corrupt hearts to do so. We might instance in divers things, wherein the sinful imagination of man is discovered about inventing of evil, new sins, new oaths, new blasphemies, new ways of cheating and dishonesty, especially in those new ways for nourishing pride, and wantonness. Which is the ridiculous, absurd, and uncivil fashions in apparel and deportments of body, which are truly and properly the genuine issue of the sinful fancies of men.

The ape being a creature of strong imagination, but wanting reason doth strive to imitate more than any other creature. And thus it is an argument that that man's imagination and fancy are far greater than their wisdom and prudence, who are ambitiously ready to imitate every foolish and childish fashion that men's corrupt imaginations have produced. Look upon all the several fashions, all the changes and mutabilities, which are in men's and women's apparel, and you will presently be persuaded that their imaginations are corrupted. From this also ariseth the use of auxiliary beauty, painting, spotting, etc. and which is the highest aggravation of our sinfulness. Herein we do not only conform to such foolish and indecent fashions, but we plead for the lawfulness thereof. But remember to let Scriptural gravity, modesty, and chastity be more powerful in thy heart, and manifested in thy garments and gestures, than the sinful impressions of unjustifiable fashions upon thy imagination. To how many transforming themselves into the new guises and modes of the times they live in, if the gravity of the minister would permit it as well, as the vanity of the subject deserve it, may you apply Martial's verse, "*Si mihi cauda foret, Cercopithermeram.*" Bassianus the Emperor did so greatly degenerate into effeminateness, that he would not only conform to women's attire, but would also make his name feminine, he would be called Bassiana not Bassianus.

By this you see how corrupt fancies will make men degenerate from the gravity and prudence of a man, much more the holy deportment of a Christian, this is to shew that all the sinful fashions and ridiculous ones which are in apparel, gesture, and otherwise come from the imaginations of men defiled. To this head also is to be referred all those new amorous songs, all sinful comedies and plays, with a world of such kind of impiety, that the imagination of man hath the greatest share therein, so careful are we how we please that, how we walk according to that in everything.

SECT. XIII.

The Sinfulness of the Imagination manifests itself in reference to the Word of God, and the Ministerial Preaching thereof.

Eleventh, the sinful imagination of a man doth in a great measure manifest itself in reference to the Word of God, and the ministerial preaching thereof. Here it discovers much enmity and contrariety to what is godly. For the Word itself, how greatly is the imagination offended thereat, both in respect of the style and the matter? The language is not so embellished and polished that the fancy should delight therein. This hath been a rock of offense to many great but unsanctified wits. They have disdained the simplicity of the style, and affected a more gaudy oratory. This is the sin of the fancy chiefly. Augustine in his Confessions doth much bewail his pride and tumor [bombast in language] in this particular. He disdained to become like a little child and to lay aside the admiration of human eloquence by which he was so much puffed up. What profaneness and the love to their filthy lusts do to some in making them opposite to Scripture ways.

The same doth an unmortified fancy, especially where there are learning and parts in others. Even as we see Christ became a stumbling block to many, because he came not in that external dignity and pomp of a King which they desired. Thus also it is with the Scriptures, because they are not in such pleasing words, such florid expressions as their imagination would have. Hence it is they take no delight in the reading of them, or in meditating therein, whereas they are never satisfied in reading of Comedies, Histories that are full of delight and exact language, in reading of Poetry and Romances, thou readest (it may be) not one chapter in the Bible to many of these. Oh do thou humble thyself under that vain and proud fancy, it is a great enemy to thy conversion! If ever God open thy

eyes, thou wilt with Augustine bewail thy folly herein, and at last regard fruit more than leaves, substances more than shadows.

This was also Jerome's temptation to be much enamored with human oratory, and therefore speaks of himself, what terrors, yea bodily smart he was in, hearing a voice at the same time, saying, *Ciceronianus es non Christianus* [Cicero is not Christian]. I do not speak this as if human oratory and eloquence were not lawful, yea where it is well used it is an excellent gift of God. Cyprian and others carried this Egyptian gold out of Egypt to Canaan. Chrysostom, Nazianzen, Basil, were so many divine [[Orpheus](#)'s?] to change the natures of beastly men. Therefore it may lawfully be used where God giveth it. Hence in the Scripture we have metaphors and similitudes, yea Christ is full of parables, which do in their nature please the fancy representing spiritual things by sensible. But then we must be sure that we stay not in this eloquence, that it be not like music affecting the ear for a while, having no operation at all, as Ezekiel's preaching was to his hearers, but it is to be like the sugar that maketh us swallow down the bitter pills more willingly. To admire the artifice of a cup, and never drink of the liquor within, is a childish vanity. To be affected with the words and language of a minister, and not to consider what wholesome food it is to thee, whether it be the bread of life to thee or no, is absurd impiety.

As the proud fancy of a man is thus offended at the Word of God, so also it is at the preaching thereof in a solid and substantial manner in a soul-saving way. This is not according to a man's fancy, which looketh for pleasure not profit. Augustine confessed this also in himself, that he did with great delight go to hear Ambrose preach, not that he regarded the spiritual matter and heavenly truths delivered, but because of the eloquence and pleasing elocution which Ambrose had. Though it is true, such was the goodness of God to Augustine, that though hearing Ambrose only for eloquence sake, yet secretly some power of truth was instilled in him, which made to his conversion. So that from looking to the art in the sermon, he came at last to mind the grace of God in it. Even as it is said of Apelles, that

by his often beholding and looking on the woman, whose picture he was drawing, though at first he minded his art only, yet secretly love did creep into his affections at the same time, which made him languish away, till Alexander helped her to him as his wife.

But though admiration of gifts and oratory may sometimes thus be blessed, yet commonly it is otherwise, and the inclination of such a fancy is to reject with scorn and contempt the powerful preaching of the Gospel without words of man's wisdom, as a most low and despicable thing. Thus the preaching of Christ crucified was foolishness to the Gentiles, who gloried in human literature, 1 Cor. 1:23. Though it is true, God will by these weak things bring to naught the great admired things of the world. Thus 2 Cor. 10:5, the ministerial weapons of the Gospel are mighty through God, to pull down strong holds, and to cast down imaginations, and every high thing that exalteth itself, as cannon-shot doth strong Castles. By this of the Apostle you see the imaginations of men raise up strong and mighty opposition against the Word preached, though the Word of God set home by his own power overcometh everything that doth withstand it. It is good then, especially for men of quick parts and raised fancies to suspect themselves, to fear lest from them arise all their destruction, lest these be the bolts and bars that keep Christ out from possessing of their hearts.

SECT. XIV.

It is more affected with Appearances than Realities.

Twelfth, the sinfulness of the imagination is seen in that it is more affected with the appearance of things than the reality, yea we do wholly satisfy ourselves with things as they are in our fancy only, and never attain to what is really good or happy. Our comforts are but imaginary comforts, our delights but imaginary delight, yea our wealth, our honours are but in imagination only. It's usual with the

Scripture to speak of the nations of the world comparatively to God as a drop, as a little dust. How often is a man's life compared to a shadow? Inasmuch that neither our life and delight are worthy of the name. All the things of this world are but in imagination. What seemeth to be more substantial than wealth, which is said to answer all things? Yet Solomon saith, "*Wilt thou set thine eyes upon that which is not?*" (Prov. 23:5). Wilt thou cause thine eyes to fly upon it?, is in the original. It sheweth our ardent desires after that thing which is not.

Hence a wicked man in his greatest triumph and glory is compared but to a dream, "*He shall fly away as a dream, and shall not be found*" (Job 20:8). All the while we pursue riches, honours, all the while our hearts are hastening after the creatures, we are but in a dream. What is true riches? What is true food? What is true glory? We miss and embrace only a shadow. This is notably represented by the Prophet, Isa. 29:8. The enemies of the Church that had in their hopes and expectations devoured Zion, are compared to an hungry man that dreameth he eateth, but when he is awakened his soul is empty. Thus it is in all these worldly enjoyments, this life is but a dream, we are not awoken till we come within the borders of eternity. Oh that this were truly considered, how greatly would it mortify that inordinateness in us to these fading things? When the child rejoiceth in his bauble, it is but his imagination that is pleased, his counters he taketh for money, it is but his fancy that contents him. And truly no more are all the great things of the world in respect of God and eternal things.

SECT. XV.

The sinfulness of the Imagination in respect of fear, and the workings of Conscience.

13. As the imagination makes us rejoice and account ourselves happy when there is no solid foundation for it, so on the other side: When the conscience is awakened for sin, many times the imagination doth work so terribly, and filleth us with such sad apprehensions, that we fear where no fear is, we flee when none pursueth. So that a disturbed imagination doth many times work with the troubles of conscience, hindering both the working of our judgment, and of faith, representing God and Christ to us far otherwise then they are. Job complaineth that God did scare him with dreams (7:14). Oh it is very sad, and a grievous condition, when God shall turn a man's fancy against his own self. To have our conscience against us, and our imaginations against us is an Hell upon earth, and it is just with God to fill these imaginations that once received nothing but lustful and pleasant impressions with terrible and dreadful ones, and both these ways draw from God, both joyful delights, and terrible apprehensions! That great change which we read made upon Nebuchadnezzar, who from a great monarch of the world is become like a beast living amongst them, his hairs being grown like eagle's feathers, and his nails like bird's claws, was nothing else (as many expositors judge) but a judgment brought upon his reason and imagination by a deep melancholy. So that the terrors of a troubled imagination (especially when joined with troubles of conscience) do drive from Christ, oppose the comfortable way of the Gospel, as well as proud and unclean motions do the pure and holy way thereof.

SECT. XVI.

Of the Acts of the Imagination in Dreams.

In the fourteenth place, herein the pollution of it doth manifest itself: When the senses and the rational part are bound up, so that they cease from operation, even then that is acting, and most commonly in a sinful manner by dreams. Dreams are the proper work of the imagination, and divines do make three sorts of them, natural dreams, which arise from natural causes, and these commonly either

have much sinfulness in them, or great troublesomeness. Diabolical, such as are cast into the imagination by the Devil. Or Divine, such as are caused by God, for the Spirit of God hath used the imagination in some operations thereof. Thus Joseph and others were warned by God in a dream. In Joel 2 the promise is that their young men should dream dreams. These Divine dreams Tertullian (Lib. 3. de animâ) doth divide into *Prophetica*, such as are merely fore-telling things to come; *Revelatoria*, such as reveal something to be done, as Peter's vision concerning Cornelius; *Edificatoria*, such as build up to any holy duty; And *Vocatoria*, that call to some spiritual service, as that vision of Paul inviting him to come into Macedonia. Concerning diabolical dreams they are not a man's sins but afflictions, unless a man doth directly or indirectly consent thereunto, or walk so that he deserveth God should leave him to such unclean or polluted apprehensions.

But we speak of natural dreams, and not such as are merely natural, that arise from some natural cause, but such as have had some voluntariness antecedent thereunto, while waking. Such now are proud dreams, malicious dreams, unclean and unjust dreams. All these do either expressly or virtually come from a polluted imagination while we are awake, though happily we cannot remember any such thoughts we had. The sinfulness then of our dreams we are to be humbled under, as coming from sin the cause, and being also sins in themselves. No doubt but Adam would have dreamed, (it being common to all mankind, only it is said of Nero, that he seldom or never dreamed till after the murder of Agrippina, after which he was afrighted with terrible ones; As also of the Atalantes, that none dream amongst them. Though Tertullian saith, Perhaps some did deceive Aristotle in that report), yet his dreams had been merely natural, not having the least connection of any sin, or any disquieting with them.

But how greatly is confusion brought upon us in this very respect? Insomuch that what the Devil cannot tempt to, while waking, he doth allure unto, while dreaming. Indeed it is folly and superstition (as

many people do) to regard dreams so as to make conjectures and prophecies thereby, but so to observe them as to take notice of the filthiness and sinfulness of them, that is a duty, for although the reason and the will do not operate at that time, yet there is sin in our dreams, because they are the effects of the sinful motions of thy soul sometimes or other. Let it then be thy care to have pure and sanctified imaginations both dreaming and waking, and do nothing that may provoke the Spirit of God to leave thee to the defilements thereof.

SECT. XVII.

It is not in that orderly Subordination to the rational part of man, as it was in the Primitive Condition.

15. The imagination is hereby deprived that it is not now in that orderly subordination to the rational part of man, as it was in its primitive condition. Everything in Adam was harmonious, he was not infested with needless and wandering imaginations. Even the birds of the air, as well as the beasts of the field God brought to Adam, that he should give names to them. The birds though flying in the air, yet come and submit to him, so it was in his soul. Those volatile imaginations and flying thoughts which might arise in Adam's soul were all within his power and command, neither did any troublesomely interpose in his holy meditation. But now how predominant is thy imagination over thee? How are good thoughts and bad thoughts conjoined, as there were clean and unclean beasts at the same time in the Ark? Especially doest thou not labor and groan under thy wandering imaginations, even in thy best duties, and when thy heart is in the best frame? Is not this the great question thou propoundest to thyself: How may I be freed from wandering thoughts and roving imaginations in my addresses to God? Oh that I

were directed how to clip the wings of these birds, for they are my burden and my heavy load all the day long?

Surely the experience of this in thyself may teach thee what a deep and mortal wound Original Sin hath given every part of thee. Hadst thou the Image of God in the full perfection of it, as Adam once had, as Christ's human nature had, and as we shall have when glorified in Heaven, then there would not be one wandering thought, one roving imagination left as a thorn in thy side to offend and grieve thee? This imagination being of such a subtle and quick motion, doth presently fly from one thing to another, runneth from one object to another, so that hereby a great deal of sin is committed in the very twinkling of an eye. The soul indeed being finite in his essence, cannot think of all things together, but not to consider that which it ought to do, or to rove to one object, when it should be fastened on another. This is not a natural, but a sinful infirmity thereof.

SECT. XVIII.

It is according to Augustine's judgment the great Instrument of conveying Original Sin to the child.

16. The imagination is so greatly polluted, that according to Augustine's judgment, it is the great instrument of conveying Original Sin to the child. For when he is pressed to shew how Original Sin cometh to be propagated, how the soul can be infected from the flesh, though this be not his chief answer, yet he doth in part run to this (viz.) the powerful effect of the imagination. The vehement affection and lust in the parent is according to him the cause of a libidinous disposition in the child. Hereupon he instanceth in the fact of Jacob, who by working upon the imagination of the females, did by the parti-coloured sticks produce such a color in their young ones [Gen. 30]. Yea one thinketh, that this instance was by a

special providence of God, chiefly to represent how Original Sin might be propagated from parents to children. And it cannot be denied but that many solid Philosophers and Physicians do grant that the imagination hath a special influence upon the body, and the child in the womb to make great immutation and change. Augustine instanceth (lib 5. contra Julian. cap. 9) in the King of Cyrus, who would have a curious picture of exquisite beauty in his chamber for his wife to look upon in the time of her conception. Yea histories report strange, and it may be very fabulous things herein, therefore we are not to run to this of the imagination when we would explain the traduction of this sin. It is true, some inbred qualities are many times transfused from parents to children, parents subject to the gout and stone have children also subject to such diseases, and blackmores do always beget blackmores, and so no doubt but in the conveying of Original Sin there is a seminal influence, but how and in what manner it is hard to discover. But though the corrupt imagination cannot be the cause, yet it may in some sense dispose for the propagating of it.

SECT. XIX.

How prone it is to receive the Devil's Impressions and Suggestions.

Lastly, the imagination is greatly polluted in that it is so ready and prone to receive the Devil's impressions and suggestions. When we lost original righteousness, which is the Image of God, not only Original Sin like an universal leprosy did succeed in the room thereof, but the Devil also did thereupon seize upon us as his own. Our souls and all the parts and powers thereof are his habitation. He reigneth in the hearts of all by nature, we are all his captives. So that as a man is said to dwell in his own house, it is his home, he may do what he will, such a right and claim hath the Devil to a man's soul by nature, he dwells in it, he moveth and reigneth in it. Now the imagination is that room of the soul wherein he doth often appear.

Indeed (to speak exactly) the Devil hath no efficient power over the rational part of a man, he cannot change the will, he cannot alter the heart of a man, neither doth he know the thoughts of a man, so that the utmost he can do in tempting of a man to sin, is by suasion and suggestion only. But then how doth the Devil do this? Even by working upon the imagination. Learned men make this his method, that he observeth the temper and bodily constitution of a man, and thereupon suggests to his fancy, and injects his fiery darts there-into, by which the mind and will come to be wrought upon. For it is Aristotle's rule that *Phantasmata movent intellectum, sicut sensila sensum*, as the object of sense being present, doth presently move the sense, so do phantasms and imaginations move the understanding. The Devil then, though he hath no imperious efficacy over thy will, yet because he can thus stir and move thy imagination, and thou being naturally destitute of grace canst not withstand these suggestions; hence it is that any sin in thy imagination, though but in the outward works of the soul, yet doth quickly lay hold on all.

And indeed by this means do arise those horrible delusions that are in many erroneous ways of religion, all is because their imaginations are corrupted. Yea, how often are these diabolical illusions of the imagination taken for the gracious operations of God's Spirit? Divines give many excellent rules, how we may discern between those delusions of the imagination by Satan, and the savory workings of God's Spirits in illumination, and consolations. It is not my purpose to enter on that subject, only bewail and humble thyself under this, that the Devil hath such command over thy fancy, that he can so quickly dart in like so much lightning so many unclean or blasphemous imaginations. It is from hence that many have pretended to Enthusiasms, that regard dreams, that they leave the Scripture, and wholly attend to what they perceive and feel within them. And thus much for the opening of this noisome dunghill also.

SECT. XX.

Some Corollaries from the Premises.

Now from the corruption which you have heard of all the parts of the soul both the rational and sensitive part of a man conjoined together, we may see the unspeakable misery of man in these particulars. Oh that every auditor would smite upon his breast and say, O Lord I am the man thus polluted! O Lord all this poison and pollution lieth here! For:

First, in having all the powers of the soul thus defiled, both superior and inferior, hereby man hath lost all liberty, and is become a miserable slave and vassal to sin and Satan. For whereas man was made only to serve God, and by love to cleave to him, the creature is come in his room, and thereby man is enslaved in his affections to these temporal things only. So that we do very improperly say that a man is the Master or the Lord of such an estate, of such an house, for indeed he is a slave to them, *Fiunt servi, dum domini esse desiderant*, as Augustine, while thou dost so earnestly desire to be master of such an estate, thou art indeed made a servant to it. But remember thou canst not serve God and the creature, these are two contrary masters.

Secondly, he hath by this pollution lost all true judgment to discern of things, he doth not know what are the best things, yea he doth grossly misjudge, he prefereth earth before gold, dross before pearls. The natural man cannot discern spiritual things, because he wants a spiritual eye. He mistaketh about God, he misjudgeth about true blessedness, he is deceived about the true nature of godliness, so that he can no more judge of these things, than a worm can of Angelic actions. The Apostle speaketh fully to this, 1 Cor. 2:14-15. Thus we are become like children, yea natural fools as to spiritual things. When we are invited to this feast, we pretend excuses; when Christ is tendered to us, we had rather keep our swine; when exhorted to labor for everlasting bread and riches and an eternal crown of glory, we had rather have our barley-corn than all these. Thus we have lost

all spiritual judgment and will not part with our Babels, though for an inheritance in Heaven.

Thirdly, a man being thus in his intellectual and affectionate parts of his soul carried out only to these earthly things, and from God, hence is it that he is (as it were) made one with them. We may say, earth thou art not only in respect of thy body, but also of thy soul. For if the Apostle say (1 Cor. 6:17), "*he that is joined to the Lord is one spirit,*" may we not also say, he that is joined to sin, to creatures, is made (as it were) the same with them. Although (saith Augustine) the mind when it inclineth to these bodily things is not made *corpus*, a body, yet by these appetites and desires *quodammodo corporascit*, it doth (as it were) become bodily. It is as if a mighty prince should come from his throne of glory, and wallow in the mire like a swine. This is our state comparatively to that primitive happiness and holiness. We are now no better than those lusts and those creatures that we do adhere unto. *Junge cor tuum aternitati Dei, & cum ille aeternus eris;* and again, *Si terram amas terra es;* Thou art in God's account that which thy heart is set upon. Oh then, God cannot look upon thee as his primitive creature, he seeth his image and superscription defaced, and another brought in the stead thereof very loathsome and deformed. Even as they that worshiped idols are said to be like them, to become as abominable, yea and as senseless, and as stupid as they are, so it is in this case [Ps. 115:8].

Fourthly, from hence also ariseth that impossibility of loosing ourselves from the creature to return again to God from whom we fell. Had not the Lord shewed mercy to some of mankind, none of them could ever have recovered out of their lost estate, no more than the Devils can to that habitation which they forsook. All these creatures are the bird-lime that now hinder the wings of the soul from flying to Heaven. Oh that we could say "*the snare is broken, and we are escaped*" [Ps. 124:7]. Who will give me wings that I may fly as a dove, and my soul find rest with God!

Yea as a man hath no power to break these bonds of sin, so neither hath he any desire, for he is kept thus fast joined to sin by delight and by pleasure, so that the more sin and the creatures delight him, the more strongly is he possessed. Samson was as much under Delilah's power, though it was by his delight and consent, as when under the Philistines by force and constraint. The will and affections of man are hereby so glued to sin and the creature that nothing is more offensive and troublesome to them, than to be divided from these things. So that whereas David having experience of the sweetness of God's favor, saith, "*It is good for me to draw near to God*" (Ps. 73:28). They (on the contrary) judge it their greatest good to draw nigh to, and possess the creature. Hence

In the fifth place, there is that difficulty in man to bear the want of the pleasures of sin, and the delight of the creatures, yea the exceeding great sorrow under the losing of them. Were not man fallen from that glorious state of holiness and enjoyment of God, he could not so sadly deplore and bewail the loss of any creature, no more than a man should be troubled to have the Moon taken away when the Sun is in the room thereof. But because, when fallen from God, we center upon these earthly things, therefore it is that as we have inordinate delight in the possessing of them, so immoderate sorrow in the losing of them. For that is a true rule about all these things, *Non est earendo difficultas, nisi cum in habendo est cupiditas*. Now all this trouble and perplexing grief ariseth from the pollution of the soul being destitute of that glorious Image.

Sixthly, man having lost the Image of God thus in his soul, hence it is that he liveth a wretched unstable and unquiet life. For being off in his heart from God, he therefore is tossed up and down according to the mutability of every creature. Hence no man having no more than what he hath by Adam, can live any quiet, secure, and peaceable life, but is tossed up and down with contrary winds, sometimes fears, sometimes hope, sometimes joy, sometimes sorrow, so that he is never in the haven, but always floating upon the waters. Thus miserable is a man's life till the Image of God be repaired in him.

Lastly, from this universal pollution upon a man, it followeth that he abuseth every good thing he hath, that he sinneth in all things, and by all things. That whether he eateth or drinketh, whether he buyeth or selleth, he cannot refer any one of these to the ultimate end, which is God's glory, but to inferior and self-respects. Oh wretched and miserable estate, wherein thou hast abused every mercy God hath given thee to his dishonor and thy damnation! Thou hast turned all thy honey into gall and poison. Thou wast never able to fulfill that command, 1 Cor. 7. So to use the world as not to abuse it. Thy meat, thy raiment, thy health, thy wealth, they have all been abused. Neither hath God been glorified, or the salvation of thy soul promoted thereby.

Pollution of the Body by Original Sin

**Anthony Burgess
Treatise on Original Sin
Part 3, Chapter 7.**

Of the last Subject of Inhesion, or Seat of Original Sin, the Body of a Man.

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thes. 5:23).

SECT. I.

Hitherto we have been discovering the universal pollution of the soul by Original Sin, and that both in the upper and lower region, the rational and sensitive part thereof. Our method now requireth, that we should manifest the defilement and contagion that is upon the body also. For as it was in the Deluge that did overflow the world, the cause did proceed both from above and beneath. *“The fountains of the great deep were broken up, and the windows of heaven were opened”* (Gen. 7:11), from above and below did come the overflowing of waters. Thus it is in that spiritual deluge of sin, which doth overflow all mankind. There is corruption in the superior parts of the soul, and there is also in the body the lowest and meanest part of man. So that whatsoever goeth to the making of man, is all over defiled. There is nothing in soul or body but is become thus polluted. We therefore proceed to the last subject of inhesion or seat of

Original Sin, and that is the body of man, which will be declared from the Text we are to insist upon.

SECT. II.

1 Thessalonians 5:23 explained.

For the coherence of it, observe that the Apostle having in the former verses enjoined many excellent and choice duties, in this verse he betaketh himself to prayer to God on their behalf, that God would sanctify them and enable them thereunto, for in vain did Paul water by this doctrinal information, unless God did give the increase. And withal we see that is a true rule that precepts are not a measure of our power, they declare indeed our duty, but they do not argue our power, otherwise prayer thus to God would have been needless.

In the prayer itself we may consider the matter itself prayed for, and that is set down:

- 1.** Summarily, and in general. And then
- 2.** Distributively, in several particulars.

The general is that they may be sanctified wholly or throughout. The Thessalonians were supposed to be sanctified already, yet the Apostle doth here pray for their further sanctification, which doth evidence that the doctrine of perfection in this life is a proud and presumptuous error. If they had attained to the highest pitch of sanctification already, why should they still grow in it? Thus, the Apostle doth often press Gospel duties upon such as attain to them already, but because they have not perfection, therefore they are to be urged forward. Thus, the Apostle writing to those that were reconciled saith, "*we pray you in Christ's stead, be ye reconciled to God*" (2 Cor. 5:20). So, to the Ephesians (4:23-24) "*Be renewed in the spirit of your mind, and put on the new man,*" etc. He speaketh as if the work were now to begin, as if they had not as yet been

partakers of this new-creature. Not but that they were so, only there was much behind still to be perfected, much leaven was to be purged out, they were still imperfect, and therefore are to forget what is behind, pressing forward to the mark.

In the second place, you have the distribution of this whole in its parts. This Sanctification is to be exercised in a three-fold subject, your spirit, soul, and body. It is not Sanctification simply he prayeth for, but growing and increasing, as in the original. That it have all, that the lot, what the condition of them doth require, what holiness is the spirit's portion, the soul's condition to have, that they are to partake of, but because this will never be gradually perfect in this life, though integrally it is, therefore he saith ἀμέμπτως, without blame. Though the godly are not preserved without sin, yet they may without falls, such as may make them notoriously culpable and faulty before men, but because it is not enough for a time to be preserved, and then afterwards to be left to ourselves, for then we should quickly lick up our old vomit again, he therefore addeth that this preservation should be even to the coming of Christ.

Now that which I intend chiefly out of these words is the subject to be sanctified, and that not the two former (viz.) spirit and soul, of whose uncleanness we have largely treated already, but of the body, which is last of all. Only it is necessary to speak a little to the explication of these three parts of man, how they differ, for commonly when the Scripture speaketh of man it enumerateth but two parts, the soul and the body, as Ecclesiastes 12:7, and in the creation of man we have only two parts instanced, in which are his soul and his body.

Because of this there have been various conjectures upon this place, for some have hence made three parts of man, his body, his soul, which they make to be the sensitive part of man, and his spirit, which they make to be some part (as it were) flowing from the essence of God, and this they acknowledge immortal, but the soul and the body (they say) are mortal. And the ancient heretics the Apollinarians

might run to this refuge, who denied Christ to have any rational soul, but his Divine nature, and his sensitive soul and body, do make upon Christ. The Manicheans also affirmed two souls in men, the one rational that was good and of God, the other evil, and the fountain of evil, the sensitive soul coming from the Devil. Yea Cerda upon Tertul. (de anima lib. 3.) saith, not only Didymus, but others of the ancients did incline to this opinion, that the Spirit was a distinct part in a man from soul and body, which opinion Augustine opposed.

Thus this Text hath favored (as some think) that opinion of two souls in a man, his rational and sensitive, not in the Manichean way, but in a Philosophical way. Some learned men indeed have thought by holding two distinct souls, many inconveniences would be avoided which are maintained in Philosophy, and the conflict and combat that is between the flesh and the spirit would be better explicated. But certainly the Scripture speaketh constantly of man as having but one soul, what will it profit a man to win the whole world and lose his “soul” not his “souls,” which Chrysostom used as an argument to make man watchful to the salvation of it, saying, “*if thou hast lost one eye, thou hast another to help thee; if one arm, another to support thee, but if thou losest thy only soul, thou hast not another to be saved.*”

Others, that they may avoid this inconvenience of holding three parts in a man, do by spirit understand the work of grace in a man. Thus the Greek interpreters of old, and some learned men of late, but this doth not appear any ways probable, nor will the context run smoothly to make grace (as it were) a part of a man. Neither is it coherent to pray that God would preserve our grace, our soul and body, but rather grace in them.

Therefore we take spirit and soul for the same real substance in a man, only diversified by its several operations. Lactantius calls it an inextricable question, whether *animus* and *anima* be the same thing in man, meaning by *anima* that whereby the body is enlivened, by *animus* that whereby we reason and understand. But there seemeth

to be no such difficulty therein, the Scripture promiscuously calling it sometimes a soul, and sometimes a spirit. It's called the spirit in regard of the understanding and reason, as Eph. 4:23, "*Be renewed in the spirit of your mind,*" and soul because of the affectionate part therein. So that the Apostle doth not mean two distinct parts in a man, but two distinct powers and offices in the same soul. You have a parallel expression Heb. 4:12 where the Word of God is said to divide between soul and spirit, which afterwards is expressed by discerning the thoughts and intentions of the heart. Thus, when Mary said, "*My soul doth magnify the Lord, and my spirit hath rejoiced in God*" (Luke 1:46-47), she meaneth the same part within her, only giveth it divers names.

This being explained, whereas we see the Apostle praying for the Sanctification of the body as well as the soul, it is plain that it is unclean and sinful as well as the soul, else it did not need Sanctification. From whence observe:

The body of a man is naturally defiled and sinful.

Sanctification extendeth adequately to our pollution. Seeing then it is required of man that his body be holy, and he is to glorify God in that as well as in his soul, and this cannot be without the sanctification of it, it remaineth that our bodies are not only mortal but sinful. And indeed under the corruptibility of them, we do readily groan and mourn under the diseases, pains, and aches of the body, but spiritual life is required to be humbled for the sins of the body.

Objection. If you say, how can there be sin in the body, seeing that is not reasonable, all sin supposeth reason, now the body being void of that, it should seem that it is no more capable of sin, than brute beasts are?

Answer. To this it is answered that the body is called sinful, not because sin is formally in it, for so it is in the soul, but because by it as an instrument sin is accomplished. The *subjectum quod*, or of denomination of sin, is the person man himself. The *Principium quo formale*, is the soul, the mind and will. The medium or *instrumentum quo* is the body, not that the body is only an instrument to the soul, for it is an essential part of man with the soul, as is further to be shewed. Thus we truly call them sinful eyes, sinful tongues, because they do instrumentally accomplish the sinfulness of the heart. When the Apostle prayeth that they might be sanctified wholly in spirit, soul, and body, he prayeth for the reparation of God's Image again. Now when that was perfect in Adam, the spirit was immediately subject to God, the soul to the spirit, the body to the soul. So that what the spirit thought, the soul affected, and the body accomplished. But now this excellent harmony being dissolved, as the spirit is disobedient to God, the affections to the spirit, so also in the body to both, and thereby it becometh a co-partner with the soul in sin, and therefore must be joined with it in eternal torments.

SECT. III.

Scripture Proof of the sinful pollution of the Body.

That the very body of a man is sinful and needeth sanctification is plain from these Texts. "*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God*" (2 Cor. 7:1). This is spoken to those also that are regenerated, none is perfect, they must be perfecting. As Apelles, when he drew his line would write *faciebat* in the imperfect tense, not *fecit*, as if he had finished it, he would be still making it more exact, so should we be in our best holy duties, *Amabam not amavi, credebane, not credidi*, there remaineth a further complement and fullness to be added to our best graces. Now

this perfection is by cleansing of the flesh and spirit, that is the body and the soul.

It is a great error among some Papists that they hold the spirit and mind of a man free from original contagion, and therefore confine it only to the inferior bodily parts, but that hath sufficiently been confuted, yet we deny not but the bodily part of man is likewise greatly contaminated, and like an impure vessel defileth whatsoever cometh into it. The uncleanness of the body appeareth also from that command Rom. 12:1 where the Apostle enjoineth, that we should present our bodies a living sacrifice, holy and acceptable. So that whatsoever we do by our body it is to be holy and acceptable unto God. Now this exhortation was needless if we did not naturally offer up our bodies a sacrifice to sin, and to the Devil. For merely a natural man serveth sin and the Devil with all the parts of his body. Therefore, the Apostle speaking to persons converted saith, *“as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness”* (Rom. 6:19). Thy eye was once the Devil’s and sin’s, thy tongue was, thy ear was, by all these sin was constantly committed, so now have a sanctified body, an holy eye, a godly ear, an heavenly tongue, a pure body. And indeed we need not run for Texts of Scripture, experience doth abundantly confirm the preparedness and readiness of the body to all suitable and pleasing iniquity.

Consider likewise that pregnant place, *“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water”* (Heb. 10:22). As the heart must be cleansed from all sins that our consciences may condemn us for, so our bodies likewise must be washed with pure water. It is an allusive expression to the legal custom, which was for all before they drew nigh to the service of God, to sprinkle themselves with pure water, to take off the legal uncleanness of the body. And thus we must still in a spiritual way, that so the body may be fitted for Gods service. As it is said of Christ,

“a body hast thou prepared me” (Heb. 10:5), because the Spirit of God did so purify that corpulent mass of which Christ’s body was made, that being without all sin, he was thereby fitted for the work of a Mediator. For as for the Socinian interpretation, who would apply it to Christ’s body made immortal and glorious, as if it were to be understood of Christ entering into Heaven, the context doth evidently confute it. That which the Apostle, following the Septuagint in the original, calleth, *“preparing the body,”* out of which it is alleged, it is, *“mine ears hast thou opened”* (Ps. 40:6), alluding to the Jewish custom, who when a servant would not leave his master, his ears were to be bored, and so he was to continue forever with him. The ears were bored, because they are the instrument of hearing and obedience, and thereby was signified that he would diligently hearken to his master’s commands. Thus it was with Christ, his ears were opened, his whole body prepared to do the will of God. Now as it was thus with Christ, so in some respect it must be with us. God must prepare and fit a body for us, till grace sanctify and polish it, there is no readiness to any holy duty, *“The seeing eye, and the hearing ear,”* God is said to make both (Prov. 20:12).

By these instances out of Scripture, you see what a leprosy of sin hath spread over the body as well as the soul. Oh, that therefore we were sensible of these sinful bodies that are such clogs to us, such burdens to us in the way to Heaven! But let us proceed to shew the sinfulness thereof in particulars.

SECT. IV.

The Sinfulness of the Body discovered in particulars.

¶ 1.

It is not now Instrumental and serviceable to the Soul in holy Approaches to God, but is a clog and burden.

First, the body is not now instrumental and serviceable to the soul in holy approaches to God, but is a clog and burden, whereas to Adam abiding in the state of innocence, the body was exceeding useful to glorify God with. The body was as wings to the soul, or as wheels to the chariot, though weighty in themselves, yet they do alleviate and help to motion. They are both *onera* and *adjumenta*, *oneranda exonerant*. Thus did the body to Adam's soul, but now such is the usefulness, yet the hindrance of the body to the soul's operations, that the very Heathens have complained of it, calling it *carcer animae*, and *sepulchrum animae*, the prison of the soul, the very grave of the soul, as if the soul were buried in the body. How much more may Christianity complain of this weight of the body, while it is to run its race to Heaven. Mezenius is noted for a cruel fact of binding dead bodies to live men, that so by the noisome stink of those carcasses the men tied to them might at last die a miserable death. Truly by this may be represented Original Sin not fully purged away by sanctification. The godly do complain of this body of sin, as a noisome carcass joined to them, and with Paul cry out, Wretched men that we are, who shall deliver us from this bondage?

¶. 2.

It doth positively affect and defile the Soul.

Secondly, the body's sinfulness doth not only appear thus privatively, in being not subservient and helpful to the soul, but it doth also positively affect and defile the soul. Not by way of any physical

contact, for so a body cannot work upon a spirit, but by way of sympathy. For seeing the soul and body are two constituent parts essentially of man, and the soul doth inform the body by an immediate union, hence it is that there is a mutual fellowship one with another, there is a mutual and reciprocal acting (as it were) upon one another. The soul greatly affected doth make a great change upon the body, and the body greatly distempered doth also make a wonderful change upon the mind. And if thereby man fall into madness and distractions, why not also into sin and pollutions of the mind? Thus the corrupt soul maketh the body more vile and the corrupt body maketh the soul more sinful, and so they do advance sin in a mutual circle of causality. Even as vapours cause clouds, and clouds again dissolving do make vapours. Thy sinful soul makes thy body more wicked, and thy sinful body heightens the impiety of thy soul.

¶. 3.

A man acts more according to the body and the inclinations thereof, then the mind with the Dictates thereof.

Thirdly, herein is the pollution of the body manifested, in that a man doth act more according to the body and the inclinations thereof than the mind with the dictates thereof. He is body rather than soul, for whereas in man's creation, the soul had the dominion and the body was made only for the use of the soul, now this order is inverted by Original Sin, the body prevaileth over the soul, and the soul is enslaved to the propensities thereof. Even Aristotle said, that *homo* was *magis sensus quam intellectus*, more sense than understanding, and so more corporeal than spiritual.

Man is compounded of two parts, which do in their nature extremely differ from each other. The body that is of dust and vile matter, and

such materials God would have man formed of even at first, he did not make man's body of some admirable, quintessential matter, as Philosophers say the heavens are made of, but of that which was most vile and contemptible, to teach man humility, even in his very original and most absolute, estate. Now in being consistent thus of a body, he doth partake with beasts and agreeth with them. But the other part of man is spiritual, immaterial, and immortal substance breathed at first into Adam by God himself, and herein he doth agree with Angels. According to these two constituent principles a man doth act, either according to the soul or the body. In the state of integrity his soul was predominant, he was like an Angel in this particular, but now since man is fallen, his body is principal and chief, and thereupon is become like the brute beast, living and walking according to the inclinations and temptations of the body. This the Psalmist observed, "*man being in honor abideth not, he is like the beasts that perish*" (Ps. 49:12). And verse 20, "*Man that is in honour, and understandeth not, is like the beasts that perish.*" Here you see that though a man be exalted to never so much glory and dignity in the world, yet if he understand not, if he doth not live according to the true principles of reason and grace, he is but like a beast, not only in that he perisheth like a beast, but also in that he liveth and walketh like one. Hence it is that the Scripture doth so often compare wicked men to beasts, to the ass, to the wolf, to the dog and swine, because they fall from the principles of a rational soul, and become like them in their operations.

Thus evil men are said to be taken captive by the Devil at his will, or (as in the Greek) taken alive (2 Tim. 2:26). As the hunter doth drive wild beasts into his nets and so taketh them alive, thus are wicked men brought (as it were) willingly into the Devil's hands and are tame under him. And if "*his will*" be referred to the Devil (as some do) then it sheweth in what willing subjection they are in to Satan's lusts, but because it's not [...], but [...], it therefore relateth rather to the remote antecedent which is God, implying that it is by God's just judgement that man is thus become a miserable slave, and doth the Devil's drudgery, even as we make beasts do our work. And thus it is

with all men since the Fall, they are not worthy the name of a man, therefore the whole body of wicked men are compared to the Serpent's seed, as if they were the offspring of such a poisonous creature rather than of man.

Yea doth not experience confirm this? Take men without the work of grace, either internally sanctifying of them, or externally restraining of them; take them as left to their own natural principles, and having no more to walk by, what do you perceive in them more than a beast? Indeed, their body is still upright, and so they differ from them, but in their life and manners they are conformable unto them. Oh, that men would consider and lay this to heart, to be affected with this Original Sin that hath thus degraded us even from the honor (as it were) of a man! There doth not appear in us the actings and workings of a rational soul, we are as our body, and the inclinations thereof do carry us away.

¶. 4.

The Body by Original Sin is made a Tempter and a Seducer.

Fourthly, the body by Original Sin, is made a tempter, and a seducer, it doth administer daily matter and occasion to sin. As the Devil is a tempter without, so the body is the tempter within. We are incited and drawn away to many bodily sins from the temptations thereof, hence we read in the Scripture that the word flesh is so often put for the sinful part of a man, and spirit for the regenerate part. Why is it called flesh, but because it is so intimately adhering to the body, and by the body so much iniquity and sinfulness is expressed. Thus sin is called our flesh, as if it were no longer a quality polluting of us, but our very bones and corporeal substance.

Drunkenness

There are several bodily sins which are bred (as it were) in this noisome puddle of the body, as drunkenness, this is a bodily sin, and where this vice is accustomed unto, how greatly doth the body crave and importune for the accomplishing of it? This maketh repentance of it, and a thorough reformation so difficult, because it is now soaked (as it were) in the body. That as you see it is with the food we eat, while in the mouth or stomach it is with some ease exonerated, but when digested and by nourishment turned into the very parts of the body, then it cannot be separated. Thus when sins come to be incorporated into thee, when thy body is habituated to any vice, it requireth much prayer and agony, much humiliation and supplication, ere such a lust can be dispossessed. Oh, then bewail thy body, that is thus become an enemy to the soul, that is like a furnace sending forth continual sparks of fire. That as the tree by the moisture and softness thereof doth cause worms to breed in it which do at last destroy it. Thus out of thy body arise such lusts that will at last be thy eternal perdition.

Fornication

As drunkenness so uncleanness, this is also a lust of the body, this sin ariseth from it, and although that be very true which the Apostle saith (1 Cor. 6:18), that fornication and such uncleanness are against the body because the body is to be kept holy and pure, being the temple of the Holy Ghost where a man is sanctified, yet take it as corrupted and polluted, so these lusts are very suitable and consonant to it. Who can think then, that the body is such as at first Creation, such a ready instrument to much bodily wickedness, yea a tempter and a seducer? This is the Delilah that doth so often plunge us into soul sins. There was no root of bitterness in man's body at first, but as it was with the ground, when cursed for man's sin, then it did naturally and of itself bring forth weeds and thorns, so doth the body thus defiled, it is now the continual nourisher, and fomentor of vice. We damn our souls to please our bodies, we are become slaves to our bodily pleasures and delights, though we know they are to the

eternal perdition both of soul and body at last. Nourish it we must, provide for it we must, yet we cannot nourish that, but sin also is thereby strengthened.

Hence you have that holy Apostle himself much afraid of his body, that it may not rise up in rebellion against the work of grace (1 Cor. 9:27), he useth two emphatic words to this purpose ὑπωπιάζω, "*I keep under my body,*" an allusion to those who did fight for masteries by way of exercise, so that when one did beat the other black and blue about the face ([...]) is the countenance, and ([...]) are those marks upon the face. Hence Hesychius rendereth it, an humiliation of the body) this was [...] (not to speak of those who read it [...]). Corinth was well acquainted with these exercises of the body, and although there were five kinds of them, yet the Apostle instanceth in two only (viz.) of racers and of wrestlers, as being most suitable to his purpose. Now by this metaphor the Apostle would teach us what an enemy and adversary the body is to the soul, what snares it layeth for us, what great danger may arise to us from it alone. He doth not name his fighting with the world and the Devil, though these be potent enemies, but the body only, because these adversaries cannot do us any hurt till this domestic enemy and home-adversary do betray us. And as it signifieth that the body is an enemy, so it declareth also with what austerity and mortification we are to observe our bodies, for they are like our beasts, if we take not their provender from them, they will quickly grow too unruly, as is implied in the next word.

It is true, the Apostle doth not say, I kill my body, nor I mutilate my body, for that had been unlawful. Neither doth this Text give any encouragement to those Popish penances and discipline they use to their bodies (although their learned men think this place alone to be enough to justify their flagellations, their whippings and scourgings of the body) but commands such an abstinence about our bodies, that thereby they may be the more prepared and useful for any spiritual duty. For such who live in bodily excess make their bodies a very noisome sink or dunghill to the soul. Hence the word is to be

understood metaphorically, as Luke 18:5, where it is applied to the importunate widow that troubled the judge. And although the Apostle by the body doth chiefly mean the carnal and sinful part of a man, yet he nameth the body, because it, if not diligently watched unto and observed, will quickly produce many carnal lusts.

The other Greek word is δουλαγωγῶ, "*I bring it into subjection.*" By this is denoted that the body is like some rebellious and stubborn servant, or some pampered and unruly horse, which with much art and strength must be brought under. Thus also the body is, it is unruly and masterful, it will prevail over the soul, and even overcome the workings of grace if we do not carefully attend. As in deep mines there do sometimes arise such foggy vapours that put their light out who are digging there, and so endanger them if they do not diligently observe them. Lusts and sins lie in the body (as it were) like fire in the flint, any temptation will draw them out. It was the speech of one, who (though sick) yet would not have the temptation come nigh him, saying, *Auferte ignem adhuc enim paleas habeo*, Take away the fire, for I have yet chaff within me. Thus if Paul be afraid of his body, if he fear himself lest temptations arise from thence, what should we do? if the ram fear so, what should the lamb do? As Augustine upon this point, if the green tree thus fear burning, what should the dry one do?

Speech

Though bodily sins are very many in number, so that it would be too tedious to reckon up all, yet I must not pass by one more, which the Apostle is so large in, and that is the sinfulness of the tongue, that is one part of the body, yet the Apostle saith, a world of evil is in it. How many worlds of evil are then in the whole man? James 1:4-7, the Apostle from his former council given, that they should not be many masters, that is, as some expound it, and that most probable, do not affect to produce new opinions, and so to create many disciples to follow you, as if you only found out this or that doctrine.

Like that of our Saviour, “*Neither be ye called masters: for one is your Master, even Christ*” (Mat. 23:10), and that they must depend upon your authority only. From this council (I say) he doth occasionally declare the evil and general wickedness of the tongue, because where there are contrary masters, and they hold contrary opinions, commonly these are maintained by them with much pride and arrogance, with bitter censuring and condemning of one another. Therefore the Apostle doth fully inform us what an instrument of evil the tongue is, that it setteth on fire the course of nature. It is from the tongue that houses, towns, cities, yea the whole world is set into combustion, and no wonder, for that is set on fire from Hell, that is, from the Devil, who by the corruption of man doth now reign and rule in him. Yea it is so full of deadly poison, and such an unruly evil, that no man can tame it. From which expression Augustine did well gather the necessity of God’s grace, for the tongue only is so ready to evil one way or other, that without God’s grace it cannot be tamed, and though nature hath given teeth, and lips, as so many bars to keep in the tongue, yet grace only must over rule it. As then the physician by looking on the tongue doth discover the heat and disease of the body within, so by thy tongue, thy passionate tongue, thy unruly tongue, thy raging tongue, Original Sin which is in the whole man, is notoriously manifested. How quickly is the poison in the heart emptied into the tongue?

Neither may you object, saying, that drunkenness, adultery, and evil bitter words are actual sins, and what is this to Original Sin? Yes, very much, as the fruit to the root, as the streams to the fountain. For were not the body thus originally polluted with the soul, the fruit would be then answerable to a pure and perfect root. And well may we discourse after this manner, seeing we have the Apostle a president herein. For in Rom. 3:9-12, having asserted both Jew and Gentile to be under sin so that there is not one good of all mankind by nature, he demonstrateth this both by the soul-sinfulness and the body-sinfulness, and that by actual impieties, “*Their throat is an open sepulcher...the poison of asps is under their lips...their feet are swift to shed blood.*” Thus it is plain, that Original Sin lying latent in

the heart of a man, is discovered by the actual impieties of the body, and all the parts of the body are one way or other executive of the fruit of this sin.

¶. 5.

It doth objectively occasion much sin to the Soul.

Fifthly, the body is not only a tempter thus to sin, and so as Saul purposed about Michal, is become a snare to us, a worse evil than is in that imprecation, let their table become a snare to them, for our body, which is so dear and so intimate is also become a snare, but then objectively it doth occasion much sin to the soul. In the former particular our bodies had some kind of efficiency and working in those sins, but here it is passive (as it were) an object that doth allure and draw out the soul inordinately to it, so that we mind the body, look to the body, provide for the body more than the soul. Whereas the soul is far more excellent and worthy than the body, so that our thoughts and studies should be infinitely more zealous to save that than the body. Yet till grace doth sanctify and live us up to the enjoyment of God, who doth not look after his body more than his soul, which yet is, as if (saith Chrysostom) a man should look to his house to see it be repaired, and that be in good order, but neglect his own self. The soul is properly a man, the body is but his house, and a vile one also, is an house of clay. It is but a garment to the soul, and a ragged tottered one.

Now it is good to take notice in what particulars our bodies are thus objectively a cause of sin to us.

1. Feeding and Clothing the Body.

First, it is evident in that diligent and thoughtful way of care we have about the feeding and clothing of it. Doth not our Saviour even to his very disciples, prohibit this perplexing care? *“Take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on”* (Mat. 6:25), but how faulty are we here, comparatively to our souls? We that have so many thoughts to provide for the body, how few have we about the soul? Is not the body well fed, when the soul is starved? Is not the body well clothed, when the soul is naked? How justly may thy soul cry out murder, murder, for thou art destroying and damning that every day? Will not thy soul witness against thee at the day of judgement, the body was taken care for, the body was looked to, but I was neglected? Will it not cry out in Hell, oh if I had been as diligently attended unto, as the body, I had not been roaring in these eternal torments.

2. Adorning the Body.

The second particular, wherein the body doth objectively and occasionally tempt the soul to sin, is about the adorning and trimming of it, not only the care to provide for it, but the curiosity to adorn it doth provoke the soul to much sin. Whereas our very garments should put us in constant mind of our original pollution (for there was no shame upon nakedness till that first transgression) and thereby greatly humble us, we now grow proud and vain from the very effect of the first disobedience. Every morning we put on our garments, we should remember our Original Sin. The body before sin was not exposed to any danger by cold and other damages, neither was the nakedness thereof any cause of blushing, but all this and more also is the fruit of the first sin. And if so, how inexcusable is it to be curious and diligent in trimming up, and adorning our bodies by those very garments, the thoughts whereof should greatly debase us, but this is not all. The great attendance to the glory of the body doth wholly take off from the care of the soul. How happy were it, if persons did take as much pains to have their souls clothed with the robes of righteousness, to have them washed and cleansed from all

filth, as they do about their bodies? One spot, one wrinkle in the garment is presently spied out, when the soul at the same time, though full of loathsomeness, is altogether neglected, as if our souls were for our bodies, and not our bodies for our souls.

The Platonists indeed had such high thoughts of the soul, and so low of the body, that their opinion was, *Anima est homo*, the soul is the man, they made the body but a mere instrument, as the ship is to the pilot, or musical instruments to an artificer. This is not true in Philosophy, though in a moral sense it may have some affinity with truth, but if we do regard the affections and actions of all by nature, we may rather say the body is man. Yea the Apostle goeth higher, he maketh it some men's god, "*Whose belly is their god*" (Phil. 3:19). Why their God? Because all they look at in religion, all they mind is only to satisfy that. The monks' belly in Luther's time was their god. When then a man liveth his natural, civil and religious life only to have his belly satisfied, this man maketh his belly his god. And again, there are persons, whose backs are their god. For never did Heathens or Papists bestow more cost upon their idols and images to make them glorious, than they do on their backs, little remembering that we came naked into the world, and that we shall not carry anything out with us.

If this care were for soul-ornaments, if thou didst spend as much time in prayer to God and reading the Scriptures, whereby thy soul might be made comely and beautiful, as thou doest about thy body, this would prove more comfortable. If thou didst as often look into the glass of God's Word, to find out every sin thou doest commit, and to reform it, as thou doest into the material glass to behold thy countenance, and to amend the defilements there, thou wouldst find that the hours and day so spent will never grieve thee. Whereas upon the review of thy life spent in this world, thou wilt at the Day of Judgement cry out of, and bewail all those hours, all that time in unnecessary adorning of the body. The Apostle giveth an excellent exhortation, "*Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of*

apparel; But let it be the hidden man of the heart, in that which is not corruptible” (1 Peter 3:3-4). The Apostle doth not there simply and absolutely forbid the wearing of gold in such who by their places and calling may do it, for Isaac gave Rebecca earrings of gold, but he speaketh comparatively, rather look to the adorning of the soul, than of the body, spend more time about one than the other. It is a known history of that [Pambo](#), who seeing a woman very industriously trimming herself to please that man with whom she intended naughtiness, wept thereupon, because he could not be as careful to dress up his soul in such a posture as to please God. Oh, then look to thy body hereafter. Let it not steal so much time from thee, as thereby to neglect thy soul, and to lose those opportunities thou mayest have of humbling thyself before God!

3. Fear of Discomfort and Death.

Thirdly, the body doth objectively draw out sin from the soul in that the fear of any danger to it, especially the death thereof, will make us damn our souls and greatly offend God, which doth plainly discover, that our bodies are more to us, than God or Heaven, or our souls are. Therefore we have our Saviour pressing his disciples against this fear, if fear about hurt to the body may ensnare the godly, and keep them from their duty, no wonder if it totally prevail with the natural man. *“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell”* (Mat. 10:28; Luke 12:4).

But what Apostasies, what sad perfidiousness in religion hath this love to the body caused? The inordinate fear of death thereof hath made many men wound and damn their souls. Times of danger and persecution do abundantly discover how inordinate men are in their love to their bodies, looking upon bodily death worse than eternal damnation in Hell. Although our Saviour hath spoken so expressly, *“For what shall it profit a man, if he shall gain the whole world, and lose his own soul?”* (Mark 8:36). It is the Scripture’s command that

we should glorify God in soul and body which are God's, our body is God's, it is bought with a price as well as your soul, so that it ought to be our study how we should glorify God by our eyes, ears, and tongues. It is not enough to say thou hast a good heart and an honest heart if thou hast a sinful body.

Now though there be many ways wherein we may glorify God by our bodies, yet there is none so signal and eminent as when we do willingly at the call of God give our bodies to be disgraced, tormented, and killed for his sake, then God saith to thee, as he did to Abraham upon his willingness to offer up his son Isaac, Now I know thou lovest me. Thus you have Paul professing, "*I bear in my body the marks of the Lords Jesus*" (Gal 6:17). The Greek word signifieth such marks of ignominy as they did use to their servants, or fugitives, or evil doers. Now though in the eyes of the world such were reproachful, yet Paul gloried in them, and therefore he giveth this as a reason why none should trouble and molest him in the work of the Ministry, this ought to be a demonstration to them of his sincerity, and that he seeketh not himself, but Christ. Hence also he saith, "*Christ shall be magnified in my body, whether it be by life, or by death*" (Phil. 1:20). By this it is evident that we owe our bodies to Christ as well as our souls, and that any fear to suffer in them for his sake argueth we love our bodies more than his glory.

¶. 6.

The Bodies indisposition to any service of God, a Demonstration of its original Pollution.

But let us proceed to another particular wherein the original pollution of the body may be manifested, and that is by the indisposition that is in the body to any service for God, though it may be the soul is willing and desirous. The drowsiness, dullness, and

sleepiness of the body doth many times cause the soul to be very unfit for any approaches unto God. Our Saviour observed this even in his very disciples, when he said, "*The spirit indeed is willing, but the flesh is weak*" (Mat. 26:41). When our Saviour was in those great agonies, making earnest prayer unto God, and commanding his disciples to watch and pray, that they might not enter into temptation, yet they were heavy and dull, and therefore were twice reproved for their sleep. This sleepiness of theirs was at that time when (if ever) they should have been thoroughly awake. Thus it falleth out often, that in those duties, and at those times, when we ought most to watch and attend, then commonly the body is most heavy and dull.

Hence is that drowsiness and sleepiness while the Word is preached, whereas at thy meals, or at thy recreations, and in worldly businesses there is no such dullness fallen upon thee. This ariseth partly from the soul, and partly from the body. The soul that is not spiritual and heavenly, therefore it doth not with delight and joy approach unto God, and then the body is like an instrument out of tune, as earth is the most predominant element in it, so it is a clog and a burden to the soul. Therefore bewail thy natural condition herein. Adam's body was expedite and ready, he found no indisposition in his body to serve the Lord, but how often, even when the heart desireth it, yet is thy body a weight and trouble to thee. Nazianzen doth excellently bewail this, "*How I am joined to this body, I know not (saith he) how at the same time I should be the Image of God, and roll in this dirt (so he calleth the body)—It is a kind enemy, a deceitful friend, how strange is this conjunction, Quod vereor amplector, quod amo perhorresco? Doth not God suffer this wrestling of the body with the soul to humble us, that we may understand that we are noble or base, heavenly or earthly, as we propend to either of these.*" (Orat. de pauperum curâ)

This should also make thee earnestly long for the coming of Christ, when all this bodily sinfulness shall be done away. Oh, what a blessed change will there then be of this vile, heavy, dull and

indisposed body, to an immortal, glorious, and spiritual body, then there will be no more complaints of this body of thine, then that will cause no jar or disturbance in the glorious service of God.

¶. 7.

How easily the Body is moved and stirred by the passions and affections thereof.

Fourthly, the body is from the original defiled in that it is easily and readily moved and stirred by the passions and affections thereof. It cannot be denied but that heathens and heretics have declaimed against, and reviled the body of man, (as appeareth by Tertul de Resurrect. Carmi.) as if it were an evil substance made from some evil principle. Hence it is written of Plotinus the great Platonist, that he was ashamed his soul was in a body, and therefore would by no means yield to have the picture of it drawn, neither would he regard parents, or kindred, or country, because his body was from them. But we proceed not upon these men's account we follow the Scripture-light, and by that we see the body consociated with the soul in evil, whereof this of the passions is not the least.

The passions are seated in the sensitive and material part of a man, and therefore have an immediate operation upon the body, being therefore called passions, because they make the body to suffer, they work a corporal alteration. Hence anger is defined from its effect, an ebullition or bubbling forth of blood about the heart. And thus grief, because it is so immediately seated in the body, is therefore said to be rottenness to the bones, and it is said to work death, 2 Cor. 7:10. But it was not thus with the body from the beginning, Adam indeed had such passions as do suppose good in the object, such as love and delight, though they were bounded and did not transgress their limits, but then he was not capable of those passions which do suppose evil and hurt, as anger, fear, and grief, for these would have repugned the blessed estate he was created in. But since Original Sin

hath made this violent breach upon the whole man, the body is become the foaming and unquiet sea, while tempests and storms blow upon it.

How quickly do these passions of love, anger, fear, and grief put the whole body out of all order? So that it is not fit to hear, to pray, to do any service for God? When we are to pray, we are to life up our hands without wrath (1. Tim. 6:8), and so without any other inordinate motion, for these make an earthquake (as it were) in the body. These are like a rushing wind and fire, but not such as the Holy Ghost will appear in. We may therefore lie down and roll ourselves upon the ground with shame and confusion, considering what an unquiet, restless and disturbed instrument to the soul our body is now become. Sometimes anger that set it on fire, sometimes sorrow that is ready to drown it. Even as we read the poor lunatic person vexed with the Devil did oftentimes fall into the fire, and oft into the water, two contrary elements, but dangerous (Mat. 17:15). Thus, where passions do reign in the body, they oft fall into the fire of anger, and then as oft into the water of grief and sorrow. So that thy body is molded according to thy passion, even as iron heated appeareth no longer iron but fire.

Surely the experience of this should grieve thee, and break thy very heart. How many tempests and storms do arise in thy body daily? What whirlwinds of passions do carry thee away violently from reason and grace? Oh, remember this was not in the state of innocence, neither will it be in the state of glory. Therefore be so far from being proud of the beauty or strength of thy body, that the very thoughts of thy body, as now vitiated by Original Sin may justly humble thee. Though Plotinus the Platonist (as you heard) was justly to be reprov'd for the hatred of his body, proceeding upon evil principles, yet Augustine commendeth the modesty and humility of Paulinus, for when Sulpicius Severus sent to him to have his image or picture, Paulinus refused it, and that because of the pollution upon it by Original Sin, and that the Image of God was now lost. *Erube copingere quod sum, non audeo pingere quod non sum*—

Durat enim mihi illud prime Adam virus paternum quo universitatem generis sui pater praevaricatus infecit. Thus he being ashamed to give the picture of his body, because contaminated by original pollution.

¶. 8.

The Body when sanctified is become no less glorious than the Temple of the Holy Ghost.

Fifthly, even the very body of a man, when sanctified, it becometh no less glorious than to be the Temple of the Holy Ghost, which doth demonstrate that till a man be regenerated it is not such a Temple, but a dunghill or sty, wherein swinish lusts, yea and the devils themselves do reside, as in their proper habitation.

It is necessary to take notice of several things relating to the body, which the Apostle mentioneth, 1 Cor. 6:13, 15, 19. For having there spoken briefly to the disputes that were then very prevalent about meats, the using or not using of our liberty therein, he giveth this remarkable reason against too much fervency in debate thereof, because God shall destroy both belly and meats. These were corruptible things, and were but for a temporary use, and therefore their hearts should be more attentive to those things which are of eternal consequence. A necessary truth to moderate our spirits in disputes of that nature. Having done this, being to aggravate the sin of fornication, which was then generally thought either no sin, or very venial, he bringeth in some arguments that being general make against any sinfulness of the body as well as uncleanness.

As **1.** The body is for the Lord (that is Christ) and the Lord for the body. Our body is intentionally not for any sin, but the Lord Christ, and he demands it as a body dedicated to him. How powerful should

this reason be to make us watch against any bodily pollution whatsoever?

2. He argueth, “*know ye not that your bodies are the members of Christ?*” Know ye not? He supposeth that this ought to be. If it were an undoubted received truth that our bodies when regenerated do become members to Christ their Head, and if so, “*Shall I then take the members of Christ, and make them the members of an harlot? God forbid.*” He apprehendeth matter of trembling and abomination at such a thing, and this holds of every bodily sin. Shall I take the eye of Christ, the ear of Christ, the tongue of Christ, and employ it in any lusts or passions? God forbid. And at the 19th verse he goeth yet higher, with a “*Know ye not*” again, “*that your body is the temple of the Holy Ghost, which is in you, and which ye have of God?*” This doth denote an holy dedication of the body to God. So that every sin committed in the body hath a sacrilege in it, with what purity, reverence and sobriety should we use our bodies, thus it ought to be. But take a man in his natural condition, there is his whole body set apart to the Devil’s work, all the parts thereof are to fulfill the lusts of the flesh. But when a man is regenerated there doth become an intimate and unspeakable conjunction, not only of our souls, but our bodies also with Christ’s body. So that he doth say we are bone of his bone, and flesh of his flesh, but the body naturally is far from any such mystical conjunction with Christ.

The Senses of the Body are Polluted by Original Sin.

Lastly, the pollution of the body from the womb is seen in regard of the senses of the body, which are the most noble parts thereof. They are the windows or gates to let in all wickedness. The greatest part of our impiety entereth into the heart by the bodily senses. The subordinate end of the senses were to be a preservation to the body, and to maintain the natural life thereof, but the principal and chief end was to be instrumental to the salvation of the soul. God gave us

eyes and ears chiefly thereby to glorify him, and to help forward the salvation of ourselves; but how greatly are the bodily senses fallen from this principal end?

Revelation 2:7, and in many other places we have that expression, "*He that hath an ear to hear, let him hear.*" No man hath an ear to hear till God open it. And by that phrase is denoted that the ear is principally for this use, to hearken to what God saith, and therefore in Romans 10 faith is said to come by hearing. Thy ear is not given thee to hear stories and merry jests, chiefly for commerce with men, but to hearken what God out of his Word saith to thee. And so, for the eyes, they are not to behold wanton objects, or to take delight in sights, but to behold the creatures, that thereby God may be glorified. Therefore, our eyes, our ears need God's grace to sanctify them and prepare them for any heavenly duty. "*The hearing ear, and the seeing eye, the Lord hath made even both of them*" (Prov. 20:12).

Conclusion.

Let the use be even to amaze and astonish thee with the thoughts of this universal pollution upon thee, the soul in all the parts thereof, the body in all the members thereof. Nothing clean and pure, but all over leprous and ulcerous, how canst thou any longer delight and put confidence in thyself? Why doest thou not with Job sit abhorring of thyself? His indeed were ulcers of the body only, and they were a disease, but not sin, whereas thou art all over in soul and body thus defiled, and that in a proper sinful way. Oh, that the Spirit of God would convince all of this sin! The Prophet Isaiah was to cry, all flesh is grass, and the flower thereof fadeth away to prepare for Christ, but in that was chiefly comprehended, all flesh is sin, and the fruit thereof damnation. What though this be harsh and displeasing to flesh and blood? What though many erroneous spirits deny it, or extenuate it, yet seeing the Scripture is so clear and evident, with which every man that hath experience of his own heart, doth also willingly concur? Believe it seriously and humble yourselves deeply,

think not transient and superficial thoughts will prevail, as the weightiness of the matter doth require. If ever thy heart can be broken and softened, let it be discovered here, rise with the thoughts of it, walk with the thoughts of it, and leave it not till thou find the belief thereof drive thee out of thyself with fear and trembling, finding no rest till thou art interested in Christ.