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# THE MYSTERY OF SELF-DECEIVING

A Discourse and Discovery of the  
Deceitfulness of Man's Heart

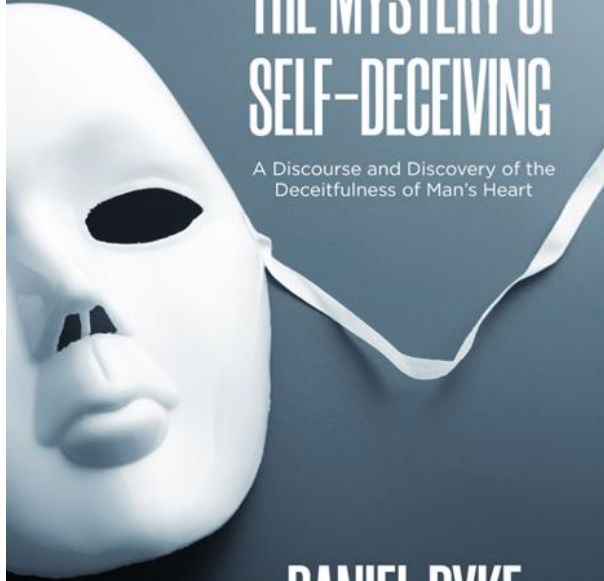


DANIEL DYKE

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# THE MYSTERY OF SELF-DECEIVING

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# The Mystery of Self-Deceiving

*Or a Discourse and discovery of the deceitfulness of Mans Heart:*

Written By the late faithful Minister of God's word, DANIEL DYKE, Bachelor in Divinity. Published  
Since his death, by his brother J.D. Minister of God's word.

JER. 17. 9.

*The heart is deceitful above all things, who can know it?*

PSAL. 19. 12.

*Who knows the errors of his life? Lord cleanse me from my secret faults.*

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almost illegibly similar in the original facsimiles. Though it is rare for these errors to remain post-edit, unfortunately they may if  
uncaught. My apologies in advance where this error does occur.

# TO THE RIGHT HONORABLE AND MOST VIRTUOUS LADY,

the Lady Lucie Countess of Bedford.

Right Honorable,

It was an ancient constitution in Israel, that a brother dying without issue, the next brother should do the office of a kinsman, and raise up seed to his brother deceased, to continue his name that it might not be put out of Israel. The Lord having not long since taken out of his vineyard a faithful laborer, & from myself a loving, and dear brother, I thought that in some manner the equity of this constitution, now antiquated and abolished, did lay hold upon me. And that being the next brother, I was to do the office of a brother, to continue, and eternize his blessed memorial in God's Church by bringing to light this present treatise. He himself whilst he lived wrote it, and had perfected it before his death, I have but only raised it out of his private study to the public use of God's Church. The children, said Hezekiah, are come to the birth, and there is no strength to bring forth. Thus it fared with this author. He had finished and perfected this work, and brought it even to the birth, but there was no time to bring it forth. God preventing him, and, by his death, bringing him to the end of his faith, (his translation into the heavens) before he came to bring this work to the end of his desire, (the publication thereof to the benefit of God's Church:) I thought it great pity that so hopeful an issue should perish for want of a little help in the birth. And I thought withal in case of my negligence, or refusal of his brotherly office, how justly I might have deserved the ignominious ceremony of the spittle in my face. Hereupon I willingly performed this task of perusing and setting forth this treatise. Zacharias when he could not speak, he wrote: So I desired that his pen might make some supply of the want of his tongue; that as Abel by his faith, so he by his works, being dead might yet speak.

Thus in brief hath your Ladyship, the reason of my present endeavors.

For me to say anything in commendation of this work is not happily so fitting. It being both hard for one brother to commend another without boasting, and the younger and inferior his commendation adding little credit or grace to the work of his elder and superior. For as the less is blessed, so also praised of the greater. I mean therefore herein to be sparing. Only this; I will but as the widows, which shown Peter the coats and garments which Dorcas made, while she was with them. So only will I show, and set forth some part of his labors which he performed whilst he was with us. And let his own works praise him in the gate. And surely this work will do it, if either matter, or manner, argument or art will do it.

The matter and argument of it is such, as yet handled at large by none before him that I know of.

And besides it is excellent by reason of the daily use which occurs in practice. So that of the title and argument of this book may I say as Gellius speaks of a good title which Melissus had given to a book of his own which it seemed scarce deserved it, That the very title had a great alluring & enticing force to draw men to the reading of it. Such is the argument of this work, of such special use in our practice, that it may easily persuade any, both to read, and like it. It contains the right <H&G>, the art of knowing a man's self; it discovers unto us, the infinitely intricate windings, & turnings of the dark Labyrinths of man's heart. Indeed oftentimes the discoveries of cousinages, and deceits in the world make many, before honestly ignorant, to turn cozeners and deceivers. But here needs no such fear, for here we are taught no new deceit or cozening tricks, which yet we practice not; but rather are convinced of that cozenage, with which we deceive our own souls, and yet will not be borne down to be guilty of imposture. This point is worthy our best wits, and knowledge. That heathen Philosopher never thought himself to begin to know Philosophy, till he began to know himself. But surely we never begin to know

Divinity or Religion, till we come to know our selves: ourselves we cannot know, till we know our hearts. I but, our hearts are deceitful above all things, who can know them? They who with diligence shall peruse this present treatise shall with God's blessing be able in some good measure to know them. Here shall they find that dangerous Art of self-Sophistry displayed, by which millions of souls are enwrapped in the snares of Satan. And so by seeing their self-deceit, shall come to their self-knowledge. A knowledge never more neglected. Ut nemo in sese tentat descendere, nemo. Men care not for knowing themselves, who are oftentimes too curiously greedy of knowing all things else, being herein like to foolish travelers, that love to travel into, and talk of other strange countries, strangers in the meantime in the rarities, secrets, and wonders of their own. As for the Art, and manner of handling this argument in this treatise, I leave it to the readers judgment, adventuring notwithstanding myself to say thus much, that had this treatise but age and antiquity answerable to the sufficiency, it should easily find answerable acceptance. Nothing prejudices writers more, then either men's knowledge of their persons, or their want of antiquity. May not a man speak of many of our new writers as Gellius spake once of a good speech that Favorinus made? Nonne, saith he, si id Antisthenes, aut Diogenes dixisset, dignum memoria visum esset? If Diogenes or Antisthenes had but spoken that which Favorinus did, the speech had gone for half an oracle, now happily the more respectables because from Favorinus, that was inferior, it may be, in nothing to Diogenes but in standing. How many worthy modern writers amongst us neglected, only because modern? Nonne si haec Augustinus, aut Chrisostomus, &c. Had but Augustine, or Chrysostom or some ancient Father wrote them, how had they been admired, now neglected, only because as Bildad speaks they are but of yesterday? Most men's judgment of writers is the same that of wine. Luk. 5. 39. The old is better. And yet oftentimes, the old is hard and tart, and nearer vinegar then wine, when the new is sweet and pleasant. How many works of some of the Fathers which have little worth else in them besides antiquity, and the credit of an ancient Fathers name? How would we vilify those same things in new; which we so magnify in old writers? I speak it

not to derogate ought from the worth of those ancient worthies, and reverend sages, (I give them all due reverence and respect) but only to meet with that fond humor, which measures worth only by age, as if nothing could be good, but that which is old: And from a mean conceit of writers persons known, are ready to prejudge their works unread, and unknown.

But as for your Ladyship; I persuade myself that your knowledge of the Authors person, parts, and endowments wherewithal God had graced him, will be the greater means to win your Honorable acceptance of this work. And so much the rather do I presume upon your Ladyship's favor herein, because whilst this Author lived (out of a love to his graces, and honorable disposition) he intended this work to have been honored by the Patronage of your worthy and right noble brother, who now also together with this Author is at rest, singing heavenly Hallelujahs in the presence of the Lamb.

Pardon me good Madam, if I renew your grief with the mention and remembrance of so great a loss. Give us leave to testify our fellow feeling of your sorrows. Public losses may not pass without public heaviness. It is a loss that yields us argument both of great grief, & as great fear: Can it be a small grief to see ourselves deprived of the use & benefit of so many rare virtues, & honorable inclinations, of so great learning in so few years, of so great grace, holiness, and religion in so young years, as were sweetly met & combined in him? His rare endowments, his noble disposition, his religious conversation, his hopeful service to God's Church, and this kingdom considered, I may say of the Church and Commonwealth, as once Valerius spake of Cornelia in the loss of her loving husband, *Corneliam nescio an faeliciorem dixerim quod talem virum habuerit, an miseriores quod amiserit*: It is hard to say whether we were happier in the enjoyment, or unhappier in the loss of such a personage. And as in his loss there is great cause of grief, so no less of fear. We may grieve that so great good is taken from us, we may fear because some great evil is coming upon us, The righteous perisheth, and no man considereth that he is taken away, from the evil that is to come. Surely when good men,

especially being great men, & young men too, are taken away, it is a fearful presage of much anger, and evil to come. The Lord make us all wise to consider the deaths of such men, that the fear of evils to come, may make us seek to avoid evil present, and make us prudent in the foresight of the plagues to hide ourselves.

But yet in the midst of this grief and fear, your Ladyship is not left altogether comfortless. As it is a comfort that God honored your family with such a one, so is this also none of the least comforts to you, that you mourn not alone, but have the hearts of all good men heavy with yours. It makes our joy the greater to have others rejoice with us, when we rejoice: but it makes our sorrow the less when we have others, to weep with us, when we weep. Did Abner, said David, die as a fool? So of him it may be said. Did he die as an immeriting, as an ignoble person? without tears? without lamentation? I think I may boldly speak it, that never any of his place, and of his years, left more heavy hearts behind him than he hath done. These are miserable griefs indeed, when others find matter of joy in the matter of our grief, and laugh at our tears; but then may we grieve comfortably, when we see others join with us, and lay to heart our losses, as well as our selves.

I would willingly both enlarge his commendation and our grief, but these require rather a Volume than an Epistle. And I may speak of him as Augustine of another, *Illa quidem anima in societatem fidelium et castarum recepta, laudes nec curat, nec quaerit humanas, imitationem tantum quaerit*: He desires more the imitation than commendation of his virtues; & the imitation rather of his life, than a lamentation for his death.

Yet may I not altogether pass over in silence his holy and religious course; which was, to keep a catalogue or diary of his sins against God: and every night, or the next morning, to review the faults of the day past: Every Sabbath morning, or night before, to review the faults of the whole week: and at the end of every month to survey the whole months transgressions. This did he daily, weekly, and



monthly, thereby the better to humble himself for his sins, and renew his practice of repentance. And the day before his receiving of the holy Sacrament did always use to humble himself before the Lord with fasting, prayer, and confession, thereby the better to prepare himself for the more worthy and comfortable receiving of the holy communion.

I say nothing of his religious observation of the Sabaoth by himself alone, & with his people about him both before and after the public exercises, in meditation, reading, prayer, and repetitions. His careful expense of time, his keeping of set hours of study. Thus did he with good Josiah, while he was yet a child seek the Lord. By means of which his holy & constant course in seeking the Lord, in few years he became wiser than his ancients and teachers, and preserved his young years, in great honor and reputation, free from all the blemishes and stains of youth, notwithstanding the manifold occasions to the contrary in regard of his place & condition. The truth is, the world was not worthy of him. His virtues and his graces were fitter for heaven, then this impure earth.

Let us now that are behind, turn our grief into care, let our care be to follow those holy steps he hath trod before us. True it is you can never recover his person, his graces you may: The grief will be the less for the loss of his person, if you make a recovery of his graces. Whilst his spirit is doubled upon your Honor, and his graces shall survive in your religious imitation, so long we shall count him living in yourself.

And now Right honorable I entreat you by the love that he bare to this Author, & by the love that you bare to his honorable Patroness, your deceased Father, and Brother (both now glorified Saints) to testify your love to this Author by your honorable, and favorable acceptance of this work.

May your Ladyship but please to vouchsafe the reading, and diligent perusal thereof, and I dare presume upon as much. Thus as I have

raised this to light, so I commend it to your Honors patronage, and protection: and your Honor to the patronage and protection of the Lord Jesus. May. 5. Epping in Essex.

Your Honors in all service JER. DYKE.

## CHAPTER I.

The Text opened; A preparation to the treatise following, showing the original of the hearts deceitfulness, the difficulty, and yet the means of knowing it.

The heart is deceitful above all things, and evil, who can know it? I the Lord search the heart and try the reins, that I may give to everyone according to his ways according to the fruit of his works. - JEREM. 17. 9. 10.

THE prophet having grievously menaced the Jews in the beginning of this Chapter; because he saw, how much they bore themselves out against these threatening's, upon hope of the Egyptian his help; therefore in the fifth verse he curseth all such, as rely upon man, and make flesh their arm, contrarily blessing such, as in their dangers shroud and shelter themselves under the wing of the Almighty.

But here the Jews having made a covenant with hell and death, would be ready to object against the prophet; what then is all this threatening to us? We are none of those that withdraw their hearts from God. Use of means doth not prejudice trust in God. Trust in God as it cannot stand with trust in means; so neither without use of means when they may be had. We repose ourselves on God as much as thyself, or any else: and we repair to the second causes, only as serviceable, and subordinate to the first. Therefore as the sparrow by

wandering, and the swallow by fleeing escape, so this thy causeless curse shall not come: neither are we such children to be scarred with bugs-words.

The prophet therefore in this verse preventeth this objection, and keepeth them from this starting hole, saying, The heart is deceitful, as if he should say: Flatter not yourselves in a vain conceit, that you with-draw not your heart from God, and so God will not with-draw his from you. Nothing more easy than for a man to deceive himself: for the heart by reason of the great wickedness thereof, is a bottomless and unsearchable gulf of guile; in so much as none can know, not only another's, but not his own heart, The Lord only hath reserved this as a prerogative royal to himself, exactly to know the depth of our hearts: that so, though men conceiving well of themselves, may conceive amiss of God, as one that by his doings will not justify the prophets sayings; yet he judging of men according to the secret disposition and constitution of their hearts, may deal with them accordingly, blessing those that in truth do trust in him, but cursing such as with-draw from him, though not their tongues, yet their hearts. This is the order and general purpose of the words.

They contain in them a proposition concerning the hearts deceitfulness. Here two things are to be considered: what is meant by heart, what by deceitful.

By heart, man's heart is meant, as appeareth by the context. And now because man's heart is one of the principal seats of the soul of man, therefore by a Metonymy of the subject, it is usually in the Scripture put sometimes for the whole soul, sometimes (and that more frequently) for such special faculties in the soul, as more specially belong to the heart, as the will and affections. But here it is to be taken for the whole soul and all the parts thereof, the understanding, the will, the affections: for all are deceitful.

The word deceitful is significant in the Hebrew, coming of a verb which signifieth to supplant, as runners in the race use to do; and

from this word had Jacob his name, because he caught Esau by the heel when he was coming forth of the womb: So do our hearts cunningly, as it were, trip our heel, when we are to run the race which is set before us. Though here also that reason of the name which Esau falsely gave to Jacob, may truly agree to our hearts, well may they be called Jacob's, because they cozen many, and do their endeavor to cozen all of God's blessing and the heavenly inheritance. But it may be asked, Is this deceitfulness given unto all men indifferently, or only to some? Answ. To all, save Christ, in whose mouth (and so heart) was found no guile. By nature all our hearts are alike, And the change that grace makes in this life is not such, but that in some sort, the heart of the best may still be said to be deceitful. Christ indeed gives Nathanael this praise, that there was no guile in his heart, and David says the like of every justified man: but this is true only of the spirit, of the new, or young man that is created by God in the regenerate, and not of the flesh, that old man, an old fox indeed, that by reason of his age is often too hard for the young man: for youth is but simple in regard of old age; Howbeit as young men grow still to further perfection, and are on the increasing hand, whereas old men decrease, till at length age brings dotage: so here the craft of this old man is daily weakened, the rather for those many wounds which the stronger young man's arm gives him in the brain, whereas the spiritual wisdom of the yongman increaseth daily. Thus then we interpret these words of the prophet, The heart of man is deceitful, even the whole heart of the wicked, because it is wholly flesh, and part of the heart of the godly, namely the unregenerate and fleshly part. The heart of the wicked is deceitful with a full, strong, and reigning deceitfulness, the deceitfulness that is in the heart of the godly is weaker, as being discerned of them, and stroven against by them, The heart of the wicked shows it deceitfulness in the whole course of their lives, The godly only in some particular actions. As it is said of David he was upright in all things, save only in the matter of Uriah, The general current of his life was free from deceitfulness, though not the particular action; Contrarily the heart of the wicked may be upright in some particular actions, as Abimelech's in the taking of Sarah. I know saith God thou hast done this in the

uprightness of thy heart: yet not in the main of their lives. This is proper only to the godly that they are upright in their way, that is the constant tenor of their conversation. Now this deceitfulness here given to the heart, is set forth, First, by the greatness of it: above all things. Secondly, by the cause of it: and evil. Thirdly, by the unsearchableness of it, such that none can know it, figured with an interrogation who can know it? that is none of himself by his own mother wit, without a higher and clearer light.

To begin first with the deceitfulness of the heart, and then to come to the illustrations of it afterward; It may be asked for the better understanding thereof, How comes this deceitfulness into the heart? Is not the heart God's creature? and did he not make it simple, plain, and true? whence then this fraud? Lord thou sowedst in this field of man's heart the good corn of faith, truth, sincerity? whence then these tares? Solomon tells us, Eccles. 7. 31. God made man righteous: but they have sought out many inventions: for howsoever these inventions and deceits (as Moses showeth Gen. 3.) were first forged in the Devils brain, & came out of his shop; yet because they were so readily apprehended, & as it were bought up so fast by our first parents, therefore Solomon ascribes them to man. So that howsoever here also the question concerning these tares, yea thistles of treachery, and a perfidiousness in our hearts may truly be answered with that in the Gospel. The envious man hath sown them; yet withal it may justly be said, because the ground did so open hir mouth for them, that the field itself did bring them forth. If at the first, when as this field was as the pleasant Eden of God; how much more now, when, having the salt as it were of God's curse sown upon it, it is become as a barren wilderness? If Adam and Eve might be charged as the first fathers, and founders of those deceitful inventions suggested by Satan, because of their ready, how much more we, because of our greedy apprehension of them, whereby we drink them in as the fish doth water? If they for willing consenting to, how much more we, for willful conspiring with the devil? So that, whatsoever the Scriptures shall tell us concerning the tempters wiles, we may

safely draw it hither, and apply it to ourselves, partners, and practicers with Satan in his stratagems against our own souls.

We see then the rock, whereout this deceitfulness was hewn. A pig it is of our own sow, a flower (weed rather) of our own garden. It remaineth, that, more particularly, we should see what it is, wherein it consists, and shows itself. A labor surely full of difficulty. For as the woman of Samaria said of her Well to Christ, The Well is deep, and thou hast no pitcher, the same may we say to ourselves of this pit, this puddle, this den, this dungeon. It is very both dark, and deep. Who can see it? who can sound it? And alas where are our buckets to empty it? Who hath not cause to complain with St. Agustine, Just cause have I to bewail that darkness, in which that power that is within me, is hid from me; so that my soul asking itself concerning its own strength, cannot safely believe it self; because even that which indeed is in us, is kept secret from us, till experience manifest it? O ye many blind corners, the secret turnings and windings, the perplex labyrinths, the close lurking-holes that are here! who would think that within the compass of so small a piece of flesh, there should be room enough to harbor such swarms of vain and vile thoughts, desires, affections; and that far more secretly from being espied by us, than the largest and vastest Cities can do any scouting naughty pack? Man is a great deep, whose very hairs are numbered before thee O Lord. And yet easier it is to know the number of his hairs, then of the motions and affections of his heart, as excellently Saint Austen. For as in Hercules monster still fresh heads, one springing up after the cutting off of the other, and as in Ezekiel's temple, after the sight of some abominations still moe: so here in this so infinite a receptacle of deceitful thoughts, one deceit succeeding, and pressing hard at the heels of another. Many inventions said Solomon speaking of those at the first, in the heart only of Adam and Eve. How then is the number (think we) increased since, there being none, whose brain or breast hath not cast in his widows mite at least into the common treasury? If this stinking river were so great where first it rose, how then think we hath it enlarged itself, being run thus far? No marvel then if the prophet, as it were amazed to see such

litters, yea legions of deceitful devils couching close in this their stinking sty, cry out, as here we hear him; The heart is deceitful above all things, who can know it? So mystical are these hearts of ours. So deep and abstruse are hir mysteries of deceit. Why then will some say, do you trouble yourself in vain? for if none can know this mystery of iniquity, how then can you know it? how can you make us know it?

I answer, though no man know it as of himself, yet I the Lord know; and if we plow with his heifer, we shall know the darkest riddles. There is a mystery of sin (says one) lying in the folds of our hearts, which we shall never see unless the spirit of God enter in, and give us light: for this spirit searcheth the deep things of God 1. Cor. 2. much more can it search the deepness of Satan, and of man's deceitful heart. If then we consult with the Lord's spirit, we may learn of him, what these deceits be, so far forth, as he hath revealed them, in his word; which is a light, whereby we may see in this, even more then Egyptian darkness. Therefore our Savior counselleth us to take the benefit of this light, and not to let it stand under the bed, and that upon this ground, for there is nothing hid [namely in our hearts, though never so closely] but it shall be opened, namely by the power of the word, most plainly. And this Paul exemplifies in his idiot, coming into the Church assemblies, and in hearing the word opened, seeing himself and his own heart opened, and the secrets thereof discovered. Counsel [understand it of crafty counsel] is in the heart of man: but a man of understanding (understand it specially of spiritual understanding out of the word) will fetch it out, saith Solomon. Here the holy Ghost maketh the wisdom of the word to be a bucket, able to bring up the filthy mire out of the deepest pits of deceitful hearts. And if the wise man have skill to let down this bucket into other men's hearts, and draw it up full again, much more then into his own. Though then naturally we are all blind, walking in the dark Cloisters of our hearts; yet, if the Lord go before us with his torch, if he take us, as once Ezekiel, into this corrupt temple (stable rather) and lead us a long by his word and spirit, we shall then clearly see the several ranks, and orders of the abominable deceits

therein: for in the word of God there are many wonders to be seen, as David confesseth, in that his prayer, Open mine eyes O Lord, that I may see wonders out of thy law. Among the which this of our own hearts unbowelled and anatomized, is not the least. Indeed when our dead bodies are whole, we cannot see what is within. They will cast forth an evil savor, and we may see some filthiness and deformity in them. The which yet is but sweetness, and beauty to that we see, when the body is cut, opened, and entrails taken out. Surely the noses and eyes, even of some natural men, have discerned in man's heart unopened, unsavory nastiness, odious ugliness. But alas all that was not enough to humble them, neither was it anything to that they might have seen in the heart broke up by God, the only skillful anatomizer thereof. Who, as he seeth all things therein, lying naked as in an anatomy, as the Apostle speaketh, Heb. 4. 13. so also hath he laid it open in his word unto us; as in the verse before, the same Apostle showeth, The word of God is lively, sharper then the two edged sword, a discerner of the thoughts, and secret intents of the heart, neither is there any creature, which is not manifest in it sight, namely of the word before spoken of: for so I think, without any violence offered to the words, may that text be interpreted. And the word [creature] I take for the creature of the heart, namely the thoughts and intents thereof before mentioned. That the sense should be this. The word discerneth the thoughts of our heart; not some, but all. Nothing is there, that the heart forgeth, frameth, and as it were createth within itself, which this word taketh not notice of. But of this let the learned judge.

Well then, since the word is that light which shineth in this darkness, having it with us, venter we to descend down into this deep dungeon, and to launch out into this vast Ocean, having this plummet to sound the bottom thereof. They that go down into the deeps, saith the prophet, they see the works and wonders of the Lord. But they that go down into this deep are not now like to see anything, but the deepness of Satan, the works and wonders of the Devil, the Leviathan that sporteth himself in these waters, or rather a Neptune triumphing here, as in his kingdom: which sight, though haply not so



pleasing, yet profitable it will be, for to shame and humble us: for here in the word are those clear waters, which if we trouble them not, with the mud of our own affections, like the Elephant; clearly we may see our own deformity. Here is a glass, wherein we may behold the faces of our hearts, & espy even the smallest wrinkle of deceit whatsoever. And that not so, as our natural faces in common glasses, where we forget, as soon as our eye is out of the glass, what was the fashion of our face; but so that still the sight seen shall stick by us, presenting it self to the eye of our understanding. When some cunning deceitful thief hath stolen ought from thee, thou runnest presently to the cunning wizard, a worse thief, a worse deceiver, to see in his deceivable glass, I know not what fancy, the thief it should be, that hath robbed thee. Loe thy heart, the most crafty and cozening thief that can be, hath robbed thee, and doth daily filch from thee thy richest treasure. And canst thou in thy little loss run to the Devils lying glass, to find out a little thief, and wilt thou not in thy greater loss come to God's true glass, to find out the great thief? If thou thinkest there is no such thief that steals ought from thee, do but come hither to this glass and thou shalt see him, and all the tricks and mysteries of his cony-catching trade. Come I say, and see him acting of them.

## **CHAPTER II.**

Of the deceitfulness of the heart in regard of others.

Taking then the anatomizing knife of the word, and ripping up the belly of this monster, I find such an infinite number of the veins of deceitfulness, and those so knotty and intricately enfolded together, that hard it is distinctly, and clearly to show them all. Nevertheless, God assisting, we shall do our best endeavor. I think therefore that

all the deceitfulness of the heart, discovered to us in the word, may be reduced to these two heads. First, the deceitfulness, whereby we deceive others only: Secondly that, whereby also we deceive ourselves.

The former is not that, which here the Prophet so much aimeth at. And therefore we will not so much insist upon it. It shows it self specially in two things; in dissimulation, and simulation, in dissembling and concealing that which indeed is, and in feigning, and counterfeiting that which indeed is not. Dissimulation is either of evil or good. The dissembling of evil is threefold: Of evil to be done or in doing: secondly, from being done: thirdly already done.

The hearts deceitfulness in hiding that evil which she purposeth to do or is in doing, is to make fair even of the quite contrary. And therefore in hir witty wickedness, she inventeth some colorable pretense to shadow hir malice and mischief. When Herod intended wolvishly to worry Christ, he pretended yet religiously to worship him. Simeon and Levi cloaked their purposed massacre of the Shechemites, with the conscience of circumcision: Absalom his treason, with the religion of his vow: Joab his perfidiousness to Abner, and Amaza with friendly words, and siren-like salutations: Ishmael his murderous mind toward those eighty men, with his Crocodile tears: Judas his covetousness, with a show of a liberal and merciful affection towards the poor: and the Jews their envy against Christ, with their duty to Caesar. Think ye that the Jews cared for Caesar? No, none so impatient of his yoke as they: But they had murderous hearts, thirsting for our Lord's blood; that was the true cause; and the cause of their malicious heart was their evil eye, that could not endure the glorious brightness of his grace. But if they should have alleged that, all the world would have cried shame on them: therefore to hide the odiousness of their fact, they set on it the fair mask of loyalty to Caesar. Thus always in the persecutions of Joseph, his coat shall be brought forth, as it was once by his envious brethren, that sold him; by his whorish mistress, that standard him. Some one specious and plausible pretense or other shall be devised

by the wicked, to save their credit in the world. So like rowers in the boat, whilst in their pretense they look one way, in their intent they go the clean contrary. This trick of deceitfulness the heart hath learned of that arch-master of deceits, the Devil. Who sometimes will needs become a Preacher of the truth, as when he said, These are the servants of the most high God &c. Jesus of Nazareth, I know who thou art, even the holy one of God: but yet he then plotteth mischief, thinking by one truth, to convey and wind into our minds an hundred lies. Thus truth is made to usher falsehood: for even in those his sugared glozing words, wherein he preacheth Christ the Savior of the world, it is easy to spy out war in his heart, for it is to be marked, how he calleth him Jesus of Nazareth, thereby to nourish the error of the multitude, that thought he was borne there, and so not the Messiah, whose birth they all knew ought to be at Bethlehem. Jesus then, and the holy one of God are butter and oil, as was afterward, Good master thou regardest no man's person; but Jesus of Nazareth, that is a sword, as was afterward, Is it lawful to give tribute? And so that which Solomon speaketh of the flatterer, that he spreadeth a net before his brothers feet, is true in those flattering speeches. The devil sometimes giveth the truth: indeed he doth but set a snare to catch the truth in. As Saul, a good scholar in this school did for David, in giving him Michal to wife: I will give him hir, saith he, that she may be a snare unto him, and that the hand of the Philistines may be upon him. Here is a goodly show of special favor and good will, even such, as simple David was in a manner ravished with it, to think that his meanness should be honored with so great a marriage. But it is but a bait covering the hook, honey, poison. These of all other are the most secret deceits, which are thus mantled and masked with the disguised pretenses of special love and kindness. And therefore Solomon not ignorant hereof, when he commends bounty and munificence in a prince, he associates truth thereto. Bounty and truth do guard the King, that is to say a true (not a treacherous bounty: for there is a false and lying bounty, deceiving those on whom it is bestowed. And as in the proverb there are giftless gifts. Such as was that of Saul to David; bread in one hand, a stone in the other. Infinite were it to speak all that might be spoken here. It is

so common a practice in the world, yea and it is counted wisdom for men thus to veil their intents with pretenses, their meaning with their words, that the truth may be thought false, and falsehood true. When they mean to strike the head with one hand, they will first stroke it with the other, or, as he says, with one hand they will claw on the head, with the other smite on the cheek. The tale-bearer when he comes to set his brothers good name at sale, how cunningly, how artificially will he traduce? meaning to bite his brother, he will first kiss him. But well did Solomon prefer a friends wounds before such kisses: for these kisses are Judas kisses. They wound mortally: the other medicinally. Therefore excellently doth Solomon character him, The words of the whisperer (as Tremellius reads it, are like to the words of those that are often knocked: but they go down into the bowels of the belly. So deeply do they pierce. When he begins first to open his pack, he will fetch a deep sigh, professing that because of his great love to the party, he is very sorry for him; and so at length with a sad countenance, with eyes cast down, with a slow, and lamenting voice, as though the offense of his brother were to him as a blow with a cudgel, out comes the slander: loe a cunning crank of deep and devilish deceitfulness, so to disguise murdering malice, that it shall be taken even for motherly mercy, to lament & cry as if himself were beaten, whilst he, with the scourge of his viperous tongue unmercifully lasheth others.

So also under the color of zeal and hatred against sin, do some cover their hatred against men's persons in their bitter censuring of them. And others under the color of giving thanks to God hide their vain ostentation of their own virtues, as that Pharisee, that said, Lord I thank thee I am not as this publican. But as Chrysostom says, this would not serve his turn: for it is no thanks-giving to upbraid others with their faults, and boastingly to insult over those which have done amiss.

But here we should do the Church of Rome injury to leave her out, who indeed carrieth away the bell from all others in this kind of deceitful painting and coloring: under the name of Christ's spouse

playing the filthy harlot; under the title of the Church fighting against the Church; under the color of Religion taking away the vigor of it, and in a word making the show of godliness to be only a cloak of wickedness. I would rather set out this in Master Foxes words, then in mine own, he hath so lively and in the right colors described, or rather deformed this monster, thus writing of hir.

As in doctrine, so in order of life, and deep hypocrisy was she corrupted, doing all things under pretenses and dissembled titles. Under the pretense of Peters chair, they exercised a majesty above emperors and Kings: Under the visor of their vowed chastity reigned adultery: under the cloak of professed poverty, they possessed the goods of the temporality: under the title of being dead to the world, they not only reigned in the world, but also ruled the world: under the color of the keys of Heaven to hang under their girdle, they brought all the estates of the world under their girdle, and crept, not only into the purses of men, but also into their consciences: they heard their confessions, they knew their secrets; they dispensed as they were disposed, and loosed what them listed. And so much for the first deceitful dissimulation of evil to be done.

The second is, when the evil which we are ready to do, is yet, by a subtle kind of violence kept in, so that it comes not forth into the outward act. Thus many there are that politically, by a smooth and close carriage, smother, and press in many of their vices, which if they should break forth, might hinder them in their designs or desires. An example we have in Haman; who though inwardly be swelled with malice against Mordecaie, because of his stiff knee, and stout heart: yet, as the Scripture says, he refrained himself; he brake not forth into any distemper of words, but craftily concealed and confined his anger within the bounds of his own bosom; least otherwise the success of his bloody plot, already assented to by the King, might have been hindered; when as by this means, the gross abuse of the King in his false suggestions against the Jews, and feigned pretenses of the public good would soon have come to light, and that the true cause was but a matter of private spleen against

Mordecaie. Thus many, whilst they are in petition of some office, or in expectation of some profit or preferment, how witty, how wily are they in the dissembling of their greedy, griping, cruel, ambitious, avaricious, and other vicious dispositions, which might make any rub in their way? There are not so many, nor so cunning devises for the hiding of natural infirmities of the body (as the crookedness of the legs, or back, want of a tooth, or an eye, or such like) as in such cases the deceitful heart will find out for the hiding of the unnatural deformities of the soul. But let once their desires be granted, then they show themselves, then the waters before stopped, and damned up run over, and rage furiously. Hence it was that the prophet well acquainted with the craft of these foxes; prays, Let not the wicked have his desire O Lord, perform not his thought, least he be proud. Why? was he not proud before? yes, in his very wishes he was proud, but then pride was locked up, and imprisoned; now his desire being satisfied, it would walk abroad and play reakes. The meaning then of the prophet is, that the wicked, that before the obtainment of his purpose, was proud inwardly, but yet in policy repressed it, would now be proud outwardly, and open the flood-gates, that the current might run amain. And surely so it is often times, that as Saul hid himself in the stuff, when he was to be chosen King, so the wicked in the like cases, when they look, either by election, or other means, to get this or that, very closely hide, though not with Saul, themselves, yet their filthy stuff and baggage within? And that with no less subtle sleights, then once Rachel hid the idols, Rahab the spies. They will make even those, that do more narrowly mark them, believe, that they have discarded, and sent away packing those corruptions, which yet lie secretly harbored in the closets of their hearts. As Rahab bore the Jerichuntines in hand the Israelites were gone away, when as they lay hid under the stalks of flax, upon the roof of the house. Such stalks of flax, such cloaks of shame, as the Apostle speaketh, as it were the torn rags, and worn shoes of those guileful Gibeonites have all such that walk craftily, to hide their filthiness from the eyes of the world. In which regard the Scripture very fitly hath called them generations of vipers: for as the viper hath his teeth buried in his gums, so that one would think it were a harmless beast, and could

not bite, so also have these deceitful hypocrites their secret corners and conveyances, wherein they so cunningly couch their wickedness, that one would take them of all others, to be the most innocent. To this appertaineth that similitude of our Savior Luk. 11. 44. Woe be to you Scribes and Pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over them perceive not. As the deep grave hides the stinking carcass, and keeps in the stench from offending any man's smell, that men walk over them and yet never perceive the evil savor that is within: so the deep, and dissembling heart of man is a cunning digger of such graves, nay itself, as it were, is a grave, wherein their rottenness and corruption lies so closely covered, that hardly the sharpest noses of such as converse with them shall be able to smell them out. So powerful is policy in the wicked to restrain their corruption from scandalous eruption: more by far sometimes than is grace in some that are truly religious. For look how Isaac made show of strangeness with Rebecca his wife, when the knowledge of that nearness might have hazarded his life: so do evil men counterfeit a kind of strangeness even with their best beloved sins, where open similarity might be dangerous. But as Isaac was at length discovered, when Abimelech saw him sporting with her: so these close companions let them be heeded continually, but with something more attentive an eye, and it will be hard, but sometime or other, we shall take them napping, and (as beggars feigning lameness without their crutches) without their veils, even very familiarly sporting themselves with those sins, by the crafty forbearance whereof they formerly deceived us.

The third deceit in dissimulation is to dissemble and conceal evil already done. The strumpet when she hath eaten stolen bread, yet she hath such a dexterity in the wiping of her lips, that not the least crumb shall hang on to bewray her, not the least sign of her wantonness shall appear. And therefore boldly she says, I have done no wickedness. And this she carries so closely from the eye of the world, that Solomon shows it to be as hard to find it out, as those things which are hardest; namely, as the way of an Eagle in the air, not to be seen after once flown away; the way of a Serpent on a stone,

gliding away, without leaving any impression of her body behind, and afterward creeping into some hole of the earth; the way of a Ship in the Sea, swiftly carried away with the winds; and lastly as the way of a man with a maid that is a close and chaste virgin, that is kept close from the access of strangers. Look how hard it is for a man judged unworthy, to get an honest modest virgin, kept close in her parents house (which is made no less difficult then to get a flying Eagle) so hard it is to discover a whore, to convince her of her wickedness. Thus is the way of an adulteress, that is as hard to find out as any of the four forementioned things. Her deceitful heart is so fruitful a hatcher of shifts and evasions. And this is natural to all the sons of Adam, after the example of their Father, when they have done evil, presently to run into the thickets to seek out coverlets to hide their nakedness. Sometimes by gross and palpable lying, otherwhile by the neater and finer kind of lying; I mean that sophisticated, Jesuitical equivocation: a trick the Devil their master hath taught them by his own example; but so much the worse in them than in him: for that he equivocated to hide his ignorance of that which he could not reveal: These equivocate to hide their knowledge of that they can and ought to reveal: for being sometimes posed with some questions concerning future events, and not knowing well what to answer, and yet not willing to lose his credit with his blind worshippers either by silence or plain speech, he shaped his answers in such an ambiguous hovering manner, that which way soever the event should fall out, it could not fall out amiss to his answer; because, being upheld with this prop of equivocation, it would stand true even in contrary events. Thus when in his Prophets he was demanded by Ahab concerning his going to war against Ramoth Gilead and the success thereof, he answered, Go, the Lord will deliver it into the hand of the King. Yea, but of what King, thou lying equivocating spirit? whether into the hands of the adversary King to be subdued, or of its own King to be rescued and delivered? This he determines not, but speaketh suspensely & uncertainly to gul Ahab, and make him run headlong upon his own destruction. And yet here once again mark, how the Devils equivocating is not all out so bad, as the Jesuits: for he confesseth his



equivocating to be plain lying; I will go saith he and be a lying spirit in the mouths of the Prophets. He was only an equivocating spirit in their mouths: for the words in some sense, and as the Devil might interpret them might be true, and yet he grants that his words, though never so qualified with equivocating quirks, were no better than lies. But the Jesuits, not having so much as the Devils ingenuity in them, stick not to justify their equivocations as just and lawful. The wicked deceitfulness whereof the Devils practice, even of itself alone, without his confession, is sufficient to discover; for (besides the example already mentioned, and his daily practice in his crooked Oracles among the Heathen) thus dealt he at the first with our first parents, telling them that by eating the forbidden fruit, their eyes should be opened, and they should be as gods, knowing good, and evil. Now the knowledge of evil is twofold: first, a pure and simple knowledge of it, in itself. 2. A feeling, and experimental knowledge of it, in our selves. The Devil indeed meant only this latter, possessing yet the minds of Adam and Eve, with an apprehension, and expectation of the former. Now if the devil should have been challenged for deceiving, had not his defense been ready with this shield of equivocation; might he not have said, even that which Moses having reference to this his speech speaketh ver. 7. why? are not my words true? are not your eyes now opened to see your error, which before you saw not? do not you know yourselves to be naked, and so have not you that knowledge of evil which I promised, even a knowledge arising out of your own experience? and yet for all this, Paul for this fact calls him a cozener, and our Savior a Murderous liar. This wont of his he kept with Christ himself; when showing him only the shadows, & imaginary representations of things he said, All these will I give thee. A great catch sure; even just nothing. Thus also played he with Saul, taking upon him to foretell future events in the hands of God, Tomorrow thou and thy sons shall be with me, that is shall die. How came the devil to be of God's counsel, that he can so certainly determine the end of any man's days which are numbered with God? no, he doth not define it certainly, but speaks darkly, and deceitfully; for [tomorrow] doth not only signify the day immediately following; but also the time to come indefinitely, and at large, as in

that of our Savior, Care not for tomorrow, and in that of God, when thy son shall ask thee tomorrow, what is this? that is, hereafter in the time to come, and in that of the Poet. Seke not what shall be tomorrow, and, I care only for today, who knows tomorrow? Now indeed Saul did not die the next day after this conference, as will appear to the more diligent peruser of the whole context of that history. Yet Satan seeing some likelihoods of it, ventured so to speak, as if the next day he should have died: but withal, because he was not sure of it, he so tempered his speech with the ambiguity of the word, tomorrow, that his credit might be saved, though Saul had not died till a year after. Thus we see how the Devil as he is the Father of lies in general, so also of this more handsome, and cleanly manner of lying, wherewith the deceitful heart of man useth to dissemble, and hide it shame. Not but that it aboundeth with variety of diverse other such like knacks, and devises: for we see how David could go about to cloak his adultery, first by sending for Uriah home, and then commanding him to go to his wife. 2. When this took not, by making him drunk, thinking Wine would persuade him better than words. 3. When neither this would succeed, by murdering of him, and marrying of his wife: but of all other fetches none to this of the artificial lie, disguised by equivocation, All other lies are the Devils brats, John. 8. 44. but this is his first borne. And this is most in request with his Scholars at this day, and therefore we have the longer insisted upon it. And so much for dissimulation of evil.

Dissembling of good is, when we conceal, and smother that grace, and conscience which is in us, being in such places, and companies, where such things may be prejudicial unto us. Thus many Protestants, being in places of idolatry honor the Mass with their presence. Thus many of the converted Corinthians overtaken with the human temptation as Paul termeth it, that is a temptation arising from human frailty; too much fearing men, gratified their idolatrous acquaintance with their presence at the idols feasts. And so by an outward show of idolatry they did hide that inward hatred of idolatry, that the Lord had wrought in them. Thus also did Peter himself, overcome with the same temptation, Judaize in the presence

of the Jews, conforming himself to their ceremonies, contrary to his own, both knowledge Acts 10. 15. 28. and former practice, Gal. 2. 12. And thus some professors, being in the company of the profane, will not stick to game, to gusle, and swear with them: every way so carrying themselves, that they seem to care for nothing more in such companies, then that their language may not bewray them to be Galileans, or their countenance to be such as those which are going up to Jerusalem. O my brother what a shame is this for thee, to be ashamed of that which is thy crown, thy glory? How unworthy art thou of the Grace of God, who offerest it, and so God himself so vile and indignity? If it be a shame among men for a child, though never so much advanced above his poor Father, to be ashamed of him, in regard of his means, what then for us to be ashamed of our heavenly Father, so full of glory and majesty? If it were a shame for David to play the natural fool, much more for a Christian to play the profane fool, to make show of wickedness. Surely yet of the two deceits, this is far the worse, to make men believe we are not religious when we are, then contrarily. True indeed; The lip of excellency doth not become a fool, it is naught when wicked men will be using gracious speech, to seem religious: but much less doth lying beseem a worthy man: it is far worse when good men will use the fashions of the wicked. For in the dissembling of vice, and feigning of godliness, though we do hurt to ourselves, yet we may do good to others by our example; causing them to do that in truth, which ourselves do only in hypocrisy. As oftentimes stage players, by feigned mourning, wring forth true tears out of the spectators eyes. But in the dissembling of our grace, & making semblance of wickedness, as we hurt our own, so also the souls of many others, fleshing and hardening themselves in sin, by our example.

But here, haply, some will say, that it is impossible for any to fain himself to be wicked; forasmuch as none can counterfeit wickedness by doing that which is good: & he that doth that which is evil, it is no counterfeit, but a wicked man indeed.

Answ. 1 There are many indifferent actions in themselves, which yet have an appearance of evil, by the doing whereof a man may feign wickedness.

2. In many evil actions there is a twofold evil. First, the evil itself that is done; Secondly, the evil that is signified by that which is done. As in Joseph's swearing by the life of Pharaoh, in Peters Judaizing, in Jehoshaphat's joining with Ahab in affinity, and society of war, besides the evil of the actions themselves, there is a further evil signified, namely that Joseph is as profane as the Egyptians, Jehoshaphat as idolatrous as Ahab, Peter as superstitious as any of the Jews. Now howsoever they that do evil are indeed evil in regard of the first kind of evil, yet not in regard of the second. When a professor wears long hair, he doth evil, but yet he is not evil in that kind of wickedness, which this action seems to import. For to wear long hair is commonly a badge of a roister, or ruffian, yet the professor is not such a one indeed. And therefore he makes show of that evil to be in him, which indeed is not. For as a man may bely himself in words, as he that told David he had slain Saul, when indeed he had not; so also in his deeds, which also have their language. And this is, when we do some lesser evil, that carries with it a foul note, and shrewd suspicion of a greater evil, of the which yet we are innocent. If Joseph with his mouth should have said, I care for the true God as little, as the Egyptians, who seeth not, but that he should have feigned that wickedness to be in himself, which in truth was not? Now by swearing by Pharaoh's life in effect he said as much.

These be the deceits of dissimulation: The deceit of simulation is specially, that whereby men make show of that grace and godliness which either they have not at all, or else not in that measure they make show of, being specially swayed with the sinister respects of gain and glory. To make show of more grace then indeed is, may be incident to the godly: but to make show of grace when there is not any at all, no not so much as the least liking of it, this is peculiar to the wicked. With whom that mischievous Machiavilian precept so much prevaieth; That virtue itself should not be sought after, but

only the appearance; because the credit is a help, the use a cumber. Wherefore as Jacob, to get Isaacs blessing, put on Esau's clothes; so do these hypocrites, to get the blessing, and praise of men, in outward habit apparel themselves like Christians. And as Jacob thereby deceived Isaac, so do these oftentimes the most judicious Christians; like as the fig-tree with her leaves deceived Christ, and as the empty boxes in Apothecaries shops, with their fair titles written upon them, deceive the ignorant comers in. Though their hearts be base, and vile earthen pots, yet they must be overlaid with the silver dross of glozing, and glorious words. Thus hypocrites speak not out of, but contrary to the abundance of their hearts. When their lips, like good men's, scatter knowledge, their hearts at the same time, naughtiness. They know themselves to have lions teeth, and yet women's hair must on, to be wolves, and yet the sheep's clothing must on, to be dragons, and yet the lambs horns must on; and that, as once among the Jews many rude unlettered, and unnurtured rustics wore the rough garment of the Prophets; namely to deceive Some painters have had such a gift in the lively expressing of the forms of birds and other beasts, that true birds and living beasts have been deceived in taking them for their mates. But the hypocrite puts down the painter: for by his glozing and glistening shows in all outward works he doth so perfectly resemble the true Christian, that he deceiveth not, as the painter, silly birds, but reasonable men, yea learned and experienced Christians. Whence it cometh to pass, that as the horse neighed at the picture of a horse as if it had been a true horse, and as the calf in the epigrams, went to suck the teats of a painted cow; so even sometime the wisest Christians, alike deceived with the counterfeits, embrace and entertain them as their fellows, thinking to suck some sweetness of grace out of them: for as the Egyptian jugglers outwardly represented Moses miracles, and so deceived Pharaoh: so do hypocrites the piety and zeal of Christians, and thereby blear the eyes of the godly, nay oftentimes, as false gold in glistening goes beyond true, and once their heard mourners in lamentation beyond the deceased parties own friends, and fawning flatterers in outward complements of friendship, beyond true friends themselves; so may hypocrites in outward works seem to carry it

away from the soundest Christians. Hypocrisy though it be but the ape of Christianity, and propoundeth it only for outward imitation; yet here, for all that the imitation exceedeth in some points the sample, the picture the pattern. Is the true Christian hot in prayer? he will sweat: Is he something more sorrowful? he will weep and blubber. In preaching cries he? he will roar. In hearing doth he but lift up his hand? he will lift up his voice. Doth he but sigh softly? he will cry out a main. Doth he run? he will gallop. Doth the true-hearted Publican look with his eyes on the ground? the hypocritical Jews will hang down their heads like bulrushes, when yet their hearts stand upright enough. Doth Timothy weaken his constitution by abstinence? The Pharisee will never give over till his complexion be wholly withered and wanned. Doth Paul correct his body with milder correction, as it were a blow on the cheek? The Jesuit will martyr his sides with the severer discipline of scorpions: whether will not pride & vain-glory spur on the hypocrite? God's glory carries the sincere Christian no further then to martyrdom. There is the highest pitch of outward works, performable by a Christian and yet vain-glory drives the hypocrite thither also. As St. Augustine notably shows, writing upon those words of the Psalmist: Thou knowest the secrets of the heart: That for thy sake we are slain continually.

What means this (saith the learned father) he knoweth the secrets of our hearts? what be these secrets? Surely these, that for thy sake we are slain all the day long. Thou and I may see a man to be slain: but why he is slain thou canst not tell. This God knows: it is hidden from us. Even in the very Catholic Church think ye there never were any Catholics, or that now there may not be some, that would suffer only for the praise of men? If there were not such kind of men, the Apostle would not have said, Though I give my body to be burned, and have not charity, I am nothing.

There maybe some therefore that may do this, rather in the vanity of boasting, then in the sincerity of love. So far Augustine, whereby it may easily appear how strange are the feats, and feigning's of man's deceitful heart. Jugglers delusions are more easily espiable then

these of a false, and feigning heart. Hence it is that in Scripture hypocrisy is compared to leaven; which our eyes cannot distinguish from dough by the color; but only our palate by the taste. Our hands are more competent judges for these deceivers, than our ears; which will soon be bewitched with their goodly, and glorious words. But let us begin to handle them but a little, & presently we shall feel such a roughness, such a thorniness, that we may truly say, The voice of Jacob; but the hands of Esau.

And thus much briefly for the first branch of this doctrine of the hearts deceitfulness. The use whereof is twofold.

First, to teach us wisdom and wariness in giving entertainment in our hearts to others; that we do not presently set open the doors to let in all. No, though they be such as come commended unto us, with all the grace that outward shows can lend them. Otherwise, if we be negligent herein, as once the Patriarchs by their readiness to hospitality, instead of men received holy Angels; so we contrarily, by our readiness to believe, making our hearts common Inns for everyone to lodge in, instead of holy Angels, may quickly receive the foul and filthy fiends: for false Prophets themselves, as Christ tells us, come in sheep's clothing, and so the Devil himself transfigured into an Angel of light. How humbly did those captains present themselves before Jeremiah desiring his prayer, his counsel, and promising obedience? and yet they had resolved before hand what to do, & did but dissemble in their hearts, in their so religious a show of coming to the Prophet. How easily may good Jeremiah's be deceived with such fair shows? In the Apostles times did not the false seducers which served not the Lord Jesus, but their own bellies, yet with fair and flattering speech deceive the hearts of the simple, and make merchandise of their souls? Did they not make great shows of more than ordinary humility & mortification? or what austerity is there among the Papists, or what zeal in wooing and winning of Proselytes, with which that of the Pharisees may not compare? Try we then the spirits before we trust them, for though men may compose their faces and fashions to never so great shows of piety, yet for all that

seven abominations may lie couched in their deceitful hearts. And therefore when our Savior tells us that by their fruits we shall know false Prophets, he meaneth not so much the fruits of their lives, which in outward appearance, and in the judgement of men, may be as good, as the true Prophets; (for they come in sheep's clothing) as of their doctrine. That we must heed specially, trying it by the word, and not be carried away with the pompous ostentation, either of their words or works.

So also among ourselves, we must not presently reach forth the right hand of fellowship to everyone that beginneth to cry Lord, Lord; but first we must weigh them in the balance of the Sanctuary, to see whether they be current metal, or no. Jehu's question is fit for all good Christians to propound to such as Jehu was, before they admit them into their society, Is thy heart upright? As Christ would not trust some that seemed to trust him, because he knew them well enough, so neither should we, because we do not know them. See how scrupulous the Christians were at first to receive S. Paul into their company, which was not so much dainty niceness, as just cantelousnesse, whereto the deceitfulness of man's heart doth necessarily urge us. It is not good indeed to wrong any man with groundless suspicions, so neither is it good to wrong ourselves with over easy credulity. The same spirit that saith, Charity believeth all things, saith also that a fool believeth all things. And charity is no fool. As it is not easily suspicious, so neither lightly credulous.

Secondly we must all take notice of this corruption of our hearts, whereby we are ready to deceive our brethren, what by feigning, what by dissembling. As Saint John speaketh of sin in general, so I of this particular, if we say we have no deceitfulness of heart, we deceive ourselves, &c. We are ready to take notice of this in others, and we may hear foul mouthed persons casting the aspersion of hypocrisy upon such as deserve it far less then themselves. For these carnal and loose Gospellers, they, of all others, are the grossest hypocrites, that in their outward profession they make in the public worship of God, have a form of godliness, but indeed have denied the



power thereof being reprobate to every good work, that by making covenant with God in sacrifice, seem to be Saints, yet by breaking covenant, in their slanders, thefts, adulteries, show themselves to be Devils; and therefore as the Devil in the Gospel was commanded silence, when he began to take the name of Jesus into his mouth, so also these. What hast thou to do to take my name into thy mouth? &c. And yet these hypocrites, that cannot see the huge beam of hypocrisy, in their own eye, must needs be tampering with the little mote in their brethren's. O that once we could learn to leave this prying into others, and turn our eyes upon ourselves; for the Prophet here saith, The heart not of this kind of men, or that, but in general challenging us all, The heart is deceitful. Either then deny thyself to be a man, or confess thy deceitfulness. And indeed whose heart is there that can plead guiltless? who can with good conscience before God's tribunal say, I am not soured with this leaven? nay how true is Solomon's complaint? Every man boasteth of his own goodness; but who shall find a faithful man? as in that one particular of liberality, so in the general of Christianity, that performeth full out as much in works, as he maketh show of in words. Such a one is a black swan, an odd man, scarce one of a thousand, to be wondered at with our Saviors Ecce. Behold a true Israelite, &c. How many covers and curtains hath every one's heart drawn before it to hide itself? The eyes, the forehead, the countenance lie often, the tongue how often? who can say of all that ever he hath written, that S. Paul of his epistles to the Corinth. we write no other things then those you read? that is, that which you read written is indeed written, as well in our hearts, as in this paper; and so of his speeches, and countenance, I speak no other things, then those you hear, I have no other face then that you see; which as the painted strumpet cannot say, so neither can the guileful dissembler, that painteth over his malicious and dogged countenance with laughter, and sweet smiling's, and such like semblance of fair and lovely looks; Ransack we therefore our own hearts, and finding any of the vizors of deceitfulness, let us take them off by repentance. This is the best uncasing of the hypocrite, namely when he shall uncase himself: not when God shall uncase him by judging him, but when he shall uncase himself by judging,

and humbling himself: not when God shall do it by condemnation, but himself by reformation: not when God shall wash out thy paintings with the dashing tempests of his judgments, but when thyself shalt wash them out with the sweet dew of thy repenting, and weeping eyes, being angry with thyself for thy former deceit, and now turning shows into substance, shadows into truth, a double heart and cloven tongue, into a heart of simplicity, and lips of sincerity. Polus an actor on the stage in the representation of grief remembering the death of his own son, fell from his personate feigned mourning, to weep in good earnest, and to cry out amaine, in the bitterness of his spirit: so shouldest thou, who hitherto, as an actor on the stage, only to please men, hast made semblance of repentance; fall from thy fictions, to repent seriously, and in good sadness. But alas how many of us do quite contrary to that of Polus? for he performed the truth of that, whereof only the imitation, and resemblance was expected; we only the semblance of that, whereof the very truth itself is expected. He wept indeed, when he was thought only to counterfeit: we counterfeit grief, when we are, at least would be, thought to grieve indeed. But it shall be best for us to imitate him, and in the midst of our histrionical and hypocritical repentance, to turn to the true practice of repentance, plucking of our vizors, and making our own faces as fair as our vizors. It is fearful, which sometimes is reported to have fallen out, when among a company of counterfeit Devils, on the stage, the true Devil shall come in and chase away these feigned: but it is comfortable, when among the company of many painted, and gilded graces, the truth of grace itself at length cometh, causing all those shows to go away, as the body the shadow.

Thus if thine own hand shall unmask thee, it shall be for thy credit, and comfort, if not, but thou wilt rather stay, till God's hand come to unmask thee, (for certainly every hypocrite must be unmasked either by God or himself; O happy he that by doing it himself can save both God a labor, and himself pain! Thou shalt find how fearful a thing it is to fall into the hands of God, which shall pluck thy mask from thy face, and thy head from thy body, both at once; he will unvisor, and uncolor thee thou colored hypocrite, he will strike thee thou painted

wall, to thy shame and confusion. It may be in this life, by giving thee over into the hands of Satan, and the power of his temptations, that thou shouldest fall into Apostasy, and with Demas embrace the present world. For such as profess only in hypocrisy, and together with their outward profession of the truth, receive not inwardly the love of the truth, unto such the Lord shall send the efficacy of error that they should believe lies. But if, in this life, God thus detect not thine asses ears under thy Lions skin, assuredly he will do it thoroughly, in the life to come, at the last day, when he shall strip thee stark naked of all thy cloaks of craftiness, wherewith thou veiledst thy shame here, and present thee before that general assembly, as it were on the stage, a laughing stock to men and Angels.

### **CHAPTER III.**

Of the deceit whereby we judge ourselves not to be so evil, as indeed wear.

We have briefly run over the former part of the hearts deceitfulness, whereby it deceiveth others, not itself, with the several parcels thereof: now we come to the second part of deceitfulness, and that far more deep, and dangerous then the former, namely that which we may call self-deceit, whereby we deceive even ourselves, sometimes together with, sometimes again without deceiving others besides.

This deceitfulness may be considered either in the mind or affections jointly together, or in the affections separately, and by themselves.

The former deceitfulness shows it self specially in 4. things: 1. in judging, 2. in persuading, 3. in promising, 4. in practicing. For the first which is in judging; though it may seem that judgment belongs

properly to the mind, yet because here the affections interpose themselves, and the erroneous judgment of the mind commonly receiveth it tincture from the affections, I do therefore equally interest both the mind and affections in this first deceit. Now the deceit of the heart in judging is either in judging of our persons, or of our actions.

In judging of our persons there are specially three deceits; whereof the first is, when we think, through pride, and ignorance, that we are not so bad, as in truth we are. And this deceit is not only in regard of that we judge of ourselves for the time present, but also past, and to come.

For the time present; how many are there grossly tainted with many horrible sins, which yet in no case they will be brought to see, or acknowledge, nay so far are they blinded through self-love, and self-deceit, that they will be at daggers drawing with any that shall offer to lay such matters to their charge The Pharisee cackles and crakes in the Gospel, that he is not unjust, nor an extortioner, he thought himself free enough from those sins, & yet our Savior, who could not be deceived, fasteneth this imputation upon that whole tribe, that howsoever the outside of the cup, and platter were very exquisitely mundified, yet the inside was full of ravening's and wickedness. Whereupon he exhorteth them by alms to make clean those dishes, which even swimm'd with blood, in regard the meats in them, were gotten by evil means, as by devouring of widows houses, through color of long prayers; by teaching children even to starve their own parents, to offer to the altar, that is indeed to their paunches, and purses. Was not this injustice and extortion? and yet because it was something more cleanly carried, and not so gross, and apparent, as that of the Publican's, or common thieves, therefore he blesseth himself in a supposed freedom from that sin, and triumpheth saying, I am no extortioner, no unjust person; Nay out of thine own mouth shalt thou be judged, thou deceitful Pharisee. That shall cast thee, for when after thou sayest, nor as this publican; is not this shameful injustice for thee to judge another man's servant, that standeth or

falleth to his own master? And when afterward thou gloriest in thine own virtues, of fasting & paying of tithes, as though by these things thou hadst deserved to be kept by God, from breaking out into the scandals of adultery, and extortion, are not thou an extortioner in the highest degree, that goest about to extort, and wring from God himself his most precious treasure, his glory, which he will not give to another? Thus many with the Pharisee think themselves innocent enough of theft, and such like crimes, and will wish they could no more be touched with other sins, when indeed they have their hands very deep in these transgressions, usually robbing their brethren of their good name, which being above silver & gold, the theft thereof must needs, proportionably, be above the theft of silver and gold which is punished with the gallows; nay robbing God himself of his worship: of his Sabbath, the time, and of his tithes, the props of his worship. What a mockery is it then for thee to talk of paying man his dues, when thou deniest God his? Or is it theft to rob thy fellow subject, and none to rob thy King, and sovereign? So again we may hear others purge themselves of covetousness, as though they were not at all given that way, only upon this ground, because they are no [freeloading, and scraping ungenerous,] but rather wasteful, and riotous prodigals. Not considering that their prodigality cannot be upheld, but by covetousness, in seeking for more than God hath allotted, and that by ungodly, and unjust practices. So others free themselves of pride, only because they exceed not in their apparel, as others, when yet inwardly they are swollen with self-conceit, and no men think better of themselves, then they do. Our ruffling, and swashing cutters, with whom a word and a blow, a lie and a stab, think themselves of an heroical spirit, and in no hand would endure the imputation of Pusillanimity, of baseness of mind, and cowardice. Yet the truth is they are most base, and vile cowards, slavishly yielding to their own vile affections, which to overcome, and by repentance to be revenged of, is a far greater argument of a noble & generous spirit, then to pursue so eagerly the revenge of every petty injury, which the Apostle disgraceth by a word that signifieth infirmity, and loss of victory. If it were true valor, why should not they be as hazardous of their estates, and lives for Christ's sake, and

the gospel, when occasion requires? But then none so faint hearted, & dastardly as they. Infinite were it to follow all the particularities, whereby this deceit might be exemplified. Of all others this is the most general branch thereof, when men think they have not such and such corruptions, because they feel not the powerful operation of them, by reason of God's restraining hand. Many natural men there are whom God never renewed by his grace, in whom yet he so moderateth, and bridleth many corruptions, as pride, lust, cruelty, &c: that they break not forth. Hence such men deceitfully imagine that they are framed of some purer mold, and are of a better nature, and disposition, free altogether from such corruptions, because free from the annoyance of them. As though a Lion were no Lion, when fettered, that he cannot ramp, or a thief no thief when manacled, that he cannot steal, or the stone no stone, when so bedded in the bladder, that it cannot greatly vex: Lest therefore we deceive ourselves in this point, it standeth us in hand diligently to examine whether the rest and silence of our corruption be from the restraining, or the renewing spirit, from the Grace of God suppressing it, or oppressing it, from want of a mind disposed, or of an occasion to be proposed for the drawing forth of the corruption?

As thus we are deceived in judging of ourselves for the time present, so also past and to come: for the time past, we have an example in the Pharisees, that said, if they had lived in the days of their Fathers, they would not have murdered the Prophets, when yet their bloody persecution of Christ, that taught no other doctrine, then that which the Prophets of old had done, might sufficiently discover the deceitfulness of their hearts in this kind. Thus what wicked miscreant is there, that will not be ready to cry out upon the high Priests, the Jews and treacherous Judas, with the rest, that had their hands in Christ's blood; and as for them, if they had then lived, they should have taken Christ's part against the Jews, and so Hooper, and Bradfords part against Bonner & Gardener? A likely matter: they now make so much of those, in whom the piety, and zeal of those holy martyrs is revived. Assuredly, he that now, under the Gospel, showeth a spiteful, and malicious mind to a good, and holy Christian,

well may he deceive himself, he shall never deceive me so far, as to make me think otherwise, then that if he had lived in holy Hoopers days, he would have been ready, with the forwardest, to have carried a [nail] to his stake, yea if he had lived in Christ's days, he would have one ready to have driven in the first nail into his body. Certainly, a Herod and Herodias to John the Baptist would have been an Ahab and Jezebel to Elias. And yet I make no question, but if one had asked either Herod or Herodias, what they thought of Ahab's & Jezebels dealings toward Elias, and what they would have done in like case, I doubt not I say, but they would have condemned them to the very pit of hell, and made many goodly protestations, that if they had then lived, they would have done far otherwise: But in as much as they did the same things to a new Elias, the Baptist, that came in the spirit and power of Elias: it was thereby evident what they would have done to the old Elias.

Lastly, we deceive ourselves in regard of the time to come, when we will not take that notice of our corruption, as to think we are in danger of falling hereafter into those gross and scandalous sins, which hitherto we have avoided: thus, many will not stick Thrasonically to boast, that if Popery and persecution of the truth should again reenter, yet they should never shrink. But a notable example for this purpose is that of Peter, who had so opened his ears to the voice of his own deceitful and lying heart, that he could not believe Christ himself, the God of truth, forewarning him of his threefold denial, he could not be persuaded there was so much wickedness in his heart. So Hazael, when the Prophet told him he should cruelly rip up the women with child, and dash their children against the stones, as thinking better of himself, then that ever he should break forth into such outrage, answered, not without some indignation, What am I a dog? Yea that thou art, Hazael; and so naturally are all the sons of Adam, in their vicious qualities worse than dogs, bears, tigers. And thus, if our own harts deceive us not, shall we judge of ourselves, that there is no sin so odious unto which of our selves we are not sufficiently inclinable. For original sin, in which we are all bred & born, containeth in itself the seeds of all sins,

that fearful sin against the holy G. it self not excepted. And therefore by reason of this so corrupt & rotten a nature, we have a disposition, even the best of us, to the vilest & most loathsome sins. One would have thought that the Disciples, in regard of their education & nurture, both under their parents, in honest & frugal trades, and under our Savior, in holy & spiritual learning should have been far enough from surfeiting & drunkenness, the sins of swaggerers, & not of sober, civil men, much less godly & zealous ministers. And yet unto them our Savior addresseth this admonition, Take heed unto yourselves that your heart's be not made heavy with surfeiting and drunkenness. For they had in them the common poison of nature, and so were obnoxious even to the most shameful and reproachful evils. And yet, for all this, whose heart is there free from this deceit, of thinking himself free enough, and far enough from many, especially hateful, and ignominious sins, as murder, theft, adultery, perjury, apostasy and such like? Would not David, think we, as well as Peter admonished of his future denial, have made strange of it, if it had been told him before hand, thou shalt defile Bathsheba, murder Uriah? Would he not have answered with Hazael, what am I a dog? This deceit is exceeding dangerous, and therefore take we heed of it. For whence is it, that men oftentimes, as it seemeth of mild and gentle natures, break forth into great rage, even unto murder, and again men of chaste behavior into filthy and brutish uncleanness: whence is this I say, but from this deceitfulness of our hearts, whereby we persuade ourselves, that our nature is not so far venomed, that it should be likely to bring forth such pestilent evils? and therefore growing secure, and remitting of our watchfulness, we are the more easily overthrown. Indeed some sins there are to which we are not so much tempted, as others (as Luther said of himself, that he never felt himself tempted to covetousness:) yet there is no sin, but we may both be tempted to, & through temptation fall into, if God's underpropping hand withdraw itself. As the Apostle notably teacheth, exhorting to moderation towards our brethren fallen even into fouler sins, upon this ground, Considering thyself that thou mayest be tempted, even with a powerful and prevailing temptation, to fall into thy brothers sin. The use then of this point is to take heed



of this deceit, and knowing ourselves what we are, to tremble and to fear even those sins, which we least suspect, and whereto we find not our selves so pronely carried, as to others. We would be loath to trust a bear or wolf, or any such like beast though by culture and [cultivation] in their youth their inborne fierceness be something mitigated. Still their natural disposition sticks to them, and that will teach them to do mischief Why then should we repose any such confidence in ourselves, that we shall never lash out into such and such evils? We have a Schoolmaster within, that natural corruption that cleaves so fast unto us, that will be ready to teach us, yea to urge and force us to the very height of iniquity. Few will so trust their bodies, though never so sound and healthy, but that they will fear even the most dangerous diseases, as the pox, the plague, and such like infections; for that they know that even the bodies of the best constitution have matter within, even for the vilest disease to work upon. Assuredly thy soul is a far more fruitful seminary of sins, then thy body of diseases. Why then shouldest thou suffer thyself to be deceived more in the one then in the other? The heathen Philosopher commended this meditation to his scholars in the hearing of others faults; have I done any such like thing? A good meditation; but yet, in case this question greatly trouble us not, let us add this other, may I not do the like, or verse? This is the holy fear God's children should have of themselves continually. Such as was that in the eleven disciples, who hearing Christ foretelling, One of you shall betray me, everyone in a godly jealousy and suspicion of his own naughty heart, cried out, Master is it I? Master is it I? here even Peter himself, that a little before could not think his heart so unsound, as to be fit to bring forth the misshapen brat of fearful denial, now (haply something schooled and cooled by the former so vehement and confident prediction of Christ) feareth the ugly and terrible monster of fearless and faithless betraying. In this latter fear imitate we Peter, and not in his former presumption: for when once we shall entertain this deceit, that there are any sins, which we need not greatly fear, then are we nearest falling into them. And so often it cometh to pass, that whilst we carefully watch against those sins, we see ourselves by strong temptations daily drawn unto, and wholly neglect others we think

not our selves so subject unto; escaping by watchfulness the greater, through this deceitfulness of our hearts, and the fruit thereof, our security, we fall in the lesser dangers. Surely Lot was in greater danger of uncleanness, living among the impure Sodomites, than solitarily in the Mount, and Noah was in greater danger of drunkenness, living among the drunken sots of the old world, that did nothing else but brutishly eat and drink, then when there was none alive to converse with, but his own family. But yet they were in danger also in their solitariness, as having that within them, without which the evil example of the wicked could not have corrupted them. Among the wicked, evil example endangered them: when from them still their own corruption threatened danger. But lo (examples forever to be remembered) because in their solitariness, this deceit of heart took place, that of themselves they were not so frameable to such sins, and so stood not, as in times past upon their guard, hence it came to pass, that they who got the victory in the greater, were shamefully foiled in the lesser conflict; they that overcame two adversaries together, the flesh and the world, were miserably overcome by one of them alone, the flesh without the aid of the world. O then deliver we our souls from this deceit, and possess we them continually with this meditation, There is no baggage so filthy but my heart is a fit sink to receive, no monster so hideous but it is a fit womb to conceive, no weed so poisonous but it is a fit soil to bring forth. Hardly shall he be caught that thus feareth the snare. Indeed in evil of punishment that of Job is often true. That which I feared is come upon me. But in the evil of sin, that of Solomon, Blessed is he that feareth always; how blessed, but in escaping the sin feared? as the opposition there shows: but he that [not fearing] hardens his heart shall fall into evil.

## CHAPTER IV.

Of the deceits of three several sorts of men, the rich worldling, the civil justiciary, the loose libertine.

So much of the first deceit in judging of our persons. The second followeth. And that is when we think our selves in good and happy estate before God, being indeed miserable; when with the Church of Laodicea we judge ourselves rich and wanting nothing, when indeed we are poor, naked, blind and beggarly wretches. If any man, saith Paul, think himself somewhat, when he is nothing, he deceiveth himself in his imagination. Now what greater somewhat then for a man to be happy? what greater nothing then to be miserable? and so what greater deceit then this, for a man being miserable to judge himself happy, being in God's deep displeasure to account himself to be highly in his favor? A deceit indeed very common, but also very dangerous: for in this case man's deceitful and dreaming heart makes him like that dreamer of the Prophet, who though hungry and thirsty, yet in his sleep thinks he hath meat and drink; but as he awakened sees his error and feels his hunger, so shall the heart aroused by God, at least at the day of judgment, see her deceit and feel her misery. Surely as in the natural dreams it is better, when they be false, they should be of fearful things, then of joyful, as better for a King to dream himself to be a beggar, then contrarily for a beggar to dream that he is a King: for the King, when he wakens, his grief is gone and his joy is redoubled, seeing the vanity of his dream, but the beggar when he awakes, his former grief that slept with him awakes, and returns so much the fiercer, in regard of the false joy of his dream: so is it in these dreams and deceitful dotages of the heart. Far better is that deceit, whereby the son of God thinks himself a slave of Satan, than the contrary, when the limb of Satan deems and dreams himself a member of Christ. Better it is for Nebuchadnezzar being a man, through his brain distempered with melancholy to think himself a beast, then for a beast to think it self a man: for this deceit is nothing so usual, nor so perilous. A man's false conceit of misery, when indeed he is happy, may lessen his happiness: it cannot make him miserable: But a man's false apprehension of happiness being miserable, is so far from making him happy, that it makes him

twice, yea remediless miserable; it being the first step to happiness to know our misery. Lamentable therefore is it, that this deceit being so pernicious, should be so universal. Our Savior tells us that there are but few that shall be saved. And yet if all they should be saved, that think they shall be saved, sure then there are but very few that shall be damned, & then the straight and narrow way is that which leadeth to Hell, the broad way is Heaven way: For who is there almost that persuadeth not himself he shall be saved?

And here I observe more specially the deceit of four several sorts of men; the rich worldling, the civil justiciary, the loose libertine, or carnal gospeller, and the temporary believer; all these upon their several, but all of them deceivable grounds, persuading themselves, they are in the favor of God.

First, the men of this world, whose bellies God filleth with the hid treasure of the earth, upon occasion of their outward prosperity, are quickly brought into this fools paradise of thinking themselves to be the special darlings of God: for if the godly themselves have oftentimes their eyes so dazzled with the outward glittering and flourishing estate of the wicked, as thereupon they are ready to say of them, The generation of God's children, which was once David's error for a time: how much more then, think we, will the wicked think so of themselves? He that maketh gain, saith David, blesseth himself, namely in this false opinion of his own felicity. And elsewhere he showeth that when God holdeth his peace, and doth not by his judgments disturb them in their pleasures and profits, then presently their deceitful heart thereon inferreth, that God is like to them, he alloweth of them and their doings. That we may free these men from this deceit, and discover the grossness of it, diverse things must be considered.

First, If riches be that, that makes men happy, (according to the foolish phrase men use when such things befall one, O he is made!) how then comes it to pass, that Heaven the chief and royal seat of blessedness, is so empty of these treasurers? for there grow no

minerals, the vein of silver & gold is not to be found there. And yet God who there showeth the brightest luster of his glory, the holy Saints and Angels, that dwell there with him, want nothing that may serve to make them completely blessed. Surely belike happiness must be digged out of the bowels of the earth, it grows below, not above. The earth can no longer say, when it is demanded of our happiness, as it is in Job, it is not in me; if silver and gold be our happiness, then it is in the earth, and so, which is strange, it is nearer hell (which the scripture seemeth to place below in the deeps) then heaven, which all know to be aloft, and so nearer the Devil, then God let me have heavens misery, take thou hells happiness.

2. If this deceit be true, happiness should rather be found in the wilderness of India, Turkey, and such like barbarous, and brutish places, then in the fair Eden of the Church. Is it likely, that if riches were such pearls, the Lord would cast them to such swine? if such happy things, he would throw them to such dogs? if the children's bread, he would feed whelps with them?

3. Riches indeed themselves are the good blessings of God, and are notable instruments of virtue, as we see in Solomon, Abraham, Lot, and other holy rich men in the scripture, in all whom that saying was true, Wisdom is good with an inheritance. Wisdom is good without an inheritance to the owner, but it is not so good to others, it cannot so clearly show, and manifest itself to them, without the help of this instrument. As how could Abraham have shown his hospital, and bountiful mind, in entertaining strangers, if poor? How could Job have declared his mercy, and liberality to the poor, without his riches? how could Solomon have witnessed his munificence, & royal magnificence, yea his zeal, and piety in building the temple, together with his wisdom and skill in natural philosophy, had not the Lord so abundantly furnished him with these helps? what then? shall we say, because riches are the instruments, whereby virtue declareth itself, therefore they make men virtuous? that, because a good pen is the instrument of writing, therefore it will make one a good writer? nay rather a good writer makes the pen good, and to be a fit instrument

of writing well. For furnish an unskillful writer with never so good a pen, yet his fist remains still as unskillful. So a good man knows how to make use, and advantage of riches, for the practice of virtue; as Solomon says, The crown of the wise is their riches: but yet give them a fool, and you put a sword into a mad man's hand, still he is as wicked, nay worse than before, as Solomon addeth in the same place, the folly of fools, namely rich ones, is foolishness; why, was it not foolishness before they were rich? yes, but not in comparison of that it is now, since they became rich. That as wisdom is good, that is, better, shines brighter, so folly is naught, that is, far worse, more palpably discovers itself, with an inheritance. That which Solomon speaks of silence in a fool, may as truly be said of poverty sometimes. A fool is accounted wise while poor, but let him once be rich, then his folly is foolishness indeed. Riches then declare whether we be good, or no, as a sword in a man's hand whether he be sober, or drunk, but they make us not good; because, as I said, they are only instruments of goodness. And the instrument always receiveth it force from that which useth it, giveth none unto it. Were it not absurd for a man to think himself a good scholar, because he hath many books standing in his closet, or a good musician, because he hath many musical instruments hanging upon his walls, when he knows not how to use either books, or instruments? And yet riches are no such necessary instruments of grace, as books are of learning. For a man may show as much, nay (as Chrysostom hath well noted in the example of Job) more of some obedience namely that which we call passive in poverty, then in riches.

4. Riches, though they be the gifts of God, yet we must consider, with what hand he reacheth them forth unto us, whether with the right, or the left, with what mind he giveth them, whether in love, or in anger. For God often giveth men riches as he gave the Israelites quails, even to be thorns to choke them. Herein being like that King Eutrapietes, that heaped up most riches upon such as he most hated, saying that together with their riches he should crush them with a heavy burden of cares. Pharaoh himself was not smitten with many of those judgments, wherein others perished, but it was not from any special

respect God had of him above them, but God himself, least he should misinterpret it, tells him the reason for this cause have I reserved thee, namely from being stricken with the former judgment, not for any love I bear to thee, but, that I may show my power in thee. The Psalmist therefore excellently couples these things together. The Lord giveth fight to the blind, he raiseth up the crooked, he loveth the righteous. To teach that the Lord may dispense these outward blessings to the wicked, but not in love, save only to the righteous. Wherefore our rich worldling hath little cause of rejoicing in his riches, unless he knew that the Lord looked upon him, as Elizabeth speaketh of the blessing of her fruitful womb, in the giving of them, even with a sweet, and amiable countenance, ready together with his riches to deal his own soul unto him. But it is otherwise: The Lord turneth his back upon him, even then when his hand reacheth forth these outward things unto him. In his anger he giveth these supposed felicities to the wicked, which in his mercy he denieth to the godly. He putteth them into the fatter pastures, because he meaneth to kill them, and causeth these to feed on the bare commons, because he will have them live still. If the stalled ox had reason, would he be so senseless as to think his master loved him better than his fellows, because of his more liberal food? know it then thou rich worldling God only fatteth thee for the slaughter. He thus ladeth thee with these blessings that by this means aggravating thy ingratitude, and impenitency, he might lade thee with a heavier weight of condemnation. Yea by this means in his just judgment, as by an outward occasion, he provoketh, and stirreth up that corruption of pride, covetousness, cruelty, oppression, and such like, which before were in thee, but for want of occasion could not so plainly show themselves. That therefore this secret corruption may be discovered, he offereth fit matter for it to feed upon, to work upon. Judas was covetous before he came to Christ: therefore Christ gave him the bag to feed that his humor, to minister fuel to it, that so his rotten heart might be detected, should not now Judas have deceived himself much, if he had apprehended the office which Christ assigned him, as an argument of his greater respect, as though he had reposed more confidence in him for fidelity, whom indeed he

knew to be most unfaithful? Judas bag was a net to catch his soul. The wicked's table, though swimming never so much with dainties, is his snare & his prosperity his ruin. God giveth them these things no otherwise then Jael gave Sisera milk, and lodging, that by this means casting them into the dead sleep of security, he might strike them through with the nail of his judgments, or as Ehud gave the present to Eglon, only that he might have an occasion to sheath his dagger in his bowels: wherefore look how Haman deceived himself in construing the Queens invitation of him to the banquet, as a matter of special grace: for indeed she did it only to accuse him; alike do these fat worldlings deceive themselves, imputing their outward prosperity to the favor of God, who indeed only giveth them these things to furnish their inditement out of them; like as once Joseph caused his cup to be put into one of his brethren's sacks, that he might pick a quarrel with them, and lay theft to their charge: for God, howsoever he have given the wicked these earthly blessings, yet will he challenge them of theft, and unjust usurping of his creatures, to the which being out of Christ, they have no right and title. See then ye miserable muck worms of the earth, how grossly ye deceive yourselves, that are so fearful of being deceived by others, and know that as in other regards, so in this hath our Savior befooled you, that you thus lull yourselves a sleep in a false conceit of your own happiness, and sing a requiem to your own souls, soul take thine ease; and yet sin lies before the doors; this night O fool shall they take away thy soul: and then though with Dives ye have been rich in this world, yet with him also ye shall be poor, enough in the World to come: so poor that ye shall be driven to beg a drop of water of some Lazarus, to whom here you denied crumbs of bread. O extreme and more then beggarly poverty, when thou canst not command a little drop of water! So fitly did the Apostle say, charge them that are rich in this world, intimating that there is one riches & poverty of this world, & of the world to come another, as Lazarus, poor in this world, became rich in the other world, and Dives, rich in this world, became exceeding penurious in the other: withal teaching that these riches, when they last longest, last no longer then this life, they follow not after us when we are dead, to make us rich in that other



world; Go now and bless thyself in thy riches, and prosperous estate as badges of blessedness; from which holy Agur desired to be blessed; fearing lest his shoe being overdue for his foot it would but hinder him in his journey, and his over-ample estate would be as cumbersome to his soul, as Saul's armor would have been to David's body. The Apostle tells thee, God chasteneth every child he hath, and none but bastards go uncorrected: what an idle conceit then is this for thee to take that for a note of thy sonship, namely thy oiled and buttered paths, thy long ease and freedom from crosses, for which the Holy Ghost, hath reproached thee with the brand of bastardism? Our Savior cries out, woe be to you rich men, for ye shall weep. What a madness for thee to bless where Christ curses? He tells thee that thy riches are as great burdens, hindering thy entrance in at the strait gate, and as the bunch on the Camels back, hindering his passage through the needles eye, and therefore cries out, how hardly shall a rich man enter into the kingdom of heaven? what a dotage is this to account the bar of heaven door shutting it up against us, to be the key opening it to us, to take weights, pressing us down to hell to be wings, lifting us up to heaven?

2. Sort of men deceiving themselves in this kind are our civil justiciaries, who therefore judge themselves to be in good state to Godward, because they live without scandal honestly, quietly paying every man his own &c. If they had hence concluded they had been in good state to man-ward, the deceit had been more tolerable; for men cannot so well challenge those that can with Samuel say, whose ox or asse have I stolen? whom have I wronged? but the deceit is fond, to think therefore God can have no action against thee. Alike as if thou shouldst think the King can touch thee in nothing, because thou hast not failed in any point, the Law ties thee to thy fellow-subjects, with whom thou livest, and yet happily hast many ways faulted against the king himself: Thou talkest of paying men their dues; well let it be so: what can follow hence, but that among men thou shalt go for an honest man? what with God too? yes, if thou canst truly say, thou paist him his dues; the due of prayer, hearing, reading, & meditating in the word, sanctifying of the Sabbath's, the which our

civil man never payeth, and therefore as thou wouldst account him dishonest, that pays thee not thy dues, so will God account thee, for not paying him his. This is true religion saith James to the loose professor severing some outward duties of religion in the first, from righteousness in the second table, to visit the Fatherless and widow &c. which are duties not of religion properly, but of justice and righteousness: and this he doth because this is the trial of the truth of our religion. By like reason and proportion may I say to the Civil man, as unreasonably dividing the works of righteousness, in the second table, from those of religion, in the first, This is true righteousness, this is true honesty, to sanctify the Sabbath's, to call upon the name of the Lord, to confer, to meditate of the word: For look what kind of Religion that is, which is not attended with honesty to men, alike is that honesty which is not joined with Religion to God. Now the former religion none so ready to condemn for naught as the civil man himself: for zeal and devotion in no case can he away with: therefore, his own mouth being judge, his own honesty which he so magnifies and makes the only prop of his happiness must needs be rotten, and unsound. Unhonest religion is as good, as irreligious honesty. And if in thy judgment, the former be naught, surely the latter cannot be good. Religion, or the fear of God Solomon calls the head of all goodness: honesty then without religion is as a body without a head, even a rotting, and stinking carrion: and wilt thou yet be so fond as to think it is a sweet-smelling sacrifice in God's nostrils? Hear Christ telling the Pharisees, such as thou art, that the harlots and Publican's, as if I should now say to thee cut-throats, and cut-purses, should go before them into the kingdom of heaven. And again, Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven. And if this cannot stop thy mouth, yet let Isaiah's foul clothe, all our righteousness, even our righteousness, the Prophet includes himself, holy Esaias own righteousness the righteousness of grace, is a menstruous clothe, that will rather foul our faces, then wipe away the filth of them. What then is the righteousness of nature? Surely Christ must be both wash, and wipe his disciples feet. His blood must be both water, and towel too.

Renounce then thine own righteousness even spiritual, much more Civil, and trust only to his.

The third sort of these self-deceivers are our common and carnal Gospellers, Gospellers rather, being indeed loose libertines that do turn the grace of God into wantonness: These also judge themselves to be in good case before God; and why? because they have been borne in the Church, and still enjoy the privileges thereof; they have been washed with holy water, and are daily fed with the spiritual Manna of the word, and Sacraments. This was the usual deceit of the Jews, who cried, the temple of the Lord, the temple of the Lord: and had nothing else to bless themselves withal, but the cognizance of circumcision. And our Savior showeth how many at the last day shall look for eternal life, only because they have eat and drunk in his presence, which I understand of the spiritual eating and drinking in the hearing of the word, and receiving of the Sacraments: but for all this, with the man that wanted the wedding garment, they may be taken from the very feasting table to the gallows with Haman. And though they fly never so much with Joab to the horns of God's altar, yet it shall not defend them from God's sword, for the very truth is this, the man that wants the wedding garment is no otherwise bidden to the feast by the king, then Haman was to Queen Esters feast, he shall there find God no less angry with him, then Haman found Ahasuerus, and hear that fearful sentence, Take him, bind him, &c. Of this deceit S. James speaketh, when he saith, Be ye doers of the word, & not hearers only, deceiving yourselves. Showing thereby that many, as the miserable experience even of these times also showeth, did therefore repute themselves in the number of God's people, only because they came to the Church, heard the word and presented him with the outward sacrifices of their prayers, and praises, howsoever their lives otherwise were most vile and vicious. But Saint James afterward telleth these deceivers, If any man seem religious and refrain not his tongue deceiving his own heart, his religion is in vain. And so doth S. Paul tell the Jews that rested in the law, and the outward letter thereof, that their circumcision was no better than uncircumcision; as a man may say to a base player,

appareled like a Kings son, that his Princes coat is no better than a beggars. It shall do him no more good, procure him no more honor or respect. For circumcision, baptism, hearing, receiving, and all such like badges of outward profession they are but as the outward garment of Christians, which may easily be put on by those that are none. And therefore howsoever these by many are thought sufficient to make them good Christians, yet Solomon sticks not to make them the marks of fools, when there are no better than they, as when he calleth God's own sacrifices, the sacrifices of fools, be more ready to hear then to offer the sacrifice of fools, because of this foolish conceit which many ground upon them. but notably doth God shake these deceivers in the fiftieth Psalm, who for all their lying, slandering, whoring, thieving, would yet needs go for Saints, because they were diligent in the outward service of the temple. They thought they were very careful rememberers of God, when they plied him so fast with the sacrifices of the Law, both morning and evening: and yet God telleth them that none were so unmindful of him as they, and therefore very fearfully thundereth against them: O consider this ye that forget God, least I tear you in pieces: For when the truth of Obedience, and power of godliness is wanting, surely there is small difference betwixt an Israelite, and an Ismaelite, a circumcised Hebrew, and an uncircumcised Philistim, a baptized Englishman, and an unwashen Turk. Neither is the barren fig-tree in God's orchard in any better case, then is the bramble in the wilderness. In which regard David is not afraid to call the Eiphims strangers, and Saul's courtiers heathen, and Saul himself Cushite, or an Ethiopian, though all of them living in the visible Church as members thereof; to show, that God will lap them up in the same bundle of condemnation, together with the heathen, and uncircumcised, strangers, from the covenants, and common-weal of Israel. This therefore will be but a silly plea before God, we have gone to Church, frequented the prayers, heard the sermons; nay the plea of preaching sermons will not be admitted. When thou bringest to God the sermons thou hast heard, thou bringest Uriah's letters; the matter of thine own death, and damnation. For therefore shall God adjudge thee to so much sorer, and severer condemnation, by how much thy

means of repentance have been greater. Therefore shall the earth be cursed, because having been watered with the dew of heaven, it bringeth forth nothing but brambles, and briers. But here our libertine, besides his outward formal Church-service, urgeth his faith in the merits of Christ

Ans. His faith is mere fancy: for, 1. Faith cometh by hearing, and so also is it nourished by hearing of the word, prayer and the sacraments. But these men cannot tell how they came by their faith. And it is suspicious when men have goods, and cannot tell how they came by them: assuredly they cannot say they came to their faith by any such means: for they despise the powerful ministry, and to pray aright they know not, whereas true faith the daughter of the word, cannot but with all humility and thankfulness acknowledge her father.

2. True faith is copulative, it joineth together the whole word of God: it believeth one promise as well as another, the promises of this life, as well as those of the life to come. But our Libertines faith that seemeth very strong in believing salvation by Christ, in temporal dangers, that concern the outward man only, cannot uphold itself: the reason is, for that, as their faith is a fancy itself, so it apprehendeth eternal salvation as a fancy, and so there can be bold enough, but temporal salvation being apprehended as a matter of truth, their fantastical faith cannot lay hold of the promises thereof: these men that so confidently profess, that they believe God hath provided superabundant riches of glory hereafter for them, cannot yet believe that he will provide competent necessaries of maintenance for this present life: whence they so tremble in their dangers. Again faith believeth the threats of the word together with the promises: now thou who pretendest belief of the promises, show me thy belief of the threatening's: diddest thou believe the truth of those menaces, which God hath denounced against unclean, covetous, ambitious, proud, envious, malicious persons, and such like sinners, how durst thou then so wallow in these sins, that if God instead of hell, had promised heaven, as a reward unto them, thou

couldst not do more, then thou doest; Why shouldst thou deceive thyself with an opinion of faith, when indeed thou believest not so much as the Devil? for he believes [namely the threatening's of the word] and trembles for horror; but thou goest on in sin, making a mock of the menaces, and in the infidelity of thy heart givest them the lie, saying no such thing shall befall thee. And so much for the three former self-deceivers.

## CHAPTER V.

Of the deceits of the temporary believers Faith and feelings.

We come now to the fourth sort of these deceivers, the temporary believer, described by our Savior in the parable of the stony and thorny ground, and by the Apostle, Heb, 6. They hear the word, and are enlightened in their understandings, yea ravished, one would think, in their affections: for they hear it saith our Savior with joy: where by one of the chiefest affections, we are by like proportion to understand all the rest, even the affection of grief itself; that as they rejoice in hearing of the comforts, and such like doctrine, which requireth joy, so when the nature of doctrine requireth grief, they are also affected with sorrow, and therefore at the hearing of the word, with those Israelites, do often even draw buckets of water and shed rivers of tears. Even this a so is to be understood by their hearing the word with joy, because they rejoice even in this grief, tasting of the sweetness of the word, & finding a comfortable relish therein. These men we see go very far, so that, as the Apostle speaketh, they are in some sort, made partakers of the holy Ghost, they taste of the powers of the world to come, & express their inward grace by outward obedience, bringing forth fruit very speedily, far sooner than others, as the stony ground is more quick & forward than other soils. And yet

for all this these also, being rotten at the heart, are to be ranked in the number of self-deceivers, as falsely judging themselves to be in the state of grace. The deceitful argument whereby they thus judge, is this.

Whosoever hath true faith, repentance, obedience, is in the state of grace.

But I have these three, saith the Temporary: Therefore I am in the state of grace.

This deceit is far more deep and dangerous, then any of the former three: for their error was in the ground, whereon their argument was built, not in the application thereof, as in the argument of the rich worldling; Whosoever hath outward prosperity is in God's favor. But I have outward prosperity. Here the deceit is in the proposition, not in the assumption: for he truly assumes to himself outward prosperity; but his proposition is false, that Outward prosperity is an argument of God's favor. So the Civil man errs not in his application of civil and outward righteousness to himself; but in his ground, that this civil righteousness is enough to get salvation. And so the loose Protestant rightly applies to himself outward profession, hearing of the word &c. but his ground is deceitful, that this is sufficient to make one a good Christian. But here it is otherwise. The ground of the temporary believers argument is most certain and agreeable to the word, namely, that whosoever hath true faith, repentance and obedience is in the state of grace; all the deceit is in the application: for the Temporary, when he assumes those things to himself, presumes. His assumption: But I have true faith &c is nothing but mere presumption. And therefore he is harder to be delivered from this his deceit, than the other: for with them their needed no more ado, than to show the falseness of their grounds, which might easily be done; but here the falseness of the application of their grounds must be discovered; which is very hard, because of the near affinity and likeness betwixt the faith, repentance, obedience of the true and temporary believer: which is so great, that even the most judicious,

and discerning Christians cannot perfectly distinguish betwixt them. Hence Judas among the disciples, and Annanias and Sapphera and Nicolas the Deacon, among them in the Primitive Church, till God detected them, went for true believers: for this difference of these two faiths howsoever in general we know it, as it is revealed in the word; yet in special we know it not, as it is in men, that we can say, before the event declare it, This man is a Temporary only. This is discernible only to him, that is greater than our hearts, and therefore knoweth our hearts better than ourselves. Nevertheless the Temporary, if he would deal impartially in the trying of his own heart, by the rule of the word, he should easily come to espy out the deceit thereof.

And first as touching his faith, it is evident it is not sound: for Christ dare not trust it; as we see in them that are said in the Gospel to believe in Christ, and yet could not be believed by him. Many (saith John) believed in his name when they saw his miracles, but Jesus did not commit himself unto them, because he knew them all. But of the true believer Christ says, that he rejects none that comes unto him. Judas was an arch-temporary, and yet, that he never truly believed, appeareth by the same Evangelist thus commenting upon those words of Christ [But there are some of you that believe not] for Jesus knew who they were that believed not, and who should betray him. Mark how the Evangelist ranks the traitor among the non-believers; and how, being to give a reason why Christ said all of them believed not, he saith Christ knew who should betray him. And more plainly doth this appear afterward in Christ's answer to Peter, professing in the name of the whole twelve, We believe &c. Have not I chosen you twelve, and one of you is a Devil? As if he should say, no Peter, all of you do not believe, though thou speakest generally of all. One of you is a Devil. Let us see then how this temporary deceiveth himself, in thinking he hath that faith which he wants. The deceitful argument whereby he would conclude faith to himself is drawn, first from the parts of faith: secondly the signs. The parts of faith are two, first knowledge of the word in general with assent: secondly application of the promises in special to one's self. Both these the temporary



thinks he hath, and therefore also faith. First for knowledge it cannot be denied, but he may have an excellent measure thereof; insomuch as he may not only apprehend all the points of Religion himself, and be able to talk of them, but also teach them unto others; as Judas did, and many others, whose plea shall be at the last day, Lord have we not taught in thy name? And in the parable the lamps of the foolish virgins blaze as much as the wise ones. Yet for all this, there are deceits in this knowledge whereby it is differenced from the knowledge of true faith.

First, the knowledge of the Temporary is not so well grounded either upon the testimony of the Scriptures, or upon experience as is the knowledge of the true believer. To which may that seem to appertain, which is said in the Gospel, that they have no root, their knowledge is not a rooted and well settled knowledge: for neither have they that care which the true believers have, to build themselves on the sure authorities of the Scriptures, neither yet at all do they nourish their knowledge with a holy practice, that so they might have a practical, a feeling an experimental knowledge; wherein indeed the knowledge of faith excelleth the knowledge even of the Devil himself: for though he excel us, as in all other knowledge, so also in divine, yet he knows not the chief points thereof, such as are faith, repentance, love, the presence of the spirit what they be, by his own experience, as doth the meanest and poorest Christian. Herein the poorest idiot, being a sound Christian, goeth beyond the profoundest Clerks that are not sanctified, that he hath his own heart instead of a commentary to help him understand even the most needful points of the Scripture. The knowledge therefore of the Temporary is but shallow to that of the true Christian: whose privilege it is, not only to know the things themselves uttered, but also that intent and meaning of God therein. The secret of the Lord, saith David, is revealed to them that fear him. This secret is hid from the wicked.

Secondly, the knowledge of faith is a through heating knowledge, which warms a man at the very heart, working love of the truth known: for truth and goodness differ no more than the seal and the

print. Truth, truly known, stamps goodness in the heart. But the temporaries heart receives no such impression, still it remains an evil & unsound heart, a nursery of many secret corruptions, in which no goodness. Therefore his knowledge is only a flame that gives light by blazing, but no sound and durable heat by burning.

Thirdly, the knowledge of faith is a humbling knowledge. Now mine eye hath seen thee, saith Job, therefore I abhor myself in dust and ashes. But the temporaries knowledge is a swelling knowledge, puffing him up in the conceit of himself.

Secondly, for application, which indeed the very pith and marrow of saving faith; no doubt but the Temporary doth in his own conceit apply Christ: for Christ bringeth him in threatening kindness upon him & so challenging entrance into his kingdom, even at the day of judgment, which showeth that he might both live and die in this persuasion, that he was the member of Christ, and so in the application of the promises: But this conceit of his is mere deceit: for in truth he applies naught but an idol, a fancy, a shadow: for as the disciples, when they saw Christ on the Sea, were deceived taking him for a walking spirit: so contrarily, these temporary believers, when they see & hear nothing indeed but the devil, (haply transforming himself into an Angel of light, yet they think they see, & hear Christ himself. This application of Christ is like to the application of bread & drink in a dream. Doth the dreamer therefore eat bread or drink beer, doth he truly apply these things to himself, because he thinks so? No more dost thou eat Christ's flesh or drink Christ's blood, because thy doting brain so dreameth. Ajax in his frenzy took simple sheep for his crafty enemies. And when he had slayen the cattle, thought verily he had slayen his enemies. His deceit was great to take sheep for men: thine greater to take a shadow for a substance, nay Satan for Christ: for that thou dost not apprehend true Christ may appear by this, that true faiths apprehension of Christ is mutual. It doth not so lay hold on Christ, as we take hold of a tree, or some such like senseless thing, but as we use to do in our salutations, when we embrace one another, there is a mutual hold on both sides. Whence

the act of the Patriarchs faith in apprehending the promises, is elegantly set out by the Apostle, by the metaphor of saluting; They saluted, kissed or embraced the promises. So that true faith, kissing Christ, is kissed of him, embracing Christ is reembraced of him, and it so apprehends Christ that at the same time the believer is apprehended of Christ, as Paul showeth in his own example. Now those whom Christ hath once gripped with his hand, predestinating them to eternal salvation, such no power can ever wring out of his hands. No man can take my sheep out of my hands. Whence that, He that believeth hath eternal life, and shall never come into condemnation. And again, He that cometh to me I cast not away. For I came down not to do mine own will, but my fathers, and this is his will, that of all he hath given me I should lose nothing, but should raise it up at the last day. If any say, though Christ cast them not away that believe, yet they may cast away themselves; I answer, neither can that be: for in the 39. verse he saith, that he shall lose nothing that is given him. But, if the believer might cast away himself, Christ should then loose something given him. As the prodigal child, though of himself, he left his father, yet is called the lost child. Christ then cannot so lose any true believer, but that he shall raise him up at the last day to eternal life. But temporary believers, as we see in Judas, may finally fall away from Christ, and go to their own place; ergo they were no true believers, they apprehended only an idol that could not hold them, and not Christ, whose hand is a sure hold-fast, never letting go that which once it hath seized on. The true believer is rooted in faith, but of the temporary Christ saith, he hath no rooting, and therefore his faith is naught.

Object. Why then is it said Luk. 8. 13. these men do believe, if they do not?

Answ. 1 The Scripture in many things speaketh according to the probable and common judgment of men. Thus the moon is called one of the two great lights, when indeed the least of all. Thus the Devil called Samuel, because in his likeness, and so thought of Saul.

And thus the fancy of the temporary, is called faith, because, having some resemblance of true faith, it goes for true faith both with him that hath it, and with others. 2. They have indeed true faith in their kind, namely a joyful assent to the truth of the Gospel: but not the justifying faith of the elect which they think they have.

But you will say, show us then the deceits of this faith, that both the true believer may be delivered from false fear, and the temporary from false joy.

I answer. 1. The true believer believes with much conflicting, as in him in the Gospel that cried, Lord I believe, help my unbelief. The combat was not so great betwixt Michael, and Satan concerning Moses dead body, as it is betwixt Satan, and every true believer, concerning Christ's living body. When faith goes about to lay hold of it, the Devil striketh at her hands, and would pluck them away from it. Hence faith is fain to tug, and wrestle, even till it sweat again. And therefore Paul calls it the difficult work of faith; because the believer hath such ado to believe; not only in regard of the opposition made by the flesh (full of infidelity) which as in all good things, so specially in believing, we must beat down with Paul; but also in regard of the violent assaults of Satan, impleading our faith, as naught, and so often putting us to our shifts, making us to search, and try our faith, to pray earnestly for our faiths confirmation, and so with much fear and trembling to work out our own salvation. It is nothing so with the temporary believer in his faith. He finds it very easy to believe. Satan troubles not him. for then he should be divided against himself, who begat that presumptuous faith in him. Nay, rather Satan confirms him in this his deceit. And therefore our Temporary doth not so suspect himself, doth not so try and examine himself, doth not so work out the work of his faith with those strong cries of fervent prayer, with that fear, and jealousy, and with those bitter bickering's with infidelity, that the true believer doth.

2. Faiths application of Christ to the believer is with application of the believer to Christ. For faith hath as it were 2. hands. One

receiving Christ from God: the other giving the believer to God. And both these hands it exerciseth at once. At the same time the believer applies Christ to his own heart, he applies his heart to Christ, and cleaves to him with full purpose of soul. This was notably shadowed out under the ceremonial law, in the conjunction of the sin-offering which noted Christ, and the burnt-offering which, as Paul hath interpreted it, more specially signified the sacrificing of the flesh, the crucifying of old Adam. True faith offers both these at once. But the temporaries faith is lame on that hand, which should offer the burnt offering, he only takes Christ, he gives not himself to Christ: he offers the sin offering without the burnt offering. And therefore applying Christ to himself, and not himself to Christ, he misapplieth. Indeed he may make some show of giving himself to Christ, but in truth he reserves himself to himself, he nourishes some special sin or other in himself, and so gives himself to Satan, to sin, not to Christ. As Herod gave himself not to Christ, but to Herodias, to his lust; & Judas gave himself not to Christ, but to the bag, and to the baggage of his covetousness.

3. A third property of true faiths apprehension is set out in Abraham's example, who is said to hope against hope: when the believer is in heavy agonies, and feeleth a very bel in his conscience, yet then can he apprehend heaven, & with Jonah in the whales belly call upon God in faith: for faith is the subsistence of things that are not, much more than of things which indeed are, though not in appearance: If it can give subsistence to things that are not subsistent, much more then appearance, and visibility, to things that are not visible & apparent: so that faith can see one contrary in another, in the very depth of hell, heaven, in the very extremity of misery, happiness, in the very midst of anger, mercy: and the Woman of Canaan, Mat. 15. can pick comfort out of the reproachful name of dog: and when nothing but war to be seen in God's face, yet then can it pierce through all the thick clouds, and behold the sweet sunshine of God's favor and grace in Christ: through the bent brows of the ireful judge can it see the earning and relenting bowels of the compassionate Father: the eye of true faith can look upon God not

only smiling, and inviting us to himself by a sweet and gracious, but also lowering, and driving us away with a dark and cloudy countenance: but then is our temporaries faith clean dashed out of countenance. will the hypocrite pray always? saith Job, and so, will he believe always? No, a little wind blows down the spiders web of his hope: When God's hands are full of gifts to bestow, then his faith is ready to lay hold on them. He is like to children that come running to their Father when there is an apple in his hand to tolle them, but not when the rod is in his hand to correct them: or rather like to dogs, which if they see a crust in your hand, come fawning and slaving; but if they see a cudgel, and that you come toward them to strike, either they fearfully run away, or desperately fly in your face. But the true believer goes further, and when there is a naked drawn sword in God's hands, yet he dares venter and press towards God: though the Lord set never so stern a countenance against him, he will not be outfaced, but in a holy kind of impudency he will outlook him, and say, Lord though thou look upon me as though thou wouldest slay me, yet still will I look unto thee for help, though thou kill me, yet will I trust in thee: But in such a case the temporaries former jolly confidence vanisheth, here is the trial of faith.

Thus the temporary deceives himself in the parts of Faith. The signs of faith are those feelings, those delights & joys which are felt in hearing the word, in prayer, in meditation of the promises: for as in feeding upon sweet and pleasant meat there is a natural, so also in faiths feeding upon the promises there is a spiritual gladness: and in this spiritual food also that conjunction of filling the heart with food & gladness is true. Therefore Peter joins both these together, We believe and rejoyce: now these comforts and joys the temporary in some sort feels. Christ says, they receive the word with joy. Paul says, they taste of the good word of God, and of the powers of the life to come. The Jews are said to rejoyce in the light of John's ministry. Herod is said to hear John willingly or cheerfully: and hence he concludes faith to himself; but the truth is, there is exceeding much deceit in this joy, and feeling: it is not solid, but only superficial, only a taste as the Apostle termeth it, no eating to any purpose, a

slipping, no soaking, no through digesting, a floating aloft in the river of Christ's blood, no diving down to the bottom, and as it were burying as the Apostle speaketh: And this may appear by 4. properties of the joy of true faith which do not at all agree to the temporaries joy.

1. Property is sincerity, whereby the believer rejoiceth in the word, because of the word itself, & the goodness, & holiness thereof, but the delight which the temporary believer taketh in the word, is rather for the novelty of the doctrine delivered, or for some affection they carry to the Preacher, for some common & outward gifts, either of life, or learning, or for his elocution, action, words, phrases in delivery, or any such like respect: This was Saint Augustine's delight which before his conversion he took in Saint Ambroses sermons, more for the eloquence of the words then the substance of the matter: and this also was the delight which Ezekiel's auditors took in his preaching. He was unto them as the pleasant voice of a musician, and they commended him much, but yet their hearts ran after their covetousness, as did Herod's after his incest, for all he delighted so much in John's ministry. If his joy in the word had been sincere, he would have rejoiced as well in the doctrine of the seventh commandment, as in any other: but this galled him. Thus is it with our temporary, he can delight in the word, as long as it troubles him not in his beloved sins: but let it once touch him there, he spurns presently, and flings away. Therefore he delighteth not in the word sincerely because it is the word of God, for then one part thereof would be as welcome to him, as another. Now the true believer even when the word crosseth his corruption can yet then say with Paul, I delight in the Law, concerning the inner man.

2. True joy is a full joy, as our Savior speaketh to his Disciples, That your joy may be full. The true believer so rejoiceth in things spiritual, that he wholly despiseth the joy of things temporal, & in them rejoiceth slightly and overly, as though he rejoiced not. His joy is a shouting joy, such as is the joy of harvest. Thou hast given me more joy saith David, then when their corn and oil abounded. But the joy

which our Temporary findeth in things spiritual is nothing comparable to that in temporal. Judas joy in the bag was above that he took in Christ, and his Doctrine. Herod took greater delight and contentment in Herodias then in John, and in the profane damsels dancing, then in the holy Prophets preaching. For among those many powerful Sermons which he heard him preach, when was he ever so affected, as to say, John, ask what thou wilt, & it shall be given thee, even to half of the kingdom? If the spiritual joy of the Temporary were full, what need he then to fill it up with this carnal and sinful joy? He that is full saith Solomon loatheth the honeycomb. So he that is full of this sweet spiritual joy, loatheth the sweetest and most delicious honeycombs of the flesh, or the world. But the Temporaries teeth water after them. He is like those fowl that as they fly aloft, so also they swim in the waters: which as they were unclean under the law, so also is he, for that seeming to mount up in spiritual joys, he yet withal swimmeth, yea batheth himself in the waters of carnal delights. Hence it is that the joy of the temporary is but an obscure & muddy joy: for carnal joys mixed with spiritual are as a damp to put out their light, and as mud to trouble, and distemper their clear rivers; whereas the joy of the true believer, being free from such distemperature, is far more clear, and lightsome.

3. True joy, is a strong joy, according to that in Nehemiah, The joy of the Lord is your strength. And this strength it showeth specially in three cases.

1. In our passive obedience, in enduring afflictions. S. Paul giveth this reason, why the faithful are so unconquerable in their afflictions, still by mean of their patience possessing their souls, because the love of God is spread abroad into our hearts by the holy ghost. Lo the power of true, and lively feelings of God's sweetness in Christ: it can make us hold up the head in the greatest dejections: Except thy Law had been my delight saith the Prophet, I should now have perished in mine afflictions: being overcome by the extremity of my tribulation, I should have done that which in effect Saul's persecutions bad me do, namely renounce the true God, and go, and serve other God's. Where



then there is a sound delight in the word, it keeps a man from such kind of perishing for as the Apostle excellently says; The peace of God guardeth our hearts in Christ Jesus, that though our troubles, and crosses would pluck us from Christ, yet where there is true peace, true joy in the holy Ghost, it is so sweet, and comfortable, that it holds us fast to Christ, & for all our troubles, makes us to say with Peter, It is good being here, we know not where to mend ourselves: but the temporary believer is not always thus kept from perishing in affliction: for our savior of one kind of them saith, that When persecution for the word cometh, then he is offended, and in the time ostentation departeth away. Now true joy, as we saw, is as a fountain of water to refresh and relieve us in the greatest drought, and in the most scorching heat of persecution: but the temporaries joy is as a standing pool, which is dried up in the heat of the summer, in persecution he shrinks, and therefore his joy is not the joy of true faith.

2. The joy of the Lord is our strength in our active obedience, which is daily to be performed in the whole course of our lives. When thou hast enlarged my heart (saith David) I shall run the ways of thy commandments. Now it is spiritual joy that enlargeth a Christians heart, even as grief contracts it. And when the Christians heart is thus enlarged, he hath such fresh life, and spirit put into him, that it makes him run, even with the feet of the hind, swiftly, in the Christian race. It is as oil, wherewith the body being suppled is the more agile, and nimble for action: as in Jacob, after that he had been soaked in this oil, and bathed in this bath of heavenly comforts in Bethel, as it were a generous, and manly horse refreshed with a bait in his journey, the text says then he lift up his feet, that is went cheerfully, and with good heart and courage, forward in his travel: But our temporary after his best refreshing with the spiritual delicates, riseth up with those Israelites to play, he is as weak and impotent as before, either for resisting temptation, or performing any good duty. So far is he from lifting up his feet with Jacob, to run the ways of God's commandments with David. The traveler that by the way drink a good draught of wine is refreshed, and thereby

enabled for his travel: but if he only sip of it with his mouth, still he will remain faint, and weary, unable to hold on in travel. So is it with the temporary believer, that only sips of this spiritual wine, he cannot possibly have David's strength to run the ways of God's commandments. Here then is the discovery of the deceit of his heart in this kind: he feeleth often many comforts, and is sometimes, in prayer, hearing, receiving the Sacraments, and such like exercises even ravished again; but yet for all this, the fruit of a well ordered heart and life follows not. And therefore in truth he cannot have any sound comfort in them, as any evidences of justifying faith. for excellently hath Zacharias coupled these two things together, To give light to them that sit in darkness, and in the shadow of death (which I interpret as well of the light of joy and comfort in the affections, as of knowledge in the understanding) and to guide our feet into the ways of peace. So that if once being refreshed with the warmth of this light, of this fire, we rise not up to walk in the ways of peace, but sit still in the chair of sloth, holding the hand in the bosom: it is an argument it was no true light, but only a sudden and deceitful flashing that shone unto us.

3. The joy of the Lord showeth its strength in recovering us after our falls, temptations, dejections. As we may see in David. In temptation & distress feeling the absence of the spirit, and God's estranging of himself from him, he prays, Lord lift thou up the light of thy countenance, striving to recover his loss. But how, and by what argument? by the experience of the joy which formerly he had felt in the apprehension of God's favor; Thou hast given me more joy than they have had in abundance of corn and oil. Lo the joy that David had felt in God's favor in time past, set his teeth on edge after it again: a notable property of true spiritual joy; It makes us cleave fast to God, who is the matter of our joy, even then, when either he is departing from us, by withdrawing his face from our eye, or we are departing from him, by withdrawing our necks from his yoke: we have an example in the Apostatical Church of the Israelites, conceiving a purpose of returning again to the Lord, for that it was better with her before, then since her revolt. And so the prodigal son,

when he was pinched with famine, calling to mind the former good fare at his Fathers house, resolveth thereupon to return home again. hence it was that Christ going about to recover the Church of Ephesus something fallen, he puts her in mind of her former estate, and the happy privileges thereof which now she wanted; Remember from whence thou art fallen, and repent, &c. that is, consider what kind of estate thou wast in, in the time of thy first love, how full of peace, joy in the holy Ghost, liberty of spirit, &c. and then, repentance and doing the first works will follow: for he that hath once tasted of the sweet of his joy, is so affected therewith, that with Paul he would rather die, then loose it. And therefore, feeling it to be something eclipsed by his falls, he can never be at rest, till, by renewing of his repentance, he be again repossessed of it. But now it is far otherwise with the base counterfeit joy of the temporary believer: the true believers joy ariseth from a through apprehension of God's mercy by faith, from a through feeling of the warmth of the Evangelical wine, cheering him even at the very heart, and therefore this joy obtained the chiefety and sovereignty in his soul, for the joy in outward things was but as a shadow, and in them as before was said, he rejoiced, as though he rejoiced not. Hence then it cometh to pass, that sin having profaned & something obscured his joy, notwithstanding all outward comforts in great variety, & abundance present themselves, & their service, yet they are in his account, but miserable comforters no for all them he droupes, & hangs down the head, and hangs up his harps, remembering the comforts of Zion, & those sweet songs of the night, wherewith God was once wont to fill his mouth, he begins to think with himself: O in what happy case was I, when I walked faithfully, & uprightly with my God! O the sweet songs of the night, & heavenly inspirations of the almighty! O the gracious visitations of the spirit, & teachings of the reins in the night season! How was I then fed with the bread of Angels, & feasted with the daintiest of those heavenly delicates? Why then do I deprive myself of all these comforts by mine own negligence? Why return I not again to my good God, to enjoy his heretofore tasted sweetness? But now the temporaries joy ariseth only from a very slight & superficial apprehension of the promises, only from a sipping of this

wine in the mouth & not from any operation thereof at the heart: And therefore his joy, as we shown was greater in outward things then in spiritual: & hence it comes to pass that when for the retaining of these temporal comforts he begins to fall, his spiritual joy, by this means once interrupted, quite dieth: for it was not of that force, to leave so deep an impression in his heart as that afterward he should be affected with the remembrance thereof in so powerful a manner, as thereby to be raised up again, to seek the Lord afresh by a renewed act of faith, and repentance. But the joy and comfort of the true believer had such a quickening and reviving virtue in it, that he cannot but remember it, even in his more grievous falls, and with the Prophet, in the remembrance thereof, say, I will never forget thy precepts: for by them thou hast quickened me.

4. The joy of true faith is a more orderly, and leisurely joy, it comes not comes not all on the sudden, but usually by certain steppes and degrees, in this manner. First the believer sees his own sinful wretchedness, clearly represented to his eyes in the glass of the Law, and thereupon, agast with so fearful a sight, he is in great distress, feeling how bitter, and burdensome his sins are for which being thoroughly pricked and perplexed in conscience, and knowing there is no remedy but faith in Christ, he beginneth to hunger for Christ's righteousness, and for faith to apprehend it, yawning in his desires, even like the dry and thirsty ground. This faith when at length he hath got by many strong and loud cries sent up to the throne of Grace, he feeleth his mind calmed, and beginneth to rejoice in the salvation of the Lord. An example of joy thus wrought we have in those converts of Peter, who were first pricked, and wounded in spirit, crying out to the Apostles for some relief, and then afterward, hearing the promises and receiving the sacraments, they were replenished with the joy of the holy Ghost But the temporaries joy comes not on so slowly, but it sprouteth forth, like Jonah gourd, suddenly in one night. And therefore in the parable it is said, that the seed in the stony ground incontinently sprung forth. And in the exposition of the parable Christ says that immediately upon the first hearing; without any touch of conscience, without any through

humiliation going before, they receive the word with joy. But the good ground brings forth, as other of her fruits, so this of joy, with patience, as Luke hath it: or as the Greek word may bear, in expectation or tariance, namely for the fit season. It is spoken, I take it, in opposition to the stony ground, which was said to bring forth presently upon the receipt of the seed But the good ground doth rather restrain, or keep in itself, it doth not so suddenly put forth itself, as the stony ground, but retains the seed within, till the just time of bringing forth be come. Wherefore this over violent hastiness, that is in our Temporaries joy, and so also other of his graces, giveth us just cause to suspect them as deceitful, and to fear in them the truth of the common proverb, Soon ripe, soon rotten. As in travelers, he that at the first is so free and frolic, and spurs it, and gallops it so lustily, he overtakes indeed many in the way, and leaves them behind, but at length his horse is tired, and then he is overtaken to his shame, of the more sober and moderate rider, whom erewhile he passed by, as an overslow companion: so in this spiritual journey our Savior noteth it, that many of the first that outstripped their fellows, shall be last, when the last shall be first. How far was Judas at first, before Nicodemus? Nicodemus came closely, and by stealth to Christ, and was only a night professor: Judas followed him openly in the day, in the sight of all men: when Nicodemus was but a slow scholar, scarce capable of the first elements of Christianity, as namely of the doctrine of Regeneration, Judas was a forward and zealous Preacher. And yet at last, Nicodemus, that was last, became first, and Judas that was first, became last; when Judas did treacherously betray Christ in the night, he did faithfully profess him in the day, and when Judas his great faith was turned into hellish despair, that he went and hung himself, then did Nicodemus his little faith, become strong and bold, that he durst openly beg, and honorably bury the body of Jesus. He that runs over eagerly at the first beginning of his race, quickly runs himself out of breath, and cannot possibly hold out. Untimely fruits, children that come before their time, are unshapen, and unformed children, and do not live. So are these temporaries, whose graces come out of the womb, before they have their just conception, misshapen, and deformed

Christians, and such kind of graces quickly vanish: It fareth with them, as with children, that are too timely witty & wise above their age; of whom we say, and experience shows as much, they are not long lived: when we see a Christian, at the very first dash break forth into zeal, above the age of his Christianity, it is but an ill sign, a presage of no durable soundness. The flattering of the Sun rays often draws forth the blossoms very early: but afterward come cold nips, and then all is marred, and it had been better they had not been so forward: It is good then for Christians, that would not deceive themselves, to take heed of the stony grounds overforwardness: in their first beginnings to be wisely moderate: when they are but children in Christ to speak, and do as children, and as David speaketh in another case, not to undertake, or venter on things too high for them, rather to imitate Pythagoras scholars, of whom the best and most towardly were to hold their peace for the two first years, and not, before thus thoroughly ripened, to show themselves. Then may they have joy as of other of their gifts, so of these joys and feelings which now we speak of. But the temporaries rejoicing is not good. Though God give him some tastes and feelings, yet they are not as any earnest of a greater payment to follow, so as they are to the elect, even the first fruits, promising an ample harvest, but only a say of precious wares, which oftentimes is given to chapment that never buy, and purchase the whole: for this joy wanteth both sincerity, being defiled: fullness, being slight and defective: strength, being faint, and feeble: moderation, being unseasonable, forward and hasty: And therefore, though a kind of spiritual joy, yet for this deceit, deserveth the same check wherewith Solomon rebuketh the carnal, Thou art mad, what is it that thou doest.

## CHAPTER VI.

Of the deceits of the temporary believers sorrows, and desires.

The deceits that are in the temporaries faith thus opened, we come in the next place to speak of his deceits in the matter of repentance. Where it cannot be denied, but that he may go very far in the probable resemblance of repentance; insomuch as he himself, as well as others, may think he hath in truth repented: To examine this more particularly, in the particulars of repentance, and first in that which is inward, and then in that which is outward therein;

1. For the inward practice of repentance, there are two special things wherein he deceives himself, Sorrow, Desire. The former respecting time past: the latter time present and to come.

1. For his sorrow, he is wondrous wide: he feeleth, no doubt, oftentimes some remorse, the pricks and stings of an accusing conscience, as it were the arrows of the almighty sticking in his ribs: and hereupon concludes he hath his part in godly sorrow. But exceeding falsely, and deceitfully: For who feel greater gripes, and pangs of upbraiding, and vexing consciences then do the Devils themselves, and the most desperate reprobates? so that if this reason were good, they also should have godly sorrow. Indeed these compunctions of heart, these horrors, and terrors in the elect are a notable preparative to godly sorrow; and they are as the pricks of the needle making way for the thread: as we may see in the example of that troupe of Saint Peters converts: nevertheless they are to be distinguished from repentance itself, as being common to the reprobate, with the elect. Therefore as the sick patient should deceive himself in thinking he had taken a sufficient purge, because he hath taken a preparative; or as he should deceive himself, that should think he were entered far enough into the house, that stands only in the entry, in the porch: so doth here our temporary delude his soul, mistaking some preparatory, and introductory works unto repentance for repentance itself, For notwithstanding those penitentiaries in the Acts were miserably wracked, and tormented in conscience, & felt the two edged sword of the spirit piercing through

their souls, yet when they demanded of Peter what they should do, namely to be eased of their present distress, receive this answer, Repent; belike then they had not repented as yet, for all the smart of their rubbing, and galling consciences. Nay mark how Peter prescribes repentance as the only sovereign remedy to relieve them in that their agony. Loe then yet a fouler and grosser deceit, to take the disease for the remedy, to think that because they have the wound curable only by the balm of Gilead, therefore they have the balm itself. So also our Savior calleth such as are in this case, men heavy laden and wearied with the burden of sins guilt, and bids them come unto him. A man therefore may be burdened with the sense of sin, and yet (as yet) not come to Christ. Yea there is as great difference betwixt being thus heavy loaden & coming to Christ, as betwixt having a burden on ones back & the having of it taken off: for therefore doth Christ call such to come unto him, that by this means they might be eased. And yet more plainly doth our Savior clear this, when he saith that he came to call sinners (understand it of sinners laden with the burden of their sins, seeing and bewailing their misery) to Repentance. Therefore to feel ones self a sinner, & to be touched with the sense of our misery, is not always Repentance. And in the place forealleged Math. 11. 28. he bids such as are laden with sin, that is, such as feel the smart of sins guilt pressing the conscience, even these he bids to learn humility: which shows that a man may be affected with some sense of sin, and yet not truly humbled in godly sorrow. But that his deceit, in thinking he hath godly sorrow, may the better appear, let us briefly examine it by the properties of godly sorrow.

First, Godly sorrow respects the sin more than the punishment, and maketh the repenting sinner to be of this mind, that he care not what outward punishment he endured, so that he might feel the guilt of his sin washed out of his conscience, and behold the loving countenance of God in Christ. The voice of godly sorrow is that of David, Take away the trespass of thy servant. It is the trespass he would have taken away: for as for the punishment, how he stood affected, let his own words afterward witness, when he speaks thus to



God, let thine hand be upon me and my fathers house. But it is only the punishment either felt, or feared that causeth that howling and crying, which sometimes is in the wicked temporary, as in Esau, Ahab, Judas &c. The voice of this base sorrow is that of Pharaoh, take away this plague, namely of the outward scourge, not, take away this hard heart, a greater plague then any, yea then all the ten plagues. Mark the difference betwixt Pharaoh and David, the slaves grief, which is for the whip, and the sons, which is for offending his kind and loving father. The one is the grief of love, the other of fear and hatred.

Secondly, Godly sorrow is lasting and durable. My sin, saith David, is ever before me. Their humiliation is a continual act, renewed daily; insomuch that, if they sometime through weakness omit it, they recompense it with an extraordinary measure thereof afterward. The Prophet elsewhere complaineth that his tears wear as his ordinary food, which if men omit one day, they eat the more for it the next. But the sorrow of these temporaries is aguish, and comes only by fits and starts. Yet herein not aguish, that agues are constant in their fits, and some of them hold long: these sorrows are very uncertain and momentary. They may be sometimes, as a grave divine speaketh, sermon-sick, but no otherwise, then men are sea-sick, who are presently well again, when they come to shore. Here then is the deceit of the temporary, that thinks he hath sorrowed enough, if that at any time he feel any pangs of these passions, any qualms of grief, any small workings of sorrow to disquiet him but a little. A like, as if one, feeling the flesh to smart, after the plaster newly applied to the soar, should presently take off the plaster, and think it had wrought enough; whereas the plaster must lie on still, till it have eat out the corruption wholly. And so must this corrosive of godly sorrow, applied once to the festered sores of our sins still remain with us till they be thoroughly healed, that is to our dying day; and then all tears, even the tears of godly sorrow itself, shall be wiped away, but not before.

Thirdly, godly sorrow, yea the very first seeds, and preparations thereof, those terrors, and horrors, that are in the consciences of the elect, they still drive them to God, and fit them for the hand of God, to be wrought and framed thereby. As we may see in them whom Peters Sermon pricked. Their wound made them seek for physic, and drave them to the Physician, to the men and ministers of God. Now Judas also had his terrors of conscience. So also had Saul his. But whether did they drive them? The former not to Christ, but to the enemies of Christ, the high Priests, and the Devil, to whom he went, when he went to the halter. The latter also, not to prayer, not to God, not to the men of God, but to music, to the harp, and at the last to the witch of Endor, to the Devil. So they drave Cain to the building of Cities, thinking to deceive those terrors by that employment of his mind. Thus always doth the temporary, when God shoots this arrow into the side of his conscience, fly from him, as a dog from him that striketh him with a cudgel, and seeks anywhere rather for relief than at his hands: for such is his despair whereof he is swallowed up, and such is his desperate malice & hatred against God in this case, that he cannot so much as whisper the least syllable to him. It is otherwise with the elect of God. Paul being fearfully wounded and confounded in his mind, could yet then say to that God that did all that unto him, Lord what wouldest thou have me to do?

Fourthly, Godly sorrow worketh repentance, a change and alteration of heart, causing us to hate sin and love righteousness. And the reason is, for that in godly sorrow the heart is molten and wholly liquefied and dissolved, and so being made soft and tender, receiveth the stamp and impress of God's spirit. But in these our Temporaries no such matter. They may other while shed a few whorish tears, and hang down the head like a bulrush for a day, with those Jews: but filthy swine that they are, after they have washed themselves (in the waters, one would have thought, of repentance) they return presently to their wallowing in the mire of their former filthiness. Ahab fasts, and pinches his carcass with sack-cloth, and goes creeping and crouching; but had he ever truly repented for oppressing of poor Naboth, would he so soon after have fallen into the same sin of

oppression, in the unjust imprisonment of the holy Prophet Micaiah? Where the circumstance of the person oppressed addeth weight to the sin. If it had been true repentance, his hand would not still have remained bloody, nor his ear uncircumcised, to distaste the wholesome Prophecies of faithful Micaiah. Esau, even in the midst of his yelling, falsely accuseth Jacob his brother for cozenage, seeketh to have a blessing severed from his brothers, and carrieth a vindictive mind against him, purposing to murder him. Yea Felix, when stricken with the majesty of the word in Paul's mouth, so that he trembled again for fear, yet even then he remained the same covetous Felix that before: at that very instant he trembled, he coveted, and expected a bribe of Paul, when he gave Paul some occasion, to expect repentance of him. Thus also when God's threatening's in the ministry of Moses wrung tears out of the Israelites eyes; yet they could not wring rebellion out of their hearts: for being threatened to die in the wilderness for their thoughts of returning into Egypt, and therefore commanded not to go the next way to Canaan, but to back again into the desert, that so the denounced sentence might be executed; they seemed much to be moved herewith, & humbled themselves in weeping and confession of their sins: but yet for all this, they would by no means be persuaded to obey the commandment of not going on straight foreward toward Canaan. The like is to be thought of Judas his grief: for all that, still he remained the same old Judas that before. There was not any true hatred of his sin wrought in his heart; for then he would not have added murder to murder. Nay, if he had lived, he would have been ready to have played some such new prank. Thus is it with all temporaries. Though they shed rivers of tears, though they water their couches, and even bathe, and soak themselves in this salt brine, yet for all this they remain unseasoned and unmortified. Their leopards spots still remain unwashen, their blackamores hide unchanged. But godly sorrow is of that nature, that the soul, once drenched, and baptized with the tears thereof, receiveth such a tincture, and die of grace, that will never after out. There is no distillation of herbs so precious for the curing of bodily, as this of godly sorrows tears for the healing our souls infirmities. The air is

not so cleared, when the cloud is dissolved by rain, as the mind when the clouds of our iniquities are dissolved by the rain of repenting tears, These waters are the red sea, wherein the whole army of our sins is drowned. But for that these waters in the temporary are but shallow, and want their just depth, therefore his sins are not choked, but rather deliciously bathed therein. And so much for the temporaries sorrow.

His desires are no less deceitful. Desire is reckoned by Paul among the fruits, or parts of repentance. And in temporaries there seem oft times to be good motions, dispositions, and desires after good things. They in the Gospel, hearing the excellent discourse of our Savior concerning the heavenly Manna, cried out, as affected therewith, Lord evermore give us of this bread. And Agrippa was so far wrought upon by Paul, that he said, Thou almost persuadest me to become a Christian. But these desires of the temporary are not sound. For

1. True desires are no faint desires, but such as make us faint, they are so eager and earnest; like the desires of covetous men, who with Ahab will be sick for their neighbors vineyard, they long for it so desirously. And therefore the Apostle saith, Covet after spiritual things; yea like the desire of Rachel after children, which made her say, Give me children or I die. See it in David, Like as the heart braieth after the rivers of water, so doth my soul after thee O God. And gain, My soul desireth after thee like the thirsty ground. But our temporaries desires are nothing so strong: he doth not, as God commands, open his mouth wide, he cannot say with David, My heart breaketh for desire to thy judgments, nor with the church I am sick of love, nor as Sisera in his natural thirst, I die for thirst, give me drink: for this is the nature of strong and fervent desires, to be so impatient of delay, that they commonly verify Solomon's Proverb, The hope that is deferred is the fainting of the soul. Therefore our Savior blesseth indeed those that hunger, and thirst for his righteousness, but yet such as hunger and thirst in mourning, which was that he required before unto blessedness: the blessed desires then are only those, which are so affectionate, that they make the

desirer to mourn, feeling his desire not to be fulfilled: but now our temporary, though he desire grace, yet he feels no hearty grief in the want of grace, this never troubles him, it never breaks his sleep. Therefore his desires are not right.

2. True desires of good things are exceeding painful and laborious, in avoiding all hindrances, and in using all good helps, and furtherance's. Therefore our Savior compares them to the natural desires of hunger, and thirst. Now hunger, as we say, will break through a stone wall; it will make a man eat his own flesh, rather than to be starved. And David's thirst made him venter the lives of his three worthies. In nature the concupiscible faculty is seconded with the irascible, our desire is backed with our anger; so that being crossed in our desires, our anger presently is up in arms, and laboreth the removal of that which crosseth. So fire beside its light, whereby it desireth as it were the highest place, hath also heat, to consume all obstacles that withstand his ascent. But now our temporaries desires are nothing else but idle, lazy, and lusing wishes, such as the sluggards, whereof Solomon thus speaketh. The desire of the sluggard slayeth him: for his hands refuse to work. And again, The sluggard lusteth, but hath naught. Why? because the Lion in the way terrifieth him, the toil of working scares him: he would fain have meat, but he will not work: and so those in the Gospel would fain have the heavenly bread Lord evermore give us of this bread, but they will not, as Christ tells them, take the pains to come unto him by faith for it: for God hath appointed that as in the natural, so also in the spiritual life, In the sweat of thy brows shalt thou live. But our sluggish temporary will none of that, he desires and desires, but still lies lusing in his bed, gaping and stretching himself: like the door that turns upon the hinges, but yet hangs still upon them, it comes not off for all the turnings; so he for all the turnings of his heart in faint and weak desires, still hangs fast upon the hinges of his sins, and cannot possibly come out of the power of iniquity: seeing many rubs in the way of his desires, he hath no spirit, or courage to go about to remove them, to break through the host of the spiritual Philistines, for the getting of the spiritual waters: He can

wish with Balaam, O that my soul might die the death of the righteous: but he doth not alike desire the life of the righteous. If he desire virtue, yet not the means that should bring him to it, and thus desiring virtue he pines and perishes in the want of it: hell mouth itself, as one says, is full of such slight and slothful wishes. Such as were his in the Gospel, that hearing Christ's heavenly discourse, cried out, affected therewith, Blessed are they that eat bread in the kingdom of God. But, as our Savior there shows in his answer, they suffer every light occasion of farms, oxen, wives to detain them. And so as the temporaries desire is an idle, so also is it a disobedient desire, that will not submit itself to God's commandment in the use of the means: but the true believers desire is laborious and so dutiful, subjecting itself to the use of the means commanded, and as earnestly desiring these means, as the end itself; as David, when ravished with the meditation of the good man's blessedness, presently conceived this desire, not, O that I had this happiness, but O that I could use the means to bring me to this happiness, O that my ways were so directed, that I might keep thy statutes, and again, my heart breaketh for desire to thy [judgments.]

3. True desires are constant, as in David in the words last mentioned, my heart breaketh for desire to thy judgments always. The reason is, because true desires are insatiable. The good Christian though he have never so much grace, yet still feels his wants, and the more he hath, the more he desires, and when these spiritual riches increase (contrary to David's prohibition in the temporal) he sets his heart upon them: And therefore still his soul imitateth the horseleeches voice, that cry, give, give: but the desires of the temporary, though sometimes for the time they may seem violent, yet at length they vanish away as the morning dew; as God himself censureth those good affections, which seemed to be in the Israelites. The motions, and affections, which he hath in good things, are not much unlike to those which the true believer hath sometimes in evil. For as he in temptation sometimes may be tickled, and feel some pricking in his desires to the way of wickedness; as once David when he began to entertain those thoughts, I have washed my hands in innocence in

vain: yet in conclusion he quenches those thoughts, and so mocks Satan, to whom he made fair of coming to him, as David did, when for all his beginning to yield, yet in the end he came in with that But, or yet: yet, for all that I said erewhile, God is good &c: so this our temporary though otherwhile he may have, as we say, a months mind to godliness, and with Agrippa be half persuaded to be a Christian, yet the conclusion is, I will not leave my former course, and so he mocks God, whom he bore in hand, that he would become his disciple.

## CHAPTER VII.

Of the deceits of the temporary in the outward practice of repentance

Having thus detected the deceitfulness of the temporaries repentance in that which is inward, this chapter shall be spent in showing the deceit of that which is outward, both that which is in words, and in deeds: for the former, there are two specials, wherein the temporary deceiveth himself; Confession and prayer.

1. For confession, it cannot be denied, but that it is a worthy service of a repenting sinner, or else God would never have promised so great a reward to it: if we confess our sins he is faithful to forgive: Job in the large catalogue of his good works, wherewith he cheered himself in that heavy agony; among the rest, reckoneth the confession of his sins for one, If I have hid my sin, as did Adam, &c. And David having said, take away the trespass of thy servant, to make good that speech, and to prove himself God's servant, he addeth, for I have done foolishly; as some godly learned think, hereby intimating that, if he deserved not to be called God's servant, in regard of his late sin, yet, at least in regard of his later service, of

confession: yea elsewhere when only a purpose of confession conceived by him, God's ear was in his heart, before his confession was in his tongue: I thought, I would confess my sin, and thou forgavest me: for as only the man wakened out of his dream can tell his dream, so only the man awakened out of his sins by repentance, can truly confess them. Wherefore howsoever temporaries, and unregenerate men may make an outward confession, as Saul, Judas, Pharaoh, and others did, yet the truth is, there is much guile in their confessions.

1. True confession must come, as we see in the Publican, from a touched and troubled soul, from that broken and bleeding heart of David, from that melting, and relenting heart of Josiah: This is the sacrifice which the Lord will not despise. But our temporary knows it not, The pain off the wrack only wrings the confession from him, not the mercy of that sweet God, whom he hath offended. And therefore as we see in Pharaoh, when he is off of the wrack, he begins to sing another note, and to unsay and call in, in a manner, his confession.

2. It must come also from a believing heart, laying hold upon mercy: As Daniel 9. 9. Yet compassion and forgiveness is with the Lord albeit we have rebelled against him. And Esr. 10. 2. we have trespassed, &c. yet now there is hope in Israel concerning this namely for the forgiveness of this sin. This the temporary in his distress cannot do. Judas could say, I have sinned, but for his life he could not add those words of David, Take away the sin of thy servant. Nay he could not say that confession, I have sinned, to God, but only to the high Priests: for he was wholly swallowed up of despair. His repentance was a desperate repentance, not tempered with faith, so as is the true repentance. And therefore our Savior preaching repentance saith, Repent and believe.

3. Confession must come from an honest heart, purposing not to sin, that so with the confession we may join also the confusion and overthrow of sin: He that confesseth and forsaketh (that is, he that in that very act of confessing forsaketh) his sin, shall find mercy. This



was the confession of that good Shecaniah, Ezr. 10. 2. 3. We have trespassed, &c. Now therefore let us make a covenant with the Lord, to put away all the wives. But how far are the temporaries from this, who when by confession they have seemed to disgorge their stomachs, have filthily with the dog eaten up their own vomit again? And so far are they from this purpose of not sinning, that they are fully set upon sin, in confessing; as in those Israelites, that said, we have sinned, we will go up: which was as much as if they should have said, we have sinned, we will sin: for God in the former verse had forbidden them to go up: yea many of them presume to sin, because of confession, thinking by it to be eased, as the drunkard by his vomiting: And though some of them in their good moods, and in some of their fits may seem, when they humble themselves in confession, verily to purpose amendment, yet these are no sound, no settled, no sincere & honest purposes, but sudden flashings, conceived by their deceitful hearts, rather to avoid the judgments either felt, or feared, then truly to please God; and thus because the heart is not rent together with the garments, therefore neither is the sin rent, but rather sown faster together by that rending of the garment, and because with that penitent Publican, they join not the inward uniting of the heart, with the outward knocking of the breast, therefore this knocking doth not batter in pieces, but rather consolidate and more firmly compact sin together.

2. Point which the mouth performs is prayer: neither can it be denied, but that the temporary may pray, and that as one would think, very zealously, as no doubt but Judas did together with his fellows, all of them desiring Christ to instruct them how to pray; neither only may he do this with others, but also solitarily, and apart by himself, as it is said the Pharisee went up to the temple to pray, as well as the Publican, both of them to their private prayers, the temple then in regard of ceremonial holiness, being the place, as well of private as of public prayer; it may seem then our temporary is well: for it is only the sanctifying spirit which teacheth to pray, who therefore is styled the spirit of prayer, and the children of God are usually in Scripture described by this, that they call upon the name of

the Lord. But alas his prayers are no true prayers, they are turned into sin. For,

First, though he may pray to our thinking (and his own too sometime) very fervently, yet as Job says, will he pray always? no, in more grievous trials his heart, and hope fails him, his mouth is stopped, he is struck speechless with the guest in the parable, and hath not so much as one word, to bless himself with all, who yet lavished most luxuriously in abundance of words in the time of peace.

2. In prayer he seeks himself, and not gods glory, they care not so much for God's favor, as for their own profit. Whereas the property of true prayer is that set down by Solomon, If my people whereon my name is called shall humble themselves, and pray, and seek my face. In prayer God's face, and favor is to be sought above all other things: and therefore our Savior teacheth us both to begin our prayers with desire of his glory, Hallowed be thy name, and to end them with giving glory to him, Thine is kingdom, &c. But the temporary is not thus holily carried in his prayers, with the respect of God's glory, with Moses and Paul preferring it to his own salvation, but with self-respects, and those very base; as may easily appear by these two things: 1. his prayers are more zealous and fervent with others, then alone by himself: whereas the vehemency of a true Christian is then greatest, when he is shut up in his closet, and hath God only to be witness of it. This shows, that pride and vain-glory sway him, not any true zeal to God's glory: 2. after prayer he hath no care to return thanks: as in the nine lepers which cried, as loud as the tenth, Jesus have mercy, but returned not with him to give thanks for their health; which shown they sought themselves only in their prayer, and nothing esteemed the love of Christ. Thirdly, he makes prayer the end of prayer, he prays to pray; he rests in his prayer, and doth not in good sadness use his prayer as a mean to prevail against his sins: he prays idly, and lazily, and doth not together with his lips in praying, move his hands, in endeavoring for that he prays; according as Solomon directeth, coupling together prayer to God and our own

endeavor, If thou call for knowledge and cry for understanding, if thou seek her as silver, and search for her as for treasure. Lo, together with right crying and calling in prayer, there must be seeking, and searching in the use of the means: else we do but mock God, and our selves much more, if we please ourselves in such prayers. And that which Solomon speaketh of other idle talk, will be true of the vain prattle of such slothful prayers, In all labor there is abundance: but the talk of the lips only bringeth want. We shall still remain poor, and beggarly in spiritual things, unless our hands bestir them, and labor together with our mouths, unless we rise up from our prayers with a settled purpose to buckle ourselves to our business. As David after that he had prayed the Lord, that his ways might be directed to keep God's statutes, and had enforced this prayer by certain arguments, he thus endeth it, I will keep thy statutes: whereas the temporary believer feels no such fruit of prayer, but rather says secretly, I will lie in my sins still, against which I have prayed: I will break thy statutes, which I prayed I might keep. Much like to S. Austin, that before his conversion prayed to God for chastity and continency, but yet was afraid, as he writes of himself, least God should hear his prayer too soon, desirous rather to have his lust satisfied, then extinguished. Such kind of minds have the unregenerate in their prayers, still they love their sins, and would not for all their talk, leave them by their good wills. And therefore do they so near resemble him in the fable, that when his cart stuck in the mire, called upon his God for help, but yet lay still, and would not stir the least of his fingers to help himself; yea and those also that in their sacrifices for health did riotously banquet against health: for while they pray against, they play and sport themselves in their sins.

Now for that which is real in the outward practice of repentance, namely the reformation of life, the temporary also may seem to attain hereunto: for in the Gospel the unclean spirit is said to be cast out of him, which is to be understood in regard of outward reformation of his life, in that he leaveth his former scandalous courses of drunkenness, uncleanness, swearing, lying, open contempt of holy things &c. & conformeth himself to some more

sober and civil carriage. But yet this reformation is deceitful or else the unclean spirit could not so easily reenter with seven worse spirits than himself into the party thus reformed, so that his latter end should become worse than his beginning. Now the deceit here is this, that our Temporary taketh his outward abstinence from sin for true reformation; which unless it proceed from the inward forsaking is naught worth. There must be abhorring of sin, as well as abstaining: loathing as well as leaving in true reformation. A thief when he is manacled, cannot steal, he abstains outwardly: and yet happily hath a thievish mind still. And a chained Lyon though he abstain from devouring, yet he hath his lionish nature still; he hath not left that. Many leave their sins in like manner being restrained by fear, shame, and such like respects. Their hearts still delight, and tickle themselves in the thoughts of those sins. But true reformation of sin must proceed from the hatred of sin, and from the love of God's law forbidding sin, as David's did. I have refrained, saith he, from every evil way; but why did he so? upon what ground? to what end? that I might keep thy word. It was that love of the law which he had so pathetically a little before professed, Oh! how love I thy law? this was it that made him to refrain from sin, his affection toward the word; and this was that he propounded to himself in abstaining from sin, in displeasing his own corruption to please the law, to obey the law. The wolf, saith Agustine, comes to the sheep-fold, with a purpose to kill and eat.

But the sheep-herds they watch, the dogs they bark, he can do nothing, he takes away nothing, he kills nothing. Yet as he comes, so he goes away, a wolf. What, because he worried, and took away no sheep, therefore was he a wolf only in his coming, and a sheep in his returning? No, the wolf comes furious, returns fearful, and yet a wolf as well in his fear, as in his fury.

And so are many as wicked in their fearful abstaining from sin, as in their bold and furious committing of sin. Some also are disabled by age, and yet it doth them good to remember their former wickedness, and to encourage others to the same. If bare leaving of the outward

act were enough, then these also were reformed. Others also surcease from some sin, because a contrary vice hath got the rule and possession of them, as when the prodigal man becomes covetous. Is here any true reformation of prodigality? Others again are interrupted in the practice of one sin, by reason some other sin diverts them another way, as those messengers did Saul from pursuing David. As thus a man is covetous, but yet ambition and vain-glory, being stronger, make him leave his base, covetous [stinginess.] A man is given to incontinency; but his pride, and fear of dishonor, carrying a greater sway with him, bridle his lust. A man is wickedly angry with his brother, but yet covetousness hath a greater hand over him, then anger; therefore there is a gift in secret given him, he is pacified. here covetousness controls, and checks, and reforms anger? will you call this a reformation? no this is nothing, when one tyrant overcomes another, but when the lawful King overcomes him: not when one corruption prevaieth against another, but when grace prevaieth against it; when though there were no other restraint, yet one's own sanctified heart would restrain, and cause one to say with Joseph, How can I do this, and sin against God? otherwise, to desist the outward act, can yield but poor comfort to assure us that we have repented. David had left the sins of murder and adultery for all that space of time, that was betwixt the murder of Uriah and Nathan's coming to him, which was a year almost, he did not still add one murder to another, or one adultery to another, he did not all that while fall to it a fresh: but yet, for all that, he repented not till Nathan came, and aroused him. Excellently Solomon, By the fear of the Lord men depart from evil, showing that wheresoever the true fear of God is wanting, there is no true departing from evil, though the outward act of evil be forborne. Therefore when the godly are described by abstaining from evil, withal the true ground of their abstaining is set down: As Eccles. 9. 2. when the wicked man is set out to be a swearer, the godly man by way of opposition is said, not simply not to swear, but to fear an oath, to show that wicked men may refrain swearing, but not out of any fear of God's commandment. That is proper only to the godly: So Prov. 15. 27. the godly are set out not simply by their not receiving

gifts, but by hating of gifts; to show that therefore they receive not with the hand, because they hate them with their heart.

## **CHAPTER VIII.**

Of the deceitfulness of the Temporaries obedience.

We have examined the two former grounds, whereupon the Temporary buildeth his opinion of himself, to be the child of God, and discovered the deceitfulness of them both, namely his faith, and repentance: It remaineth now that we should do the like to his third ground, namely his obedience, and so dismiss him.

Obedience is twofold; Active in doing that which God commandeth: Passive, in suffering that which God inflicteth. And the temporary may seem to have both these.

1. For active, the temporary believer may go far. There is no outward good work, which a true believer can do, but the temporary may do it also, and that in outward appearance, with as great spirit and zeal as the true believer, as in Jehu, who did not only execute God's judgments upon Ahab, and his house, and destroyed Baal, and his Priests, but did this (as others and himself thought) with great zeal, and in the heat of godly indignation; so that, to the outward eye, little difference between the spirit of Jehu, in his reformation, and of Josiah in his. So Herod revered John, and did many things in obedience to his Doctrine. So likewise did Saul reverence Samuel, show great humility in hiding himself, when to be King, and after he was King, great zeal and courage in revenging the cause of those of Jabesh against Nahash, in fighting the battles of the Lord against the Philistines, and in destroying of witches, great mercy also and moderation in sparing, and forgiving those wicked people, that

despised him, &c. yet, for all this, his end was fearful, God took away his mercy from him. And therefore the obedience that seems to be in this kind of men is deceitful: else God would not, as he threateneth by the Prophet, blot it out, who according to Nehemies prayer wipes not out any of the good services of his children.

That this deceitfulness may the better appear, let us examine our Temporaries obedience by the notes of true obedience; which are specially three, sincerity, universality, and a settled constancy.

1. Sincerity, when all base, and by respects laid aside; only the conscience of God's commandment, & the desire of his glory sways with us. Blessed are they that keep his testimonies (saith the Prophet) but because there may be much guile in keeping, he adds, and seek him with their whole heart. The true keeping of the testimonies is when we seek God, and not ourselves, in keeping; when, as Jeremiah says, we be circumcised to the Lord, that is, in respect of God's commandment, and not the Magistrates, as it is with too too many. Hence that phrase (which is so frequent with the Prophet) of seeking God's commandments; I am thine, save me: for I seek thy precepts. Which implieth thus much, that all that we are to seek in our obedience, are the precepts themselves, the thing specially we are to aim at is obedience itself to the precepts: But God's precepts may say to the Temporaries, ye seek not us but yourselves. As Christ said to some of them, ye seek me because of the loaves. Some Pro. 1. 28. are said to seek God, and yet of the same men it is said in the next verse, that they hated the knowledge of God: how can they be said to seek that which they hate? but that they sought not God sincerely, but only for their own ease sake, to be delivered out of their trouble, and so indeed they sought not God but themselves. For all their obedience is either slavish or mercenary: sometimes it is the obedience of the bondslave, sometime of the hireling, always base, corrupted with some wry and wrong consideration or other. Sometimes the fear of man works it, as in Esau's marrying no longer with the Canaanites; but with the posterity of Ishmael: Moses noteth the ground of it to have been the

consideration of his fathers distaste of his Canaanitish wives. Sometimes again the fear of God's judgments, as of the rack of an accusing conscience, of the torments of hell fire &c. this holdeth us to it. But here that which the Apostle speaketh concerning magistrates laws that we ought to be subject not only for wrath, namely of the magistrate, and the punishment which that wrath may inflict, but for conscience sake, is true much more in God's laws, that we ought to perform obedience not so much for wrath, no not for God's own wrath, and the punishment it will inflict; but though there were no hell, yea though there were no heaven, of very conscience, because the Lord God hath commanded us. Otherwhile again the temporary obeyeth upon hope of some good, that hereby may accrue unto him, as profit, praise, and such like. And here that depravation of Satan hath his truth; Doth Job serve God for naught? doth Saul love God for naught? no it is for a kingdom. Doth Jehu root out Ahab's race for naught? no it is to confirm himself in the kingdom. Doth he destroy Baal for naught? no it is for glory in the world, that he may crake and call up good Jonadab to applaud him and his zeal. Come and see what zeal I have for the Lord. Thou deceivest thyself Jehu, it is for thyself. Therefore God says afterward by the Prophet, I will visit the blood of Jezreel upon the house of Jehu. Though it were shed by God's own appointment, yet because Jehu obeyed not God's commandment, so much as his own ambition and pride in the sheading thereof; therefore God will punish it as disobedience, not reward it as obedience. So likewise, though God commanded the burnt offerings, the new moons &c. yet he asketh the Jews, who required these things, because it was not the conscience of God's commandment that moved them to perform those services. And again, have ye fasted to me, to me saith the Lord, because it was not any true regard of God's word that caused them to fast. Obedience in the word is compared to fruit, and the doing of good works is called the bringing forth of fruit. Now fruit comes of seed. Seed must first be received of the ground, before it can yield us any corn. This seed is the word, the commandment of God. First, we must receive this seed before we can bring forth any fruit: first we must hear the word, and by faith apply unto and urge upon ourselves the commandment, and



then obey: Obedience without respect of God's word is but wild oats, it grows of itself, there was no seed sown to bring forth this fruit, & therefore it is not good. And such is the obedience of the Temporary: he hears not the word though it speak to him; neither doth he do that he does as to the word: the word indeed requires of him that he does, but he does it not as hearing himself requested by the word, but rather by his own corruption. If God had asked Jehu concerning his destroying of Ahab's posterity, Baals Priests and worship, who required this at thy hands, he might truly have answered, vain-glory, ambition, pride, policy. And here is the first detection of the temporaries obedience.

2. Note of true obedience is universality. And this necessarily springeth from the former: for if obedience be sincere; that is, if it be performed only because of God's commandment, it must needs be universal, to one commandment as well as to another: for there is the same divine authority binding the conscience in one as in another. And therefore truly is it said, whatsoever is done for God's cause is done equally, because the same God that commands one precept, commands also the other. Hence is that of James, He that breaketh one commandment is guilty of all: for the law is wholly copulative. So that, as where many friends are linked together in a sure bond of friendship, if you offend one of them, you offend all, all the rest will interest themselves in their friends quarrel: so is it with the commandments; they are so knit and chained together, that, when one is violated, all the rest are ready as it were to take its part, and to enter in God's Court their action of trespass against us. Hence it was, that when some of the Israelites had broken the fourth commandment in going out to seek Manna on the Sabbath, God challenged them for breaking of all his commandments; How long refuse ye to keep my commandments? And Ezekiel reckoning up many abominations, fasteneth the imputation of all of them on him that had actually offended in one only. It is a remarkable place, and therefore I will set down the words at large. If he beget a son that is a thief, or a shedder of blood, if he do [any one of these things] though he doth not all these things, but either hath eaten upon the

mountains, or defiled his neighbors wife, or oppressed the poor &c. shall he live? He shall not live. Seeing he hath done [all these abominations] he shall die the death. Here he saith all: and yet before, he said one only, because break one and break all, keep one truly and heartily, and keep all. Whence it is that someone good action hath blessedness ascribed to it, as the making of peace Math. 5. because of this concatenation of the commandments, and the virtues therein commanded, that a man cannot keep one, but he must keep the rest, he cannot have one grace, but he must also have another. For there is a double both keeping and breaking of the commandments; habitual and actual. Habitual in the preparation, purpose, desire and disposition of the heart: Actual in the outward deed. Now howsoever he that breaks one, breaks not all actually; yet breaking that one habitually, he breaks them all habitually, his heart stands alike affected to break any of the rest, and whensoever occasion shall serve, he will break them. And howsoever he that keeps one, keeps not all actually, nay he that keeps most breaks all actually; yet he that keeps one commandment habitually, that is, in the purpose and inclination of his heart, he keeps them all in the same manner, his heart stands honestly disposed to the keeping of the rest; he may say with David, My heart is prepared. So that it may be truly said, The wicked do break even those commandments they keep; that is, they break in regard of the fitness and preparation of their hearts, those they keep sometimes outwardly: And so in the same sort, The godly do keep those commandments, which actually they break. The best of God's children are often overtaken with diverse sins, and with someone more than with another, and so fail more in the breach of some commandment than of another: yet still they keep that commandment in regard of the bent and affection of their hearts, they consent with Paul to the law, even in that commandment they most break, that it is holy and good. Now when we say true obedience is catholic and universal, the keeping of all the commandments, it is to be understood of this habitual obedience, when with David we look towards, or have respect to them all. Loe then the deceit of the Temporaries obedience. Though they do many things as Herod and Judas; yet they live in the habitual breach of

someone commandment at least. As Herod in the habitual breach of the seventh commandment, in his incest: Judas in the habitual breach of the eighth, in his covetousness Their hearts were set on those sins, and they drunk them in as the fish doth water. They hated those good commandments of the Lord, that forbade those sins, and could have wished with all their hearts there had been no such commandments: which shown that even in those commandments they kept, as Herod in hearing John, Judas Christ, their obedience was rotten and unsound, and without all regard of God's commandment: for the same God, that bade Herod reverence John's ministry in the second commandment, bade him also possess his vessel in holiness and honor, in the seventh. And if conscience had made him love the second commandment, surely it would not let him have hated the seventh commandment. So Judas if he had truly hated other sins, because they were sins, he could not then have loved, and so lived in covetousness. And if God's fear had made Jehu put down Baals worship, he would not then have still retained Jereboam's calves, the same God forbidding both. Let the temporary then mark himself well, and he shall find that in some point or other he hath a dispensatory conscience with God's word. And as rogues under hedges without the magistrates, so he can make licenses to himself without God's warrant, to continue in his or that sin. Whereby his profane contempt of God is manifestly bewrayed, and his obedience in other things convinced to be no obedience to God, but to man, or to himself, or to that respect, whatsoever it is, that drew it forth.

3. Note of true obedience is settled constancy, when, as the scripture speaketh, we walk in the commandments of the Lord and exercise ourselves therein; as the wicked are said to be exercised in covetousness, in that they constantly follow it as the artificer doth his trade. But indeed the temporary doth not walk in these ways, as doth the honest traveler in the broad high-way, but only like the thief comes frisking and crossing over them. His obedience is like the true Christians disobedience, which is not settled and rooted, but only for a fit. The good Christian quickly remembers himself, and returns to

his course of godliness, when through distemper, he hath begun to stray: and so the temporary Christian as quickly returns to his intermitted wickedness, when sometimes he chances to stumble upon devotion. His obedience is a moody and passionate obedience; soon forgot. It is like to Saul's affection to David; when the evil spirit comes upon him, then that religion which before he seemed to make so much of, shall be run through with the spear of gross and willful disobedience. He doth not, neither can he cleave to the Lord with full purpose of heart, as the true believer.

And so much for his active obedience: Now for passive in suffering, we would think it strange, if the temporary believer might go so far as to suffer for the truth. But it is a plain case he may. Did not Peter speak in the name of all his fellows, and so of Judas when he said, Master we have forsaken all and followed thee? Did not Judas leave his calling in the world, whatsoever it was, and did he not neglect all other means and possibilities of his lively-hood, and cleave only to Christ for three years space, being partaker with him in his sufferings? so did Demas and Alexander with Paul; and yet both afterward became fearful Apostates, insomuch as Alexander (of being persecuted) turned a persecutor, and that of him, who before had turned of a persecuting Jew, a persecuted Christian; for Saint Paul writeth of him, that by putting away a good conscience he had shipwrecked the faith, that he had done him much evil, that he withstood his preaching sore, that he blasphemed the truth; and yet we shall find in the Acts, that in Paul's cause he was very near unto martyrdom: when he was violently dragged forth and cast as a pray to the teeth of those raging Ephesians. Nicholas the deacon joined himself to the persecuted Church, and yet afterward became a ring-leader & the head of a horrible wickedness: for of him were those Nicolaitans, S t John speaketh of, so called. The like we may see in Ananias and Sapphera, that were content to sell their whole estate, and to give half of it to the Church & yet but hypocrites: yea Agustine thinketh, as we shown before, that hypocrites may suffer martyrdom. If it be objected, that Christ says these temporaries are offended and go back when persecution cometh because of the word, and therefore

that they cannot go thus far as we say; I answer that is to be understood of one kind of the temporaries, namely those that are noted out by the stony ground; and not of the second sort of Temporaries, which are represented to us by the thorny ground; for the very rise our Savior useth in that parable must needs imply that as the stony ground went beyond the highway; so the thorny goes beyond the stony; which cannot be otherwise then in this, that the thorny grounds fruit can well endure the heat of the sun, and is not perished that way, as was the stony grounds, but only by her own thorns. Of this sort of Temporaries was Judas, Alexander and the rest above-named, in whom the good seed was overthrown, not by the parching sun of persecution, which in some measure they endured, but by the choking thorns of covetousness, ambition, and such like corrupt affections. The temporary believer then may proceed thus far to suffer: but yet as Paul telleth the Galatians, in vain, because he suffereth not sincerely, and with a good mind: for he that suffereth aright, must suffer in denial of himself, and his own carnal affections, according to our Saviors direction given to all such, whom he calleth to be his disciples. If any man, saith he, will be my Disciple, he must deny himself, and take up the cross. It is not enough simply to take up the cross, but first he must deny himself, and so take up the cross. But the temporary seeks himself in taking up the cross. They are his own proud, ambitious, vainglorious, covetous affections that make him stoop to take up the cross. The fruit of the thorny ground is able indeed to bear the heat of the sun, and is not consumed therewith, as the stony grounds: but what's the reason? because the thorns covering it do fence off the sun. And what's the reason our thorny temporary is so ready sometimes to run himself into the briars of persecution, but that the thorn of some wicked lust or other is a spur in his side. Mark the best of the temporaries in their sufferings, and you shall see, that for all the thorns of persecution, wherewith the adversaries prick them, they still continue pricking their own souls, with the thorns of covetousness, pride and vain-glory. These thorns prick them forward to the suffering of the other thorns; as in Judas he looked one day for a good day, he hoped to have no mean place in Christ's temporal

kingdom, and withal in present he felt the sweet of carrying the bag. He carried the cross on his back, that he might carry the bag in his hands, The delight and comfort he took in licking his fingers after the receipt of the alms, made him willingly endure the little pain of his back. The bag in the hand was a staff and prop to uphold his back from sinking under the burden of the Cross The sweetness, not of God's love shed into his heart, but of man's love shed into his hands was that, which allayed the sourness of the cross. So with others, the cool wind not of God's, but of men's praises is that which refresheth them in the scorching of this sun, and maketh them with some comfort bear the heat of the day. Though I give my body to be burned saith Paul, and have not love, I am nothing. Insinuating that men may burn their bodies, as he burnt Dianaes temple, of self-love, of love of glory and fame in the world, and not of any true love to God, or his Church. Let us not then please ourselves over much, if we have suffered something for the truth, because, even in suffering, the heart is deceitful; but search we our own hearts, and see whether, as the adversary persecutes the new man in us, so we thence take occasion to persecute the old man in our selves: whether we turn the sword, thrust at us to kill the life of grace, to the opening of our impostumes: whether, as it were by one nail driving out another, we use the thorns of persecution, as means and medicines against the thorns of covetousness, and worldliness. It is an ill sign, when we can bear the worlds yoke in persecution, and yet, at the same time, not endure God's yoke in mortification. Again, examine we the ground, and end of our suffering, whether we can truly say with Paul and the Psalmist, The love of Christ constreineth, for thy sake we are killed, and we suffer all things for the elects sake: for as we have shown, covetousness, pride, and vain-glory setteth many on this work. And, which is not all out so bad, happily others may be forced by the fear of God's judgments, threatened against them, that deny the truth. But then, as God said once to the Jews in the matter of fasting, have ye fasted to me, so here also may he say to us in the matter of suffering; Have ye suffered for me. And when we shall begin to tell Christ of such kind of sufferings, and to say with Peter, We have left all and followed thee, he may twit us with the same answer,

wherewithal he then pinched Judas, whom Peter included in the generality of his speech, Whosoever shall forsake houses, lands, &c. for my names sake, shall receive an hundredth fold. But Judas, and so all other temporary believers, whatsoever they have suffered for Christ, it hath not been for his sake, but for their own. Therefore their sufferings have been deceitful: and as they would have deceived Christ by them, so assuredly Christ shall deceive them, in disappointing them of their hoped for reward.

## **CHAPTER IX.**

Of the deceit of the heart in judging ourselves better than we are.

And of the second deceit of the heart, in judging of our persons, so much: The third followeth. And that is, when we judge ourselves to be better, then indeed we are; when our little is thought a great deal, our mite of grace, a talent, our moat, a beam, our molehill a mountain, our smoking flax the strong and blazing flame of some mighty bonfire, our small beginnings, the height of perfection. Of this deceit the Apostle speaketh, when taxing the pride of the Corinthians, whereby they thought themselves wiser, then indeed they were, he thus writeth, Let no man deceive himself: if any man among you seem to be wise, let him become a fool, &c. Showing that herein is the self-deceit, when we are better conceited of ourselves, then there is cause. Herein our deceitful hearts are like to those kind of glasses, which represent things many degrees greater then in deed they are. Thus the Corinthian teachers looking upon themselves in this false glass, magnified themselves above S. Paul himself, whence was that modest reprehension of the Apostle, We dare not compare ourselves with them, and again, ye are full, ye reign, &c This was the deceit of him that said, all these have I kept from my youth, and still

it is to be found in too too many: not only such as the old Perfectists, and now the Papists: but even in the best of us all, who through self-love, are no less affected to our own graces, then parents to their own children, whom they use to account the fairest of all others: hence arise those high thoughts, and strong conceits of our own excellency, & sufficiency even for the weightiest matters. James and John, no doubt, had received some measure of Grace and spiritual strength: but yet their own deceitful hearts made them to overprize it, and boldly to tell Christ asking them, Are ye able to drink of my cup, to be baptized with my Baptism? yes; we are able. Alas poor men, that could scarce endure to see Christ himself drink that cup, and therefore fled away when the cup was but coming towards him, how should you be able then to drink it of yourselves? Thus Peters heart deceived him in like manner, when being but a novice, a fresh water soldier, he thought himself able to encounter those enemies that might justly have daunted the old trained, and best exercised and experienced soldiers. Christ knowing the measure of his strength better then himself, told him, Whether I go now thou canst not follow me, hereafter thou shalt. But Peters deceitful heart, thinking it self too much disabled, answered, Why cannot I follow thee now? So true is that, even in spiritual riches, which Solomon speaketh of the earthly, There is poor which maketh himself rich. Therefore excellently David not ignorant of this deceit, after he had protested concerning the soundness and zeal of his hatred of God's wicked enemies, Do I not hate them that hate thee? yes, I hate them with a perfect hatred, addeth (as something mistrusting his own heart) Try me O God, prove me, namely whether I deceive not myself in thinking I have more zeal, then indeed I have: of the two deceits it is the better, and safer, to undervalue ourselves; and with him that said, I am not a man, I have not the understanding of a man in me, to think our selves rather worse, then any whit better then in truth we be.



## CHAPTER X.

The use of the first head of the hearts deceitfulness, or an earnest exhortation to try our selves whether we have overtaken the temporary.

Hitherto of the deceitfulness of heart in judging of our persons: It remaineth to speak of the deceitfulness in judging of our actions: but first we must consider what use we are to make of the former.

The special use is that of the Apostle, Try yourselves, examine yourselves, whether ye are in the faith or no: our hearts would make us believe we were thus and thus: But the Scripture hath discovered our hearts unto us for noble impostors and deceivers. Now who is there, that would easily believe a known deceiver? Nay as it fareth with such that often deceive by speaking falsely, that they cannot be credited of us when they speak truly: the like suspicion and jealousy should we have these false hearts in, even then when they give in right judgment. I know nothing by myself saith Paul, mine own heart doth not condemn me, and yet I dare not be overbold in bearing out myself upon this judgment, this sentence of mine own heart will not justify me. Much deceit may be hidden therein: God, that is far greater than our hearts, sees that in them which they see not themselves: good reason hast thou then my brother, to mistrust the judgment of thine own heart, concerning thyself, and those so peremptory sentences, which it causeth thy mouth to utter, that if there were but one man to be saved, thou art the man. Oh how many sleepers are there, that dream this dream of a strong assurance of their salvation, that both live and die in this dream, and so go down merrily to hell? where their pains shall be greater, by how much their expectation of them through the deceitfulness of their hearts, was the less. Is it not pain enough to be in hell, but thou must needs increase the pain by this wicked, and willful self-deceiving? Have we then our ears in our heads, and mark we well the voice of these our hearts, when they suggest secretly unto us, Thou art in good case, the child

of God, the beloved of God. Consider we whether our own hearts may not flatter us, whether the devil may not delude us. Rest we not in our own hearts voice, neither accept we the deceitful applause thereof; but as once Joshua, seeing the Angel, examined him, Art thou on our side, or on our adversaries, so do we, hearing these words, try them whence they are: for the ear saith Elihu, trieth words, as the outward words of other men's mouths, so the inward words of our own hearts. Say then to these words, to this secret cry, whence art thou, comest thou from gods spirit, or from Satan? As we must try the spirits, in the outward words delivered by men, so also in the secret thoughts of our heart, specially these concerning our own estate to Godward, whether they be the voice of God's spirit, or of the evil spirit of error and illusion. It was vile for those clawing flatteries to say unto a man, The voice of God: much more for us to say so to the Devil himself. And what do we else, when we apprehend and applaud his mocking illusions, and lying suggestions, as the oracle of God, and go away with them, as if God, from heaven, had told us we were his. Try we then these sounds, before we trust them, & carefully examine the grounds which thy heart can show to make good her so confident assurance. Here especially remember those fearful deceits of the Temporary; how like a true believer he is, and yet none; how near he comes to heaven door, and yet enters not, how far he travels in the way to Canaan, even with those Israelites to Kadeshbarnea within eleven days journey of the land, and yet never sees it, never enjoys it, but is as far off, as if he had sitten still in Egypt, and never stirred foot out of door. Consider seriously with thyself how far Pharaoh, Saul, Jehu, Judas, Ahab and others have gone in humiliation, sorrow, desire, zeal, reformation, and yet for all this have gone to their own place. Deale now impartially with thyself, and tell me whether thou doest not come short of many of these, who yet never hadst the heart, upon the threatening of the word, to relent and humble thyself with Ahab, to confess thy sins and desire the prayers of God's children, with Pharaoh, to be affected with joy in hearing the word, and practice many things with Herod, to be zealous against sin with Jehu, to lose some part of thy goods with Ananias, to forsake the world, and all thy hopes there, and to follow

poor Christ with Judas, Demas & others, much less to venter thy life with Alexander the copper-smith, in cleaving to the truth? may such as these be wicked reprobates, & yet wilt thou please thyself in a false conceit of thine own happiness, who comest far further behind them then they do behind true Christians? For unto one of this rank, our Savior saith, Thou art not far from the kingdom of heaven; but unto thee it cannot be said, that thou art not far from Jehu, Judas, Saul, Nicolas, Alexander & other such like temporaries: for they, some of them specially, had many notable graces, so that Nicolas was chosen Deacon by the Church, for that reverend respect they had of his gifts, Judas was an Apostle, and could both pray and preach with great zeal; generally the common sort of them may be inwardly affected in prayer, conference, hearing the word, feel many good motions, taste of the powers of the life to come, feel some relish in the promises, tremble at the threatening's, reform all outward corruptions of life, as we have already shown. And thou that makest thyself so sure of heaven art happily a despiser of the word and prayer, a senseless block, that never feelest the least glimpse of any spiritual motion, a muddy worldling, that canst not raise up thy spirit out of the muck of the earth, into the heavens, to conceive any one pure or refined thought. Why then hast thou not the wit thus to think with thyself? What? those that are Saints and Angels in regard of me, are they yet deceived in judging themselves to be in state of salvation? how gross then is my error, in being thus conceited of myself? If some that have journeyed in the wilderness to Kadeshbarnea, shall yet never enter into God's rest, shall those, that never left Egypt? Is the stony ground reprobate ground? and can the high way ground be good?

As long then as thou art cast behind the temporary, thou art miserably deceived, if thou thinkest well of thyself. So also art thou, though thou hast attained unto him, unless withal thou outstrip him, attaining to that which no Temporary, as long as a Temporary, either is or can be. O thou wilt say whats that? Ans. I have already shown it in the detection of the particular deceits of the temporary, yet thus much may be added. The chief difference our Savior, in the parable, maketh betwixt the best of the other grounds, and the good, is this;

that those only signified by the good ground, had good and honest hearts: for the stony and thorny hearers brought forth fruit, but they wanted this same good and honest heart, and in steed thereof, had either a stony, or thorny: see then what it is wherein the true Christian excelleth the Temporary, namely, the good and the honest heart. The honesty of the heart is to be referred to the intents it hath in the doing of particular actions: so that is an honest heart which aims at the right in that she doth. The goodness of the heart is to be referred to the inward renewed good qualities. So that a good heart is a heart which by regeneration is changed; cleansed and purged of the former naughtiness, and so endued with another kind of nature, and disposition, whereby it hateth all sin, and loveth, savoreth, and affecteth things spiritual. Here then is that we must narrowly examine ourselves by, if we will not be deceived by our own hearts, in judging ourselves to be God's children, when we are not. If any man saith Paul, be in Christ he must become a new creature. He must have that same clean heart of the Prophet created in him, and that same right spirit renewed in him. He must be renewed in the very spirit of his mind, in the most inward and subtle parts of the soul, as it were the quintessence of it. And this happily may also be the meaning of the Apostle, praying for the Thessalonians, that they might be sanctified throughout in their souls, bodies and spirits: by spirit understanding the same thing that in the other place to the Romans, the best and choicest of both the parts, both soul, and body. Here is the main defect of the Temporary. Though he may seem to be renewed in his mind, yet not in the spirit of his mind: to be sanctified in soul & body, yet not in the spirit and quintessence of both. He reserves that for some sin or other, which is closely harbored, & nourished there. Like as the thorns have as it were the best spirits of the ground, and do drink up the very cream, & flower thereof, so that the fruit comes to nothing, being robbed of its nourishment by the thorns. Not but that there may be and are many secret corruptions in the truly regenerate: for even the good ground may have thorns: but yet these corruptions encroach not upon the spirit of the soul; thats reserved for the grace and spirit of God; these thorns get not the fat of the soil; the good come feeds on that; the thorns do not grow up

together with, & so ascend and climb up above, and overtop the good fruit; nay the good man plays the good husband, and is ever and anon cutting up those thorns, thereafter as he feels them. Therefore it is said excellently of the good ground, that it bringeth forth fruit increasing and ascending; which seems to be spoken in opposition to the thorny ground, of which it was said, that the thorns grew up and ascended, namely above the corn. But in the good ground, though there may be thorns, yet the corn ascends above the thorns, grace is superior to corruption, and keeps it under.

Let us not then deceive ourselves with the temporary for that we have some feelings, some motions, some good affections of joy, fear, sorrow, or such like, if there be but any one thorn, either of covetousness, as in Judas, Demas, Simon Magus, or of vain-glory and ambition, as in Jehu, Agrippa, or of any other naughty affection, it is enough to choke all grace, and starve all goodness; so that, as our Savior speaketh, we must needs become unfruitful. The Devil can be content to let us pray, preach, hear and do all these things with some feeling and affection, and hereupon to judge ourselves to be true Christians, as long as his interest in our hearts continues, as long as he may have sure hold of us, by any one reigning sin. For right well doth he know, whatsoever good we conceive of ourselves, we do but deceive ourselves, we are still as it is said of Simon Magus, in the gall of bitterness, and in the bond of iniquity. It stands us in hand therefore thoroughly to gage these deep hearts, even to the bottom, and to cry with David, try me O Lord; prove me, whether there be any way of wickedness in me. If there be a thorn in thy foot, thou canst go but haltingly, if any inordinate lust or desire be engrafted into thy affections, though with Agrippa thou mayest be much moved with the preaching of the word, yet with him thou art but a half and a halting Christian. Doth the love of worldly honor, pomp, praise and profit prevail in thee, then know (thou spiritual adulterer, or adulteress) that the love of the world is enmity with God, and that in whom the love of this world is, in him dwelleth not the love of the Father. Never then bless thy soul in any of thy good desires, or affections. How canst thou believe when thou seekest glory of man,

and not of God? saith our Savior: never tell me that thou burnest in holy feelings, as long as thou burnest no otherwise, then the bush, which burned, but consumed not; as long as the inward corruption of thy heart remains unwasted, for all these burnings, thou mayest burn in hell forever. Rest not then in thy deceivable feelings and flashings of joy. Though these thy feelings, desires, and motions be good, and come not always from Sathanical illusion, but otherwhile from the spirit of God, as the Scripture plainly teacheth; yet they are not sufficient. It is well indeed that thou art come further then the common sort of the world, who know not what these feelings mean, that being the stony, or thorny ground, thou art nearer to the nature of the good ground, then the high way ground: but what? because thou art come thus far in the way, wilt thou go no further? dost thou therefore think thyself well enough? no: as our Savior said to that young man, so say I to thee, One thing is yet wanting: this same good and mortified heart. There lies in thee some leaven of hypocrisy, that must needs be purged out, some root of bitterness, that must needs be weeded up, some thorns of covetousness, pride, vain-glory, that must needs be cut down. Lo, my brother, thou art come out of Egypt, thou hast gone a great way in the wilderness, thou art not now far from Canaan, thou art come even to the very next borders: two or three strides more would set thee in the land itself. Wilt thou now foolishly mock thyself to think thyself in Canaan, because thou art on Mount Nebo, within sight of it, and so go no further? Wilt thou thus lose all thy other labor and travail? hast thou done so many things, suffered so many things in vain? hast thou therefore prayed, preached, heard, read, conferred, fasted, and suffered the taunts of the wicked all this while for no other end but to go to hell together with them? Oh take a little pains more; thou hast many goodly graces, and they make thee to shine, as a goodly & beautiful temple of the holy Ghost. Only one thing is wanting; there is some error in the foundation; I doubt me, it is sandy; thou must needs dig a little deeper: get a little more humility of spirit, and truth and purity of heart, or else when a storm comes, all thy other labor about the building will be lost. I am the more earnest in this exhortation, because of those fearful shipwrecks, which many ships richly laden

with many precious jewels of grace, have suffered, in all ages, upon this rock of an evil, and unrenewed heart. O then take heed of it, as the very bane and poison of all grace, and so the only cause of those many deceits of the temporary believer. Enter therefore into those dark closets of thy heart, take the light of the word, in the one hand, and the sword of the spirit, in the other: and whatsoever Agagite or Amalekite that light shall discover, kill, spare none with Saul, make havoc of all, a universal destruction: save but one, and thou destroyest thyself. Whatsoever be the outward flourishing show of thy graces, if some sin lay covered under them at the core, it will poison and rot them. Oh how much better to have grace lie in the heart, covered under many corruptions, as it doeth often in the regenerate! for, when corruption lies at the heart, covered under many outward graces, then it eats up and devours the nourishment which grace should receive from the heart, and so our graces become lean starvelings, and in time the thorns that at first lay hid, sprout forth, and overgrow the corn, and so unhappily dash those hopeful beginnings, which seemed to promise a very large & ample harvest. Contrarily, though a man have many, many corruptions, and yet truth of grace lie secretly in the heart, it will, by little and little eat out all those corruptions. We see then what it is we must specially labor for, if we would be freed from that deceit of heart, wherewith the Temporary is beguiled, with whom the Devil playeth, as the cat doth with the mouse. He lets them in some sort go out of his hands, in that he giveth them leave to do many things, and doth not hinder them in their joy, and alacrity of spirit, or fervency of zeal, in which regard he is said to be cast out in the Gospel; but yet as the cat will have the mouse still within her reach, that if she offer to run away, she may presently apprehend her: even so doth the Devil here: he is sure to have thee within the reach of his paw, as long as thy heart within is polluted with the love of any one sin: see then if thou canst deceive this roaring Lion, thus sporting with thee (as sometime we see the poor mouse doth the cat) wholly escaping from him, by thrusting out that one sin, that still possesseth and defileth thy heart, and in stead thereof entertaining the word and spirit of God. Till thou dost this, thou art but in a damnable case, whatsoever thy

flattering heart tells thee, thou must with David refrain from every evil way, before thou can be the true child of God, a true keeper of his word. I have refrained my feet (that is my affections) from every evil way, that is from the love and delight thereof, that I might keep thy word. And James tells thee, that only that one sin of an ungoverned tongue is sufficient to discover the falseness of thy religion, whatever be thy profession.

## CHAPTER XI.

Of the deceit of the heart in giving directions for our actions.

Having thus spoken of the first part of the deceitfulness of man's heart in judging, namely in judging of persons, now we come to the second in judging of actions. And this is twofold, in forejudging, in after-judging. The judgment of advise, and direction for the doing; and the judgment of censure, and sometimes correction after the doing of the actions.

The deceits of the former kind are almost infinite. The book would swell to much, and I should but weary myself and the Reader, largely to prosecute them all. Only I will point at some of the chiefest heads: These deceits therefore for direction are either in regard of the rules for the government of our actions, or of the actions themselves.

For the rules, our deceitful hearts prescribe specially three deceitful rules, to square our actions by. First, the light of natural wisdom; which being so much degenerated from that at the first creation, & of a clear shining lamp, become a stinking snuff, who seeth not that this light is plain darkness itself. The wisdom of the flesh, is enmity to God. Secondly, the custom of the times and examples of the multitude. As though the way of manners were like the way to great



market-towns, to be known by the multitude of foot-steps trampling and beating upon it? or as though men should be so silly as sheep, to follow whethersoever their companions lead them? for surely how many things are there done which would argue the doers, either sheepishly simple, or ragingly furious, if they did them alone, or with few companions; whereas now the multitude of their companions in madness, the only proof they have to prove themselves in their right minds. Thirdly, our own intention and meaning that if it be good, then so is the action also, which the Scripture refuteth by the example of Uzzah. These are crooked rules and blind guides, which blinded and deceived hearts choose to themselves. But here that of Solomon is true. There is a way that seemeth good in a man's own eyes, but the issues thereof are the ways of death.

The deceit of the heart in judging of the actions themselves is either against the whole law, in general, or in special, against either table. All which to name were endless. We will only cull out some of the principal.

First, against the whole law I observe three more special deceits.

1. That thoughts are free, that we shall not be accountable to God for them. Paul himself, though a learned Pharisee; yet was thus deceived in judging of thoughts, not consented to, which are forbidden in the tenth commandment. I had not known (saith he of himself in his Pharisaism) that lust had been sin, unless the law had said, Thou shalt not lust. But the grossness of this deceit may easily appear: for what reason is there, that the actor of treason should be punished, and the first plotter and contriver should scape? Now the first beginning, & hatching of any sin is first in the thoughts of the heart. And if Kings will have their servants in their accounts answer even for pence, why may not God call us to a reckoning even for our smallest debts? And if men punish words and deeds, because they see and know them, why then should not God punish our thoughts which he knows far better, then any man can do our outward actions? We must therefore make conscience of the idle roving's of

our brains, our very thoughts and imaginations must stoop, and do homage to God, who hath required of us to be loved with all our thoughts, and biddeth us tremble even at the very first rising of evil thoughts and motions in our hearts and sin not. But alas many do invert the sentence and in this kind very boldly sin, and tremble not.

2. That words are but wind: yea but they are such a wind as shall blow thee violently into hell, and shall be the bellows to kindle, yea the fuel to feed the flames of that unquenchable fire. For by thy words thou shalt be justified, and by thy words thou shalt be condemned, and for every idle word must thou give account to God at last day, unless Christ have given account for it before. What a dotage is this to think, that our tongue, our glory, may be made our shame, our greatest ornament, our foulest deformity, our best, and yet withal one of our least members, a world of wickedness.

3. That, The outward works of the Law are sufficient. That in the first table, it is enough to come to Church, and to mumble over a few prayers in one's bed, &c: in the second enough to live quietly and pay every man his own, and not to break out into scandals. This deceit possessed the Pharisees, who in their interpretation of the Law, restrained the prohibitions of murder and adultery to outward gross murder and adultery. So their Phylacteries were not so broad, but their expositions of the Law were as narrow. In the same error was he, that hearing the commandments of the second table rehearsed to him by our Savior, answered, All these have I kept from my youth: but we must know that the Law in every commandment is spiritual, and binds the heart as well as the hand.

Against the first table these deceits.

1. That the works of the first table are inferior to the second: hence is that opinion, that it is easier to love God than our neighbor. Hence also it is, that there is often severer discipline against drunkenness, theft, blaspheming of great men, then against profanation of the Sabbaths, blasphemous oaths, and other such like as great breaches

of the first table, as the named sins are of the second. Whereas yet the first and great commandment is, Thou shalt love the Lord thy God. 2. That God may be worshipped according to our own devise, without the warrant of his own word: hence that Atheistical omni-religion, and that opinion that all religions do well, a man may be saved in any: hence those swarms of will-works, and worships, which naturally we prefer before those commanded by God. But shall the King set down himself the rule of his own honor to be performed by his subjects, & not leave it free to every country clown, to do as they list: and shall we, far more unable to set down any fashions for God's religion, then the rudest rustic is for a Kings civil worship, shall we, I say, take upon us to determine ought of ourselves, in God's worship? Men have thought it a disparagement to them, when their servants being commanded to do something, have done otherwise; not yet in contempt, but because they did see that other way, which they took, to be better for their Masters purpose, then that which was commanded them. Crassus caused his mason to be whipped, for that being commanded to send him the greater mast he sent him him the less, only because he knew it to be fitter for the turn whereto he would use it. Do men thus stand upon it? foolish men, will they have their own ways followed, without giving place to the better courses of their inferiors; and can God, whose foolishness is wiser than our best wisdom, can he take it well, that our folly should thus take head to itself, presuming to check, and correct his wisdom?

Against the second Table there are also many deceits; as, That every man may be for himself, and make the most of his own, and do with his own as he list; that the officious and sporting lie is nothing, whereas Gal. 1. 10. we must not speak truth to please men, much less then lie: that it is the sign of a base mind, to put up an injury, which yet the scripture termeth our glory, and a hundred such like. But me thinks it is unsavory raking in this dunghill, let us therefore leave this point, and come to the hearts judgment of actions after they be done, and see how that also is deceitful.

## CHAPTER XII.

The deceitful judgment of the heart in censuring our actions already done, and more specially the shifts it useth for excusing of sinful actions.

Now it is deceitful not only in the sentence it passeth upon evil actions, but also upon good.

1. For good actions, two ways, first by condemning the innocent, and accusing us for them, as if we had sinned; as when an Anabaptists conscience accuseth him for swearing before a lawful magistrate, lawfully exacting it, when a Papists for eating an egg in Lent. 2. by setting the good, we have done at so high a rate, making a great deal of nothing.

2. For evil actions, the judgment of our hearts is deceitful two ways.

First, in justifying the guilty, acquitting us for them as if we had done well; as those our Savior speaketh of, that should judge of the murder of the Apostles, as of good service performed to God. And this deceit is the stronger, if the sin be happy in success. Then vile wickedness shall be graced with the name of virtue itself. Dionisius after his spoil of an idols temple, finding the winds favorable in his navigation: lo, saith he, how the gods approve of sacrilege. He blessed himself in his supposed sacrilege, because of the good success that ensued. This was likely also to be Jereboam's deceit, that his calves were not so evil, when he saw how the Prophet, which so thundered against them, was afterward slain of a Lion. This also was the deceit of those wives in Jeremiah, that justified their idolatrous in censuring to the Queen of heaven, by the plenty and peace then enjoyed in regard of that scarceness, which followed the leaving of that idolatry. Like as many of the Israelites, when they were brought into the desert, where

was want of all things, in regard of that which was in Egypt, they preferred Egypt; as now many, blinded with the same deceit, prefer popery in the same respect, before the Gospel. But for the delivering of ourselves from this deceit, we must know, that we must judge of the goodness of the success, by the goodness of the action, not contrarily of the goodness of the action, by the goodness of the success.

Neither is this deceit, of judging our sinful actions, lawful, and good, proper only to the blind worldlings, but incident also to those, that have some knowledge, and sense of religion, yea often to the truly godly themselves. David cries out, who knoweth the errors of his ways? How many secret sins have the best, which they are so far from accounting sins, that they bear themselves out in them, as just and warrantable? Of this kind was the Polygamy of the Patriarchs, whose living and dying in that sin, without special repentance for it, is to be imputed to this deceitfulness of heart, we now speak of. And so no doubt is it still with us, that many sins go current with us, without the least check, in regard of the general sway of the times. But this deceit is far more grievous in some, who being something like true Christians, (but indeed are not) are often foully illuded by Satan. So that as once Joseph took the conception of the holy Ghost to be an adulterous seed; so these men contrarily take adulterous conceptions, that is some thoughts and affections which spring from pride, and vain-glory, to be spiritual conceptions of the holy Ghost, and to come from zeal, and piety; and as once Eli & those mockers Acts 2. imputed the true work of the spirit to drunkenness: so these through the deceitfulness of their hearts, father upon the spirit certain motions and actions, that are indeed the fruit of a certain kind of drunkenness and giddiness of intoxicated minds.

The second thing, wherein the judgment of the heart touching our sins shows it deceitfulness, is this; That if the action be so gross, as that it cannot be excused in itself, yet to excuse it, as it was done by us. That though it cannot excuse it wholly, yet it will exceedingly extenuate it, making it to be in us, and as we did it, but a venial, a

petty and pardonable sin. As the unjust steward in the Gospel for a hundred pounds set down fifty, so deal we, nay far worse, with our debts to God, that is our sins. Talents are made farthings: and farthings mere nothings. Great sins are made little sins: and little sins no sins. And here especially doth the cunning deceitfulness of the heart excel. It doth so strain and stretch it wits, even as it were on tenter hooks for to find out excuses, as it were fig leaves to cover our nakedness, and thickets to lurk in, if it might be unespied by God himself. This is that deceit David meant when he said, blessed is that man in whose heart there is no Guile, namely to mince or mitigate the grievousness of his sin, by the invention of witty and colorable excuses, and extenuations. And this, as it may seem, he spake out of his own experience in that his grievous sin, in the matter of Uriah. For in this point the Scripture taxeth him for want of uprightness of heart, and therefore also himself at length, in his repentance, taking notice of it in himself, crieth out, O Lord thou lovest the truth in the inward parts, thereby implying, that in that sin he had discovered much deceit and want of truth and uprightness; now in what more than in this, that he sewed cushions under his elbows, that he might sleep securely in his sin, and after he had built the wall, he daubed it with the untempered mortar of his own vain and frivolous excuses; as that a King had equal authority over all his subjects, and therefore, since some must needs be exposed to more peril in the wars than others, he might as well put Uriah to that hard lot, as another; that as long as Uriah was not slain with his own hands, but in the wars, he was not guilty of his death, and diverse such like inventions. And who shall not in some measure discern this deceit? how busily will our hearts lay about them to find some pretense or other for the lessening of our sins, to make them seem less odious and ugly than indeed they are? So that, though, when we come to give judgment, we cannot wholly free ourselves, but must needs give in the verdict against ourselves, yet we will do it as favorably, and with as great respect as may be. Like David that when he could not but send his subjects against Absalom, yet willed them to have special care of not hurting him. But when our deceitful hearts would urge us to show this favor to our Absalom's to our darling sins, we should no more

regard them then Joab did David's charge concerning Absalom, but with stomach and courage run them through with the two-edged sword of the spirit, and not as usually we do, only give them a little pinch with our finger, or prick with a pin. But let us see the particularities of these deceitful excuses.

The first is, to plead the corruption of nature. O say some, when they are justly challenged, we are but flesh and blood, borne in sin, our corrupt nature as a mighty stream carries us away violently. We are but weak frail men; no Saints, no Angels. These see not that this is so far from lessening, that it rather aggravateth their sin. For as the Philosopher says of those that excuse their sin by drunkenness, that they deserve double punishment, first for the drunkenness, then for the sin committed in, and by their drunkenness: so likewise is it here. We deserve double damnation, first for this corruption of our nature, and then for the fruits of it, in our actual transgressions; because as the drunkard is the cause of his own drunkenness, so we likewise of our own corruption of nature, for God made us holy and righteous, after his own image, but we ourselves in our first parents defiled & corrupted this holy nature. And therefore David when in that penitential Psalm his repenting heart even studied with itself, how to make his sin out of measure sinful, and to raise it up to the highest degree of rebellion, he bringeth in the mention of his corrupt nature, as an amplification thereof, In sin was I conceived, and in iniquity brought forth. And least it might be thought that he did cunningly allege it to lessen his sin, he addeth, Thou lovest the truth, no such deceitful cloaking.

The second cloak are the examples of the faults of holy and godly men, specially those in the Scripture; as David's adultery, Peters denial, Lots incest, Noah's drunkenness, &c. How many are there that upon these examples, do bear and bolster themselves out in the same or the like sins? But what a strange deceit is this, that that which increaseth sin, should be used as a diminution thereof? for by how much the person that sinneth is greater, by so much also is the sin itself. Adultery by David's example was made so much the viler,

by how much David's holiness exceeded others. Again what a gross delusion is this, that that which indeed is an argument of fear, should be made an argument of boldness in sinning: for who in his right mind would not reason thus with himself? Did David, Peter, & other such worthies fall so dangerously, that had so excellent a measure of the spirit? oh then it standeth me in hand to look to myself, whose feet are far more feeble, and stand in far more slippery ground. Surely, if the Saints were alive again, and here with us on earth, as there would be diverse other matters of grief unto them, so I think nothing more, then to see the horrible abuse, as of their virtues, so of their imperfections; of their virtues, when in that regard, they are defiled, by the superstitious idolater: of their infirmities & imperfections, when for them, they are made the patrons of hateful and shameful deformities by the loose libertine. As it would grieve them to see those virtues, the weakness whereof made them to fall down before God, in humiliation, to be raised up to such a height, as to make others fall down to them in adoration: so also to see their sins, which wrought shame in themselves, to work impudency in others. If David had committed adultery, as thinking it no such great matter, because of the example of some Prophet before him, there had been some more color in this excuse. But David fell, only through his own concupiscence, not upon any patronage of holy men's examples: A Prophet with his words rebuked him for his sin. No Prophet with his deeds fleshed him in his sin: why doest thou love in thyself that which David hated in himself?

To conclude this point; the examples of holy men in things imitable are compared by the holy Ghost to the Israelites cloud, that led them in the wilderness. But their unwarrantable examples are like the black part of the cloud, which whosoever shall follow, with these Egyptians, together with them he is like to be drowned in the sea of eternal destruction.

The third shift is their ignorance, and want of learning. They say they are no scholars, nor book-learned. And therefore, howsoever these things they are accused of, would be scarce tolerable in others, yet in



them they are very excusable. For the discovery of this deceit, we must understand, that there is a twofold ignorance. A plain & simple ignorance, & also a willful & affected. The plain & simple ignorance, though it may extenuate, yet it cannot altogether excuse. The ignorance of thy princes Laws will not excuse thee in his Court, and thinkest thou that in God's court, who is far severer then any mortal wight, the plea of ignorance shall be heard? for as the Princes laws are printed and published, & therefore may be known, unless we be either careless or willful; so also are God's. Art thou then ignorant? the fault is thine own, it cannot therefore save thee harmless. No, the servant not knowing his Masters will must be beaten with some stripes, if he do it not, though not with so many, as he, that knowng it, does it not. But yet, if his ignorance, be the 2. kind of ignorance, willful, & affected, then he shall be beaten with as many, if not more: for this kind of ignorance increaseth the sin rather, then any whit lessens it, & here, as in the case of drunkenness, double punishment is worthily deserved; because they do willingly shut their own eyes that they might not see, and do of set purpose, nuzzle themselves in ignorance, though the light on every side encompass them, thinking thereby to procure to themselves a liberty of sinning, without guiltiness. But they are deceived: here truly hath place that saying, The ignorance of the truth can be no excuse to save their condemnation, who had they had a will to seek the truth, might easily have had the skill to find it. They double their guiltiness, they twist the bonds of their iniquities stronger, and add further weight to their sin, when they think to make it lighter. To this purpose Thomas the schoolman speaketh very judiciously, thus. Sometimes it happeneth that ignorance is directly, and in itself, voluntary, as when one is willingly ignorant, that he might sin the more freely. And such ignorance seemeth to increase our voluntariness, and so our sin: for it proceedeth altogether from the intention of the will set upon sinning, that a man will willingly suffer the damage of ignorance, to enjoy the freedom of sinning.

## CHAPTER XIII.

Of the deceit of the heart in translating the sin from ourselves upon some other cause.

The fourth deceitful trick in clearing ourselves, when guilty, is that of Translation, when by laying the fault upon some other cause, we would altogether disburden ourselves thereof. Wherein the heart of man is so subtle, that if it can find out any other thing or person, that in the least sort may seem to be but the least piece of an occasion, that shall be sufficient to free itself of all manner of blame. Harpasse a blind woman in Seneca, would not yet be persuaded that she was blind, but found fault with the house wherein she was, as being over-dark: so fareth it with us in our spiritual blindness, and other such like defects, hard is it if we find not out something, that must ease us of all the burden of the blame.

As first of all, how usual is that translation upon the flesh. O say the profane, as of old in Augustine's time, so still when charged with their wickedness; not we, but the flesh, We of our selves have good wills to do otherwise, we like, and approve of the best things, but the flesh overmasters us, that as a violent stream carries us away. And therefore we trust we may say with Paul, It is no more we that do it, but sin that dwelleth in us: but this is a gross deceit.

For first they should consider who Paul was that used these words, and of what sins, not open and gross, from which even his Pharisiasm was free, but of inward infirmities, whereby he felt the perfection of his good works to be hindered. How shameful then is it to bring that in defense of open scandals, which is spoken concerning privy and secret infirmities?

Again none can say concerning their sins, that they are not theirs, but the flesh, save they, who besides the flesh have the spirit encountering the flesh. But in these kind of men, in whose mouths this excuse is so ordinary, there is no strife at all betwixt the spirit and the flesh. For they are nothing but flesh, neither is there anything in them but corruption. Therefore it is an idle speech for them to say, not we but the flesh, that is, not we, but we. For what else are they but flesh, in understanding, memory, will, affections, soul, and body, &c? But yet when they are to commit some sin, they feel some resistance. True: but this resistance is not from the mind renewed, and so consenting unto, and delighting in the Law, as holy and good, as in Paul; but from the mind only enlightened, to see the fearful punishments, that shall follow upon the sin. And hence it is that the combat in the regenerate is in the same faculties of the soul, betwixt the will and the will, the affections and affections; because as every part of their soul is partly carnal, partly spiritual, so also the will & affections. Whence it comes to pass, that when the renewed part, of the will carries us to good, the unregenerate part, that is the flesh, sways us to evil. But the combat in the unregenerate, is betwixt diverse faculties of the soul; as betwixt the understanding and the will, betwixt the conscience and the affections: The will and affections of an ungodly man do not hold back, or make any resistance, when he is tempted to sin: for they are wholly carnal, and have not either the least hatred of the sin forbidden, or love of the Law forbidding it, and therefore they are set agoge, and drink in iniquity, as the fish doth water: but only his conscience, enlightened by God to see the terror of the punishment, causeth a demure to be made. Herod in his incest may feel inwardly some objections alleged against it, but yet he loves his incest with all his heart and in like manner hates the seventh commandment forbidding it, and wishes with all his heart there were no such commandment. Those objections therefore are made not by his will delighting in the Law, and so saying; How can I do this and sin against God? but by the mind terrified with the threatening's of the Law. The voice of David's conflict with himself in his adultery was this, I consent to the Law, that it is most holy and just in forbidding adultery, and therefore I

cannot wholly give my assent to this adultery. The voice of Herod's strife in his incest is this, I consent to the Law that it is true in threatening incest with the curse of God, and feel terror in the apprehension of it. So that the opposition which the regenerate make against sin, is from the apprehension of the goodness of the commandment: the opposition of the unregenerate, from the apprehension of the truth of the threatening: the former from love, the latter from fear.

Now though this be sufficient to discover this deceit to those that will deal faithfully with themselves, in the examination of their own hearts: yet, for the further stopping of the mouth of iniquity, that excellent speech of the Apostle is to be remembered, The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the same things that ye would. Where the flesh is resisted by the spirit, it never wholly prevails, but in spite of it teeth is broken of her will, it cannot do that it would, but in these men the flesh doeth whatsoever it would; the action of sin is as ready as the temptation; they live, they lie, they wallow, and tumble themselves in their sins; they make a daily trade of their uncleanness, profaneness, worldliness: shall any man now persuade me that the spirit is in them, struggling with the flesh? Certainly if there were but the least dram of the spirit to resist, the flesh should not sin thus freely, without interruption: it should not always hold the reins, and sit at the helm. I beat my body, that is, I molest and vex the flesh, the old Adam, that is in me, and mark what follows, I bring it in subjection. Where then the flesh always flourisheth and triumpheth, and is never brought under, there never is any true resistance, there is no spirit, the adversary that should trouble it.

Object. But it will be said, did not David in his adultery do that which his fleshly will would? Ans. No; not wholly, not fully. For first of all, by reason of the resistance of the spirit, he could not take that fullness of pleasure, which a venereous Epicure would. Further, the flesh would have had him slept securely, and gone on stoutly still in

that sin, and to have done as much to others, as to Bathsheba, but because of the contradiction of the spirit gainsaying the flesh, he could not so bless his soul in his sin, he could not lie tumbling in his mire, but was forced to rise up, and wash himself in the waters of repentance. And wilt thou, that after thy sitting down to sin, never risest again, unless it be as those Israelites, that sat down to eat and drink, and rose up to play, that is to the doing of some worse matter, wilt thou plead the combat of the flesh, and the spirit? Excellently St. Austin. The flesh lusteth against the spirit. If the spirit do not also lust against the flesh, then commit adultery: For what should hinder? But if the spirit lust against the flesh, then I may see thee indeed shrewdly assaulted, wholly vanquished I cannot.

Well then the unregenerate cannot excuse their sins by the flesh, because the flesh, and they being all one, in accusing the flesh, they accuse themselves. What then? may the regenerate? Neither: for whereas the flesh in them is only a slave and captive, deadly wounded by God, at first conversion, and daily awed by the contrariety of the spirit, that they yet should be foiled by the flesh, that the flesh should so far prevail with them, as to bring forth the fruits of disobedience, this seemeth rather to add, then any whit to diminish of their sin: for as for the wicked, they are nothing but flesh, they have no adversary to the flesh in themselves, that might buckle with it: but the godly they have the spirit, which of itself as Christ says, is prompt and ready, but that we by our sloth and negligence disable it. Therefore the Scripture upon these grounds exhorts the godly to good duties, because of the regeneration of their nature, whereby they are in some measure enabled to subdue their corruption, and so to perform obedience; as S. James, having made mention of our new birth: Of his own will begat he us, by the word of truth, thereupon inferreth, Wherefore let every man be swift to hear, slow to speak, &c. And S. Peter, having exhorted to love one another, with a pure heart fervently, annexeth this reason, Being borne a new, not of mortal seed, but immortal &c. Now it is shameful for a man, that hath strength, & is furnished with weapons, to suffer the thief to take his purse from him: so is it for the regenerate man, whom God

in his regeneration hath endued with spiritual life, and strength, whereby he might be able to strive against and make his part good with the flesh, to suffer it to rob him of any spiritual grace. Specially when as the flesh in them is as an underling, crushed & trod under their feet. What a shame is this for a man to be overcome by his base vassal, who was once already before overcome by himself. This therefore is matter of humiliation, and deeper aggravation of our sins, that God having disarmed the flesh, and subjected it to us, yet we by our favoring of it, as the Israelites the Canaanites, have nourished a snake in our own bosoms, and have suffered it to grow to that head, that it should be ready to overtop us. Therefore the Apostle doth not extenuate but aggravate, the factions of the Corinthians, by this, that these things came from the flesh in them, and were fruits of their carnality. Therefore he says by way of upbraiding, ye are yet carnal. Mans deceitful heart would have holpen the matter with this, Alas! though we be regenerate, yet we are still also carnal in part: and the flesh will be working. But the holy Ghost retorts it thus: as you are naturally carnal, so by your new birth, ye now are become spiritual: what a shame then is this for you, that the spirit performs his office no better in quelling the flesh, that the flesh is still so lusty and lively in you, that one would think you were wholly carnal and not spiritual at all, that after so long a time of your regeneration, you are yet so carnal, the flesh still carries so strong a hand over you. This shifting then of the fault to the flesh, is idle, whether in the wicked, or in the Godly.

The second translation of sin is upon the times, and places, where we live, and the wickedness of men with whom we converse. Because the times generally are so corrupt and evil, therefore we think if we be corrupt in them, the fault is not ours, but the times. S. Paul's argument is clean contrary, Redeeming the time, because the days be evil. The badness of the times did not serve with S. Paul for a cloak to excuse our conformity to the times, in wasting our time wickedly, as others do; but as a spur to excite us to be so much the more careful of ourselves, not to be swayed with the common stream, in the idle and prodigal expense of our time, but to rescue it out of the hands of

sinful vanities, and to spend it wholly for the good of our own souls. And good reason have we to make this use of the corruption of the times; for, if the air be generally infectious, had we not need to be so much the more strict in our diet, and careful in the use of wholesome preservatives? Surely the worse the times are, the nearer grow they to their end, and therefore so much the more apprehensive ought we to be of the occasions of good, because the day, in which only we can work, is declining apace, and that fearful night approacheth wherein none can work.

But yet, for all this, it is no less usual for men to use this excuse in defense of their own enormities now, then it hath been heretofore. Seneca showeth how in his time many would be ready to plead thus for themselves, I am not ambitious: but no man can live otherwise in Rome. I am not prodigally sumptuous; but the city will put a man to great charges. It is not my fault that as yet I am not entered into a settled course of life. It is my youth and hot blood that doth this. But as he excellently addeth, Why do we deceive ourselves? This evil is not from without, from any extrinsical cause, it is within us; it sticks in our very bowels. If we lived elsewhere, in other places, and companies, unless our hearts within were changed, we should still be the same men. For, that it is not in the place, that we are thus and thus perverted, will appear evidently, if we cast our eyes upon others, that have lived in as evil times and places, and yet like fishes, retaining their sweetness in the salt sea, like Salamanders, unscorched in the fire. It matters not so much how great the fire be which lighteth upon a place, as of what quality the thing is, whereon it lighteth: for even a great deal of fire falling upon hard and solid substances would not once kindle, and a little sparkle in dry chippie combustible matter hath quickly burnt up all. So it skills not so much what the place be, as what the mind. Minds well disposed, and carefully watching over themselves have continued in the corruptest places without spot, as Joseph, Nehemiah, Daniel, Obadiah in the courts of Pharaoh, Artaxerxes, Nebuchadnezzar, Ahab; and S. Paul maketh mention of Saints in Nero's court, that monster of nature. Contrarily, the mind being secure, or otherwise ill disposed, the best

places have been no privileges against sin. Witness Adam, that sinned in Paradise, the Devil, that fell in Heaven, in God's own court. Lo falling in God's court, and standing in Nero's. Lot continued chaste in filthy Sodom, and yet fell grievously in the solitary & retired mountain: unjustly then are places charged.

As unjustly, in the 3. place, are our callings, & the employment, of them; which, say many, are such, that they must needs neglect the kingdom of God in prayer, reading, meditation, sanctification of the Sabbaths; which if to do be sin, not they but their callings must be called into question. But we must know that no calling is a calling away from God, no vocation is an avocation from godliness: but as our Savior speaks of the Sabaoth, so also may it be said of our callings, Man was not made for callings, but callings for man, that is, for his good, not for his hurt or hindrance of his soul. Certain therefore it is that this is but a deceitful excuse: for David, & Daniel taken up with the many, & weighty affairs of civil government (alas, what are thy occasions to theirs) they yet could find leisure to pray thrice a day. And tell me, thou, who thus pleadest the troublesome distractions of thy calling, do they so possess thee, that thou canst neither sleep, nor eat and drink? for all thy businesses, I dare say, thou dost not wholly deprive thyself of these necessary comforts. And art thou yet to learn, that these are not so necessary for the body, but the exercises of God's service are as necessary every way for the soul? Remember the examples of the woman of Samaria, leaving her pitcher at the well, and of the shepherds, leaving their flocks for the business of Christ; & learn by them that our particular callings must give place to the general calling of Christianity. And good reason. One kindness deserves another. Our general calling of Christianity is not so unjust, as to seize ordinarily upon all the time of our particular callings: therefore Christ will rather rob his eyes of sleep, & pray all night, then, by praying all the day time, rob his personal calling of its due time: Why then should our particular callings be so unkind as to encroach upon our general calling, and to take from it that little time of the morning & evening, not content with her own so large allowance: like the rich man in Nathan's parable, that stole from the



poor man his one only sheep, having many of his own. It had been more tolerable for the poor man, to have taken one of the rich man's. And of the two it is more allowable for the general calling, to make bold with the time of our personal, then contrarily: both because our general calling hath not the tithes of that time which the personal hath, as also, because the works of this calling are far more worthy and excellent, as those which directly and immediately respect God himself. And yet thou wouldest not allow this for a just excuse in him, that all the six days hath neglected his particular calling, that he did attend, all that while, prayer, reading, meditation. How then should thine own neglect of God's service upon the Sabaoth, and the mornings and evenings of other days be excused, thinkest thou by the following of thy worldly occasions? for as under pretense of prayer and meditation we may not become Monks, and wholly give over our occasions in the world: so neither, under pretense of our worldly occasions, may we become profane worldlings, and wholly forsake the worship of God.

Others blame the condition of their life, O say they we are poor men, that have nothing to live by, save these hands. Can we needy handicrafts men, or poor laborers be divines? Yea so much the rather, says Chrysostom, may you practice true divinity. When wrath, envy, and other such like corruptions should be curbed, doth poverty then let thee? or are riches able to master, and mortify such affections? Doth poverty hinder thee from being humble, sober, temperate, watchful in prayer? or is it not rather a great furtherance to thee in all these? Doth not poverty serve to tame, and meeken thee, to take down thy pride, to prick thee to prayer? Or what virtue is there that needeth money for the practice thereof? Thou wilt say liberality: yea but even this virtue also, saith that Father, hath shined more brightly by reason of poverty. The poor widows two mites were a better alms, then all the rest of the richer sort. See then how thou slanderest thy poverty, the mistress of so many virtues. Remember S. Paul a poor tent-maker, and yet no less holy in his shop among his tents, then in his study among his books and parchments; and by his example learn how thy shop may be used even as an oratory, or place

of greatest devotion. Never tell me thy handy labors abstract thy mind from heavenly meditations. Paul a tent-maker, working with his hands, could yet say, Our conversation is in heaven. Never complain of the pinches of poverty, that they lay thee open to the Devils temptations. Whoever richer then Adam in Paradise? Whoever poorer then Job on the dunghill? yet in Paradise, Satan foiled Adam: in the dunghill, Job foiled Satan.

Well, if the fault be only in poverty, and not in thine own corruption, then give thee a more liberal portion of these outward things, and we shall see thee mend presently. And so happily thou persuadest thyself. But how deceitfully, the miserable experience of others may teach thee, who, of poor becoming rich, have, withal, of naught become worse.

In the fifth place ye shall hear some transferring the fault upon the outward occasions, whereby they were enticed to sin; not considering that the outward objects themselves are dumb, and say nothing, and that it is only their own corruption that entiseth them. For they that have made a covenant with their eyes, as did Job, they can look upon the wine, when it sprinkleth in the glass, and not inordinately long to drink, they can behold fair, and beautiful women, and yet not intemperately lust after them. They, that have put the knife of mortification to their throats, can sit at a rulers table swimming with all manner of dainties, and yet not exceed the bounds of sobriety. What? must the table be accused? no, thine own appetite, thrust (saith Solomon) thy knife, not into the table, but into thine own throat. So, must women be taken away? no, but thine own eye, that is the corruption in thine eye, saith our Savior. This causeth thee to offend. Chrysostom having said, the beauty of a woman is a great snare, presently corrects himself, nay rather, saith he, not a woman's beauty, but a man's lusting look. Let us not accuse the things, but ourselves, let us not say, let there be no women, but let there not be adultery, and fornication; neither let us say, let there not be a belly, but, let there not be gluttony; &c.

Sixthly, Many there are that father their sins upon the Devil. It may be indeed the Devil was the father begetting: but, for all that, their own naughty hearts might well enough be the mothers conceiving, and bringing them forth. And what could that father have done without this mother? The Devil cannot prevail against us, but by the help of our own corruption. He might strike fire long enough, ere there would be any burning, did not we find him tinder. Therefore S. James says, every man, when he is tempted, is enticed, and drawn away by his own concupiscence, though yet the Devil have a hand, and that no small one, in tempting of us. Yet because he doth only allure us, and lay baits for us, but not constrain us, he hath only a persuading sleight, not an enforcing might, he cannot make us sin against our wills, because our own concupiscence carrieth the chiefest stroke; therefore he so speaketh, Every man is tempted, not by the Devil, but by his own concupiscence. And therefore, howsoever the same Satan, that tempted David to number the people, had his finger also, in all likelihood, in that matter of Uriah, yet David accuseth, not Satan, but his own corruption, In sin was I conceived. But let us hear what S. Agustine saith to such, as thus excuse themselves. If Satan, saith he, only spake, and God held his peace, then mightest thou have some matter of excuse. But now thine ears are set in the midst betwixt gods admonitions on the one side, and Satan's suggestions on the other side, why do they incline themselves, to these, and turn away from those. Satan ceaseth not to persuade that which is evil: but neither doth God cease to advise us that which is good. If by the persuasion of Satan thou hast done any evil, let Satan go, accuse thyself, that thou mayest by this accusing of thyself obtain God's pardon. Desirest thou to accuse him that can have no pardon? Accuse thyself, & thou shalt forthwith be pardoned.

Seventhly, Others there are that flee up into the heaven, and there fly upon the stars, and constellations. Such, Agustine complained of, that, giving ear to the deceits of the Astrologians, bought death of them with their money, dearly, mean time contemning life, offered them by Christ, freely. The usual plea of these men was, in their adulteries, to accuse Venus, in their murders, Mars. Belike then,

saith Agustine, very sweetly scoffing at them, Venus is the adulteress, not thou, Mars the murderer, not thou. But take thou heed least thou thyself be damned instead of Mars, and Venus. If the Astrologian himself should take his own wife in wanton behavior with other men, will he not discipline her, and correct her for it? let her then see, if she can tell him, that Venus is to be beaten, and not she.

Eighthly, Others yet, being more audacious, ascend higher, and go beyond the stars even to God himself, to charge him with their sins. Thus did Adam, when he said in defense of his own eating, the woman thou gavest me, she gave me it, closely taxing God himself, as if he should have said, unless thou hadst given me this companion, I had not eaten. Saint James seems to aim at these, when he saith, let no man when he is tempted say he is tempted of God. God, that hateth, forbiddeth, threateneth, punisheth sin, can he possibly tempt unto sin? yea, but thou sayest he decreed my sin, for nothing comes to pass, without his will. The second causes move not, unless they be moved by the first. I answer, The first cause is not the cause of the error that is in the motion of the second, though it be the cause of the motion. As in the wheels of a clock, the principal wheel, with its motion, turns about the lower, yet if there be any error in the motion of the lower, it is no cause at all thereof. Now sin is not properly any motion, but an error in the motion of thy heart. God's will being the first cause, is the cause of thy hearts motion, for in him we live, move, and have our being, but if there be any sin, any error in the motion, thine own will is the cause thereof. For all that God hath to do about it, is his voluntary permission, whereby he, withdrawing his grace from thee, leaveth thee to thyself, as not being bound unto thee. He doth not urge thee, or press thee unto sin. He doth not infuse, or instill into thy mind any wicked motions, as doth Satan. He only setteth the bait, or the net, and doth not restrain thy concupiscence from carrying thee to it: for he owes thee no such service: but he doth not take poles, as Satan doeth, and drive thee violently into the net. And yet if Satan's temptation could not excuse Adam, how much less then Gods desertion.

The last translation, which now I will speak of, is upon our brethren, whom if, in any sort, we can draw into the society of the same sin, with ourselves, we think presently ourselves sufficiently discharged. Now we lay the fault upon our brethren diverse ways.

1. Upon their counsel, persuasion, or entreaty, specially if importunate. Thus we shall hear many say, such a one he persuaded me, he gave me ill counsel, he importuned me, and would never give over till I had yielded. This is rife in thieves mouths, going to execution, O if it had not been for such a one, I had never come to this. I may thank him. Nay thou mayest thank thine own naughty heart, so fit a prey for evil counsel. Thus Adam, in the beginning, laid the fault upon his wife, and she upon the serpent. Whereas indeed it was not so much, the serpents words, as her own ears, so greedily bibbing in the poison of his words, which she should have blamed. Aaron also was cunning in this kind of translation, when being challenged by Moses for his sin, in making the golden calf, he put it off to the people, Thou knowest this people is set upon mischief, and they said unto me, Make us gods. Thus Aaron thought he had rid his hands of this sin, but the scripture sets it faster on him, then that ever such shifts should take it of, Aaron made them naked. Here also was Pilate's deceit in washing his hands, thinking all the blame stuck in the high priests, and the rest of the Jews, that so urged him with their clamorous importunity. Saul likewise had this excuse ready at his fingers ends, the people have spared &c. And when yet Samuel again urged him, wherefore hast thou not obeyed the voice of the Lord? he still held him close to this defense, yea, saith he, I have obeyed, but the people took, &c. till the second reply of Samuel wrung from him this hold, and made him say, I have sinned, I have transgressed the commandment of the Lord, because I feared the people, and obeyed their voice.

2. Upon the commandment, or example of our superiors. Thus children, if they were commanded doing of evil by their parents, servants, if by their masters, subjects, if by their Magistrates, think themselves sufficiently excused. If there be sin in that they have

done, they think the commander shall answer to God for it. Thou withal, would this be a good answer before an earthly magistrate in case of treason, felony, yea or a far less matter, to say, Sir, my Master commanded me? or hast thou here so much wit to save thyself from the danger of man's law, as not to venture upon thy superiors commandment? and hast thou so little wit, as to think God's laws are less severe than man's, that this answer, my father, my husband, my master, my magistrate commanded me, may serve thy turn before God's tribunal? darest thou not steal, for all thy masters commandment, for fear of the gallows? and yet, because of thy masters commandment, wilt thou dare to profane the Sabbath, without all fear of hell? thou thinkest that the command of that authority, which is over thee, will lessen thy sin. Nay rather it will aggravate it. For if thou didst sin of thyself, without the command of man, then thou didst, simply reject Gods commandment. Now thou rejectest it with a far greater disgrace, and disparagement to God. For besides rejecting the only wise God, thou preferrest before him base and foolish man. And so by this means thy sin is doubled. For first thou sinnest in neglecting God's word, and secondly in regarding man's before it. The authority then of our superiors commandment, or example will little stead us, when God shall come to scan our sin. The Apostle dehorting the Corinthians from fornication, remembereth them of that fearful judgment that befell the Israelites for this sin, three and twenty thousand of them fell in one day. Now Moses mentions four and twenty thousand, whereof 1000 were the chief princes of the people, the other three and twenty were those of the inferior sort, who fell into this sin provoked by the instigation, and example of their princes. What think we should be the reason that the Apostle should rather insist in the special punishment of the people, then in the common, and general punishment both of Princes and people together? Some of the learned say that the Apostle would hereby teach the Corinthians, the silliness, and weakness of this excuse, whereby men use to defend those sins, whereunto they were swayed by the force of their Governors authority, and example. For, though this twenty three thousand of the people had their princes example, even a whole

thousand of them, going before, and drawing them after, yet they were drawn by them, as well into the same punishment, the same destruction, as the same sin.

3. Upon the provocations of others, who injury, grieve, and exasperate us either by word, or deed. As in chasing, and swearing it is usual, why what should one do, when he is thus abused? such dealing, as this, would anger a very Saint. So saith the quarrelous, and contentious man, if it were not for my ill neighbors, I should live more quietly, and peaceably. True; if it were not for one ill neighbor of thine, that is an evil, and naughty heart, full of gall, and bitterness. Whence, saith James, notably meeting with this deceit, are strife's, and contentions? O says the deceitful heart of the wrangler, not from me, but from such, and such, as provoke me by their injuries. No saith James, they are from the lusts that fight in your members. Thou hast a troublesome heart, distempered with many inordinate passions, and that is the cause of thy rage, and fury. For many men have received far greater injuries with far less ado. If the sea should ascribe her raging to the winds, it might easily be convinced, because the same winds blow upon the rivers, and yet they are quiet. The reason then is not the winds, but the vastness that is in the sea itself, which the little rivers wanting are not disquieted in like manner with the winds. If thy heart were not so vast, and great, as it is, it would be nothing so turbulent, nor boisterous, though the winds raged far more fiercely, then now they do. Shake clear water in the glass, and joggle it as much as you will; still it retaineth its clearness and purity: but let such water wherein there is mud at the bottom be stirred, and presently it will be feculent, corrupt, and obscure It is the mud, and mire of thy corrupt affections, that makes thy heart so troublesome, when it is stirred with injuries. A heart free from this mud, would be free from distemper, though never so much tossed and shaken. Then again; what sense is there in this, that, because men provoke thee, therefore thou must provoke God? what if men anger thee? hast thou nobody to wreck thy anger upon, but God? wouldest thou excuse thy servant, if being angered, and vexed by some of his fellow-servants, he should ease his stomach upon thyself? and further, what reason is

there in this, that, because men hurt thee in thy body, goods, or name, thou must therefore wound thyself in thy soul, and conscience; which thou dost, when, upon occasion of these injuries, thou boilest in choler, and swellest in malice against him that wronged thee. What a folly were this, if, being hurt in the hand, we should go about to help ourselves by dashing out our brains against the walls? Our brother hurteth us in our estate. This brings no loss to our soul. But when our revengeful affections are up, they bring hurt to our soul, even the guilt of sin, in transgressing God's commandments. Never then harp so much upon this, he hath wronged me, thus and thus. Fool, none wrongs thee but thyself. He hath taken away this & that. Fool, thou takest the best thing from thyself. Thou talkest of that which man taketh from thee; but consider withal what God hath given thee, even in this his taking away. Man hath taken away some temporal commodity: God giveth thee an occasion of increasing thy spiritual commodities, in showing of true patience, humility, meekness, and such like graces. This which God now giveth is far above that, which man taketh from thee. And yet, wise man that thou art, because man takes from thee the less, therefore thou thinkest thou mayest take from thyself the greater. It is gross deceit then to excuse our sins, manifest wrongs to God and our own souls, by the wrongs that others do us. That blasphemers in the law, had this excuse, that it was in heat, being provoked by the contention of that other party. Yet for all that God would have him stoned to death. So Moses transgression, at the waters of Meribah, was occasioned by the untowardness, & rebellion of the Israelites, yet this could not excuse him before God, but, for all that, he must be debarred from entering into Canaan.

4. Upon the discouragements, and hindrances we receive from others, as it were rubs to us in the way of godliness. O say some concerning the performance of good duties; if we might be countenanced by authority, holpen by our ministers, set foreward, and heartened by those with whom, and of whom we live, oh then how zealous should we be? but because we have so many pinches, and pull-backs this way, we think our coldness, and backwardness in



religion not so liable to censure. Thus many people impute their not profiting, to the minister, and the manner of his teaching. And if they had such a minister, oh how should they thrive then. But as he in Seneca having a thorn in his foot complained of the roughness of the way, that that was the cause of his limping, so these, having thorns in their own hearts, which make the word unfruitful, complain of the thorns in their ministers tongues, and make this to be the cause of their so slow proceedings. Contrarily, many ministers they blame their people, and think that, if their hearers would give them such encouragements, in regard of countenance, maintenance, desire to learn &c, as some other people do their ministers, they should then perform the work of the Lord more carefully, and comfortably, then now they do. But the truth is, the cause principally is in our own corruption, which being not reformed, no encouragements to godliness will much further us, but being once redressed, no discouragements can much hinder us. Therefore, if a good, and thoroughly mortified Christian should live under one of Jereboam's priests, or with banished David in a dry desert, where there were no water, yet he would thrive in the power of godliness; on the other side, an unsound Christian, though he lived under Christ's own ministry, as did Judas, yet he would come to nothing. So a good prophet, as Moses, Jeremiah, and others, though yoked with never so crooked a people, would yet thence take occasion of provoking their own zeal. An evil one, though he lived among the violent ones, that take the kingdom of heaven by force, would yet be cold, and careless. Let us not then deceive ourselves, to lay our own fault upon the want of means, and so indeed upon God himself. For that we have not those means we so much seem to desire, and in the having whereof we promise ourselves such great matters of our selves; whence is it, but from God, that hath denied those means unto us? O if we lived under such a man's ministry, if we enjoyed the dally company of such, and such Christians, how should we prosper then? why? but God hath not so disposed that we should. If there were such necessity of, and efficacy in those means, as we think, he would not withhold them. Think we not that God is instead of all means to his, abundantly supplying them with the presence of his spirit; who as he

was a little sanctuary to his people, when they were dispersed among the heathen, so likewise still to us now a little ministry, a little college of Christians, when his providence hath deprived us of these means. But lo an evident conviction of our deceitfulness of heart. For when we have those very selfsame helps, by the want whereof we excused ourselves, yet our former dullness, and deadness still sticketh by us, we are the same men that before. And of the deceitful excuse of Translation so much.

## CHAPTER XIV.

Of two other deceitful excuses of sin, and the use of the whole.

The fifth deceitful excuse is that of Custom. O say some, when they are rebuked for their swearing, idle, and vain forms of speech, and such like sins, Truly we meant no hurt, it is only a custom we have got, and cannot now easily leave. What wretched madness is this, that, because we are come to the very height of sin, (for what else is custom in sin?) we should therefore think our selves privileged to sin; that custom in sin then which nothing increaseth sin more, should be used as an extenuation thereof? The Apostle Peter, when he would dissuade us from the misspending of our time in sin, and vanity, thought he could use no better argument then this, that heretofore it hath been our custom of a long time so to do. Hence forward (saith he) live (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God. Why? for it is sufficient for us, that we have spent the time past of the life after the lusts of the Gentiles, walking in wantonness, &c. Lo how he aggravates their former sins, and so persuades them to desist, because they had so long accustomed themselves thereto. Doest thou then make a but of thy custom? Oh sir it is but a custom. Why what

canst thou say more against thyself? If thou hadst sworn but once in all thy life, it had been a sin heavy enough to crush thee down into hell: but now when thou tellest me it is thy daily custom; that thy tongue is traded in this wickedness, how now? hast not thou mended the matter fairly? for shame then away with this so witless, graceless, and shameless an excuse. Would a thief or murderer, being arraigned at the bar, be so simple as to allege in their defense, that it hath been their use & custom of a long time to play such reakes: Would not the judge, so much the sooner, send them to the gallows? If the plea of custom be so weak for the defense of these sins before man, why then, as Chrysostom reasons, should it not be as insufficient for the maintenance of swearing before God's tribunal. Though it had been the Antiochians custom to wash them in the baths, yet, the king forbidding them, they all left for fear of his displeasure. Wherupon Chrysostom convinced them of deceitfulness in the use of this excuse, in pleading the tyranny of custom. Lo, saith he, you may see that where fear is, there our wonted custom is left presently: fear easily overmasters custom, though it be never so ancient and necessary. It is not then our custom, but our want of God's fear, which is the cause of our swearing. The same Father in another place, maketh mention of one, who had got an ill-favored fashion of moving his right shoulder, when he went, which yet he corrected, by laying a sword over it, in such manner, that it should be in danger of cutting, if so it moved. And so, by fear of incision, he taught his shoulders better manners and motions. Do thou, who pretendest the custom of thy tongue in swearing the same to thy tongue, that he to his shoulder, and instead of his sword use the sword of God's word, and God's judgments threatened against this sin, and thou shalt easily get rid of this thy evil custom. For, let men say what they will, it is nothing but their own hard hearts, void of all fear of God and his judgments, together with their sloth and negligence, in not striving against their evil customs, that makes them such slaves unto them.

The last refuge is to help out the matter with some distinctions, and pretenses of false ends, or any such like quirks. This is the tale-

bearers justification of himself, I do it not to discredit him, but only in love and good-will. So the wearer of long hair, I do it not for pride, but only to hide the deformity of my ears, or to keep my head warm. So the good companions, as they call them, that converse familiarly with notorious wicked persons, we do it only for honest refreshment, and to win them by kindness, as Christ conversed with the Publican's, & sinners. So those Corinthians, that were present at the idols feasts; We do it not in honor of the idol, but only to gratify our friends, in a thing indifferent, the eating of meats. Thus the Papists for their adoration of the creatures, say, they perform only service, but not worship, which is due to God only. The man of vindictive spirit, can distinguish betwixt forgiving and forgetting, and tell you he hath forgiven his enemy, though he have not forgotten the wrong he hath done him. Bradford in one of his Epistles makes mention of one that excused subscription to the Popish articles being qualified with this limitation, so far forth as they were not against the word of God, being indeed all quite contrary thereto. And in this manner he moved Bradford & others to subscribe. But a notable example for this deceit was that of the Israelites in their oath against the giving of their daughters in marriage to the Benjamites. For when the women of Jabesh Gilead did not suffice the Benjamites, and their oath hindered them from giving any of their own daughters, they bad them take by force of their own virgins that should come forth to dance in Shiloh. Why but was not this against their oath? yes, but mark what a fine quirk they found out to elude their oath, and so to qualify the matter, namely that they did not give them their daughters, but the Benjamites took them away. Not much unlike are those shifts to cozen the good laws and oaths, against buying of places with money, as the laying of wagers before hand with those of whom they are to be had, That we shall not have such, or such a place. Such also was the deceit of those who having made truce with their adversaries for certain days, did yet during the truce make incursion upon them in the night, & then defended it, because their truce was only for days, not nights. To this head also we may refer that excuse of our travelers, who excuse their kissing of the Popes toe, because they do that honor to him only as a temporal prince, and

not as Pope. But these men are not so happy in their inventions, to save their conscience, as was once one to save his honor; who grudging the Persian king that honor of falling down before him, and yet not knowing how to avoid it, purposely let fall his ring when he came into the Kings presence, and so excused the matter to himself, as though he fell down only to take up his ring, and not to worship the king. And diverse such like cranks as these might be instanced in. The which indeed are but curtains, we draw before our own eyes, to hide our sin; they are indeed, as the spiders web, cunningly woven, and some slight of wit may there appear in them, but withal they are as slight as the spiders web, they will not endure the breath, and blast of the mouth of God. Do not then willfully deceive thyself. But think with thyself, will these distinctions, pretenses & qualifications satisfy my conscience hereafter in the day of trial? And thus much for the harts excusing of our evil actions, as also for the judgment of our hearts concerning our actions.

The use of all this is,

1. To teach us not to be over forward in consulting with flesh and blood, when anything is to be done. Who would use a crooked rule in drawing of lines? Who would go to such a lawyer, whose counsels he knew to be mere deceit and cousonage? If then our hearts unasked do offer us their counsel, let us suspect it: let us be as jealous over our hearts as we would be over a known crafty deceiver.

2. Not to rest secure in the judgment of our own hearts. Many bless themselves in their evil courses, because their seared and senseless consciences, their deceived and deceiving hearts do not check them. The treacherous selling of Joseph was swallowed down by his brethren, and did not trouble them for nigh twenty years afterward. The reason was, the mists of corrupt affections dazzled the eyes of their mind, and so they could not behold their sin in the right form, but when affliction had removed these mists of deceit from their eyes, then they beheld it, in the right shape, most ugly, and monstrous, and were confounded with the horror thereof. Had they

any reason to approve their fact all that while, and to applaud themselves in it, because of this deceitful peace of a deceitful heart. O says one, I thank God I find quiet and peace in mine own heart, whatsoever such, and such judge of me for my courses. But what talkst thou of peace? or what hast thou to do with peace (as Jehu said to Jehoram) who hast no other ground to build it upon, then the deceitful judgment of thine own blind and bewitched heart? Thou lookest in troubled water, and seest no deformity in thy face. But stay till the water be settled and cleared, and then thou shalt see what a filthy misshapen visage thou hast. Tell me ten year hence, or in the day of thy trial, when thy heart shall be freed from these deceits, & Christ with the clay and spittle of some sharp affliction shall have sharpened thy dull eye-sight, tell me then what peace thou hast?

3. Since our hearts as we have shown are so deceitful in excusing and defending of our sins, it must teach us to labor for the spirit of ingenuity, for that open, and plain heart of Job in confessing of our sins, that with him we may be able to say, If we have hid our sin as did Adam, &c. Though our hearts deceived us at first, to make us sin, yet let us not suffer them to deceive us further, to make us to defend our sin. This is to add deceit to deceit. This is double deceitfulness, when single was too much. Excellently Austin, If thou hast sinned thou art in darkness, but by confessing thy darkness, thou shalt obtain the illumination of thy darkness: but by defending thy darkness thou shalt be darkened in thy darkness. And how wilt thou escape out of double darkness who had so much to do with single? And again,

Thou hast committed a sin. Let it be confessed, not defended. If thou wilt take upon thee the defense of thy sin, thou wilt easily be overcome, &c. For who art thou to defend thyself? Be thou ready to accuse thyself. Say not, either I have done nothing, or no such great matter, or no more than others. If having sinned, thou sayest thou hast done nothing, thou shalt be nothing, thou shalt receive nothing. God is ready to give the pardon. Thou stoppest it against thyself. He Isaiah is ready to give it. Do not thou lay the block of thine own

defense, and justification against it: but open the bosom of thy  
confession, and self-condemnation for it.

## CHAPTER XV.

Five deceits of the heart in persuading to sin.

Hitherto of the first deceit, which is in judging: the second followeth in persuading. And that is either to the doing of that, which is evil, or to the omitting of that which is good.

In the first kind there are diverse deceits.

The first is to color gross sins with mild terms, and so to present it unto us, not in its own proper colors, but painted and gilded over with some shows of virtue, that it might the more easily wind and insinuate itself into our affections. This is like their deceit that die course cloth in fine colors. Thus haughtiness comes masked in the habit of magnanimity, curiosity would be taken for the desire of knowledge, ignorance shrouds itself under the name of innocence and riotousness shadows itself under the title of liberality saith Agustine. So likewise pestilent heresy hides itself under the name of profound knowledge, and deep learning. Revel. 2. 24. Pride goes under the name of cleanliness and neatness: Machiavelism & worldliness, Prov. 23, 4. of wisdom and policy: impudency of presence of spirit, and lawful audacity: rashness, of fortitude: timorousness, of cautelousness: base ungenerousness, of just parsimony: drunkenness, of good fellowship: covetousness, of good husbandry. And hence is that deceitfulness of riches, in the parable of the sower. How are riches deceitful? The deceit is in the covetous rich man's heart, that covers his insatiable coveting and desire of gathering riches with the gentle & honest name of thrift, and frugality. Thus wrong and injustice deceives often, under the color, and in the appearance of mercy and compassion. As when we relieve the needy with other folks goods, or (to use Augustine's example) when we favor a poor man having an ill cause, against a rich man having a good. In like manner giddiness carries a blush of zeal: and



choler, and fury of valor, and manhood. Whence that speech touching the fiery spirited man, He hath mettle in him. And it is metal indeed, but digged out of the mine-pits of hell, base and reprobate metal which never received the image and impress of God's spirit. And yet, as they that have ill eyes, will mistake one man for another: specially, when they somewhat resemble one another; though otherwise the difference between them be palpable; and so salute a stranger for a friend: so our pore-blind hearts deceived with that shadow of resemblance, which vice sometimes carrieth of virtue, do oftentimes embrace and receive gross vices, in stead of glorious virtues. For as the Prince of darkness, the Devil doth sometimes transform himself into an Angel of light, and become a white Devil; (for. 1. Tim. 4. 1. 3. abstinence from meats, and marriage, savoring (one would think) of great mortification, are yet doctrines of devils: so also can the works of darkness transfigure themselves into the works of light. Not only those works of light, whereunto they seem to come somewhat nearer, but even those, (O strange juggling!) from which they are farthest distant. For yellow, or some such middle color to be taken for white, is no such great deceit of the eyes: but that black should be taken for white, this is a strange deceit indeed. And yet this is the deceit of our hearts to shape out diverse vices unto us, like those virtues, to which they are most extremely contrary. For example, not only base dejection of mind goes under the account of true humility, but even pride itself, as in those that seek praise by disabling, and dispraising themselves; as in Diogenes treading upon Plato's chair, and saying, Plato I trample upon thy pride, who therefore worthily had that answer returned him, Thou tramplest on Pride with greater pride. Thus was it in those heretics in Paul's time, so humble, that they would not presume to come to God immediately, they would not dare to worship him, but the Angels. And yet of these men, in whom humility made so great a noise, the Apostle is not afraid to say, that they are puffed up in their fleshly mind: lo a proud humility. And such is that of the Papists, in whipping themselves: for in these things they swerve from the wisdom of the word, and follow their own inventions. And what greater pride, then for a man to think himself wiser than God, to

leave the direction of his word, and to exalt his own fancy above it? Thus David describeth the proud man. Thou hast destroyed the cursed proud. But who are these? The next words tells us, that do err from thy commandments: And afterward in the same psalm, ver. 85. The proud have digged pits for me. But who be those proud ones? which conform not themselves to thy law. Let there be never such shows of humility, if therein we prefer our own wills to God's, it is but pride varnished with some colors of humility. Peter no doubt, thought himself humble, when he would not let Christ wash his feet. But this was only the deceitfulness of his own heart. For indeed he was proud in so doing; because, in refusing to obey Christ's commandment, he made himself wiser than Christ. Alike deceitful was the Baptists humility in refusing to wash Christ, that was Peters in refusing to be washed by him. Had we not need now to have our eyes in our heads, least otherwise our cunning hearts obtrude vice upon us, in stead of virtue? what more effectual argument can they use to allure our affections to the love and liking of sin, then to set this false gloss upon it? When the strumpet would entice the younker to commit folly with her, she doth not give her sin the right name of filthiness which it deserved, for that would have driven him away, but she hangs out the Iuybush of a sweet and lovely title, therewith inveigling the youth, Come let us take our fill of love, and delight ourselves in dalliance. Beastly whoredom is but love and dalliance. So the sluggard qualifies and mollifies his shameful sloth with the sweet name of peace, and so lulls himself a sleep in his sin, Better is a handful with quietness, (so he terms his sloth) then two handfuls with labor and vexation. Thus our hearts, bawds for the filthy strumpet, sin, teach her this trick of deceitfulness, to correct her natural deformity, with these artificial paintings, that so we might be caught the sooner. But as the heat of the sun, or of the fire will easily discover the painting of the harlot, by melting it away: so will the heat of God's word, if we bring this painted & trapped strumpet thereto, plainly show, that her beauty came out of the box of a deceitful heart. And then when these daubing's are washed off from this Jezebel, that we may see her in her own hue, we did not so much

love her before, but, as Ammon did Tamar, we shall twice as much loath her afterward.

2. Deceit, which our hearts use to ensnare us, is to make show of being very reasonable, and shamefaced, in craving but a little at our hands; bearing us in hand, that if this little be granted, they will rest contented therewith and will demand no more. Where in truth there is a double cozenage.

1. That there are some sins which are but little ones. This was part of the Pharisees leaven, calling some commandments of God but little commandments, not much to be regarded. So now many account faith and troth to be put petty oaths. Fornication is judged but a trick of youth; Though yet S. Paul (to use the words of that most reverend man of God) instead of that cloak of natural infirmity and heat of youth, wherewith we use to cover this sin, puts upon it a bloody cloak bathed in the blood of three and twenty thousand all smitten in one day for this so light a trick. And S. Paul elsewhere having dehorted from fornication and some other sins, which our deceitful hearts use to extenuate, addeth this watch-word; be not deceived. These things are more than tricks, more than matters of sport, or jest: for, for these things comes the wrath of God upon the children of disobedience. What now? are those little sins, which bring on us the great wrath of so infinite a majesty? And is it now but a trick to go to hell? whether the weight even of these little sins, as it were small sands, will sink the ship of our souls, as well as our greater and grosser sins, as it were the heavier burdens of the ship. Small leaks in ships, and small breaches in walls, being neglected [destroy] both ships and cities. And such tradesmen, as in their accounts regard not small sums, will quickly prove bankrupts. Disobedience, though in never so small matters, as in eating of an apple, gathering a few sticks on the Sabaoth, looking into, and touching of the Ark, is yet in God's account, no small matters. For how severely hath he punished all these, then which yet what can we imagine slighter? But it is not the smallness of the things that lessens either our obedience, or disobedience. There is the same reason of roundness in a small ball,

which in a greater one: and so of obedience, or disobedience, in smaller or greater matters. A little thing is little, but faithfulness, and so also unfaithfulness in a little, is a great matter. For it is God's commandment that ties to obedience in lesser things, as well as in greater: and that is despised, as well in the breach of the lesser, as of the greater. Let us not then think that any sin is little; since the very least are committed against so great a God, and bring upon us so great a danger. More by far, in some respects, then do those, which we count the greater. For in the greater we sooner come to the sight of them, and so to repentance for them: whereas in the lesser, we not discerning them, through this deceitfulness of heart, to be sins at all, go on in them, without repentance; and so, through irrepentance, in the lesser, lie open to that danger, which by repentance, we happily escaped in the greater.

2. Besides this, there is also another deceit, that if we will yield to this little, we shall no further be importuned for anymore. For howsoever the beginnings of sin are very modest and maiden like, and the sluggard craves but a little sleep, but a little slumber, as Agustine in his first conversion: yet sin is of an encroaching nature, like the rivers, small at the first rising, it spreads, and enlarges itself in going, as a gangrene it creeps on by degrees, from one part to another, till in the end it have consumed the whole. So that grant it but her little, and this little will quickly come to a great deal. Give it but an inch, and it will take an ell. Let the serpent but wind in his head, and he will draw his whole body after. When the Levites father in Law had drawn him to stay till noon, he drew him on further to stay all night, yea and till towards the even of the next day. Judges 19. If he had named the whole time at first, and prayed him to have stayed two days longer, he had never obtained it. But at first, craving only half a day, he comes at length to get two days. If our hearts should dem and all that they will bring us to in the end, they would never be heard: but through their deceitful modesty of asking but a little, by degrees they quickly entice us on to more. How true this is, will easily appear, if either we look to the matter of faith, or of manners. For the matter of faith, or doctrine; witness the Popish superstition, in most of her

horrible heresies, which were not so gross at the first, as now they are, but after that the seeds and foundations of them were secretly laid in the ground in the primitive Church, the degenerating ages that succeeded, added, one this piece, another that, till at the length, in process of time, they came to that monstrous deformity which now we see. The primacy of the Roman Bishop at first, was only in regard of order and honor, not of the power & jurisdiction, which afterward he obtained. Monastic all life at first was only for safety in time of persecution: & the monasteries of the ancient were not much differing from our colleges. The use of images in Churches was first only historical. Afterward, thus much being granted, the idolatrous heart of man never gave over, till the religious use obtained. Such is the danger of yielding but to the very least occasions, and beginnings of error and idolatry. Miliesius his image came out of his private parlor into the common hall, then into the street, next into the Churchyard, then to the porch of the Church, after that, to be on the wall, last of all it got upon the altar itself. After Ahaz had made his wicked altar, and offered upon it, he brought it into the temple, first setting it by the brazen alter, but then he brought it further into the house, and advanced it to a higher place, and set it on the northside of God's altar. Lo how idolatry secretly, and by stealth creeps in, and gets room of the truth, first for one arm, then for another; then for the other parts, till at length the truth itself be wholly justled out. If error got but once into the belfry, it will never leave till it be in the chancel: if it may be suffered to be in the porch it will not be long but you shall see it possessed of the Church itself, and jetting it in the pulpit. What shall we say then to those reconcilers of us and the Romanists, that would have us yield in some things unto them? Assuredly, if once the sluices be opened the waters must needs run a main: if the gate be set open, the besieging enemy will enter, What shall we say likewise to those, that think it no such great matter to yield unto shows and appearances of idolatry? as for travelers into idolatrous places to show some kind of reverence to the host, to kiss the Popes toe, if yet these be shows only of idolatry. Certainly these are but shooing-horns to draw on further matters. Therefore the least sins in every commandment are reproached with the name of

the greatest, as the unchaste glance of the eye with adultery, and Paul calls the Corinthians sitting down at the idolaters feast, though without all intent of honoring the idol, by the odious name of idolatry: because these lesser and petty matters (as we count them) make way, and pave a causeway for the greater. Hence it was that Job freed himself, not only from the grosser idolatry, but even from the least show of it, in outward fashions; not only from worshipping the sun and moon, but even from his hands kissing of his mouth, a gesture only of adoring. And because herein our hearts notably juggle, therefore he saith. If mine heart hath been deceived in secret, or if mine hand hath kissed my mouth. Thereby showing that it is a part of our hearts deceitfulness to draw us on first to these matters of less account, that afterward we might the more easily digest the greater. Of this Moses seemeth to speak, when he saith to Israel, Beware lest your hearts deceive you, namely upon occasion of that great prosperity before spoken of, that going back, at the first only from your fervor, and zeal in my true service, at length, by degrees, you should worship strange Gods, and bow down unto them. Wherefore let no man deceive himself, saying, O this is but a small matter, why should any stand so much upon this? Yea but this small matter is a strong cart-rope to pluck greater after it. A little leaven leaveneth the whole lump. A little spark often kindles a great fire, devouring to destruction. Assuredly in the justice of God, punishing smaller sins with greater, they that make no conscience of smaller untruths, in time come to have such large consciences, & wide throats, that they can swallow down gross errors, as it were great gobs at once. Having fallen to the Devils porridge, they will shortly eat of his flesh, and from eating of the husks of grapes, they will come at length to eat of the grapes themselves, and from this to the drinking of wine itself. For whereas it is only the commandment of the Lord that binds us in the greater matters, he that hath boldly begun to shake off this yoke in the lesser, what is there that can hold him fast to the Lord in the greater? Chrysostom is very zealous in this point, writing upon those words of Paul concerning those that urged the ceremonies of Moses, But there are some that would overthrow the Gospel of Christ. Why but, saith that Father, they

retained the Gospel, only they would have brought in a Jewish rite, or two. And yet the Apostle says that hereby the Gospel is subverted, to show how but a little thing, being untowardly mingled, mars all. For as in the Kings coin, he that clips off but a little of his image stamped thereon, imbaseth the whole piece: so if any shall overthrow but the least parcel of the truth, it is wholly corrupted, from these beginnings proceeding always to worse things: where are they now who condemn us as contentious, because of our disagreement with heretics? —let them hear what Paul saith, namely that they did overthrow the Gospel, who brought in but a little innovation.

So dangerous did this holy man hold it, to yield though never so little, to error, because of this deceit, whereby the whole truth is secretly undermined. We would not give place saith Paul, by subjection one hour to Mosaique rites urged by the false Apostles that the truth of the Gospel (endangered belike by those rites) might continue. If we never so little sip of the cup of error, we shall drink our full draught, yea we shall go on in carousing, till we be drunk therewith. If we begin never so little to nibble upon these meats, we shall fill ourselves with them, and eat till we surfer.

Neither is this persuasion from the smallness of the sin deceitful only in matter of doctrine, but also of life, and conversation. Witness the many experiences of God's children, who, winking at smaller sins, have been plunged into greater, and yet (so cunningly and closely is this deceit carried) they have not espied the change. For that which our Savior speaketh concerning the growth of grace, that it is insensible, like to that of the corn, where the seed springs and grows, first the blade, then the ears, then the full corn, the husbandman not knowing how, may as truly be said concerning the growth of wickedness; After that the smaller seeds of this unhappy cockle and darnel are once received into our hearts, they shoot forth, and still rise higher, and higher, without our feeling or discerning: because of this creeping, stealing, and deceitful pace of sin whereby step by step, by little and little it ascendeth up in us, till it be come to his full height. Hence that admonition, Remember from whence thou art

fallen. For we, because we fall by degrees, our hearts deceitfully getting this little, do not so well perceive how far we are fallen, till we cast back our eyes to that high hill where we stood before, and then we see how miserably we have been deceived.

Flatter we not then ourselves in this deceit. Say not of any of thy infirmities, as Lot of his Tsoar, oh is not this a little one? may I not be dispensed with, for this little, so I go no further? may I not give mine eye liberty to wander a little in wanton glances? may I not let loose the reins to my tongue to frisk it out a little, in some idle, and lascivious speeches? may I not unshackle my feet, and give them leave to carry me to such and such places? May I not do all this, so I do no more, so I break not out into the outward acts of uncleanness? No more, O fool? How canst thou choose but do more? Thinkest thou a dog will run away from thee, as long as thou castest him bread? or that flax will not conceive flame, when thou puttest fire thereto? or that thou canst carry burning coals in thy bosom, and not be burnt? No no. If once thou hast let loose the reins to these mad horses, thou mayest not look to stay them when thou wouldest. If once thou givest leave to thy corrupt affections to begin to play their parts, thou shalt hardly make them give over. Though at first they be but weak, yet afterward they raise up their spirits, and get strength in going. Easier it is to keep them out, then to trust them out. Hear not then these cunning insinuations of thy heart, oh but a little idleness, but a little wantonness, a little foolishness, and then we have done; oh but this little stretches itself far. This somewhat goes a great way, and will not stay where we would. The Proverb is false here, *Modicum non nocet*, A little hurts not. Yes a little hurts a great deal. Little sins usher great ones, and bring them into the closets of our hearts. And here behold a notable piece of cunning fraud in these crafty hearts of ours. In persuading and inveigling us to sin, they urge hard that it is but a little they crave: what? will you stick with us for so little? but when this little is once yielded them, then they tell us, that having done so much, it makes no great matter, if now we go a little further: We cannot be much worse, then we are. As when we have misspent some part of the day in idleness, then it reasons thus with us. Now thou



hast lost this part of it, thou canst do no great good with the remainder: it were even best to be idle still. The like may be said in the matter of lying, thieving, uncleanness. When we have but yielded a little, then our hearts tells us, we have cracked our credit with that we have done already; we were as good go forward now, as stand still. Hence it is, that when men have once begun to sin in any kind, they have so lustily lashed on: As Jacob in his lying to his Father Isaac, first, I am Esau, &c. then being demanded how he came to his venison so quickly, he goeth further, most indigently abusing the holy name of God himself, The Lord thy God brought it to my hand. So Saul in his swearing and cursing: first, Cursed be the man that eateth food till night: then, As the Lord liveth that saveth Israel; though it be Jonathan he shall die. And again, God do so, and more also, unless thou die the death Jonathan. So Peter, from one denial, rushes on to a second, a third; and from a simple denial, to a denial with execration. Over shoes, over boots, as we say. So like in this regard are the waters of sin to those in Ezekiel. For they come stealing on us by degrees, and arise from the ankles to the knees, and so higher and higher. Yet herein unlike, that they stay not at the chin, as those do, but go over head, and ears, and drown us in perpetual perdition. We must then carry a strait hand over our hearts, and be as far from gratifying them in these their littles of sin, as wiser Physicians are their patients, in their littles of meats and drinks hurtful. For it fareth with us in sinning, as in eating, where one bit draws down another; though at first we purposed to eat little, or nothing. And as we get a stomach, and provoke our appetite, sometimes by eating, so is our fitness for, and desire after sin increased by beginning to sin. For as every good work increaseth our holiness, and so ability for obedience, according to that of S. Paul, Being made the servants of God ye have your fruit in holiness: so every sin addeth to our pollution, leaving behind it a kind of stain in the soul, whereby it is the readier for further disobedience. Whence it comes to pass, that having begun to say yea to sin, but for a little, we find it so hard afterward to say it nay in far greater matters, and having satisfied the smaller requests of sin we are made far more easy, and inclinable unto her greater demands. Hence that warning

of the Apostle. Be not deceived. Evil words corrupt good manners. Your deceitful heart will bear you in hand, that it matters not so much for words. It is but a small matter, what words or phrases one uses. But the truth is, evil words, as small as you make of them, will bring on evil deeds.

Monica Augustine's mother (as himself reports it) when she was a maid, began to sip a little wine, as she poured it forth for her parents. But mark what followed upon this sipping. Daily adding saith S. Augustine unto her first little new littles, because he that maketh no bones of small matters, by little and little will fall to greater, she came to that pass, that she could with great greediness draw dry almost whole cups full of wine. Lo what comes but of sipping, and kissing the cup. But the example of Alipius, related also by the same Father, is far more remarkable; who being importuned by his companions to go to those bloody spectacles of the gladiatorial combats, at length with much ado he yielded, yet purposing with himself, (and telling them so much,) that he would keep his eyes shut, and so be absent, even whilst he was present, overcoming both his friends, by going with them, and also the sights to which he went with them, by being but a blind beholder of them. But being come thither, and upon the fall of one of the fighters the people making a great outcry, he could no longer hold his eyes shut, but longing to see what the matter was, opened them, fixed them upon that barbarous sight, and fed them with the cruel pleasure thereof. So that now, says Augustine, he was not the same he that came thither, but one of that multitude to which he was come, a right companion of those with whom he came. He beheld and looked on with the rest, cried out with them, was inflamed with them, and carried thence that madness, which wrought in him an itch of returning, not only with them that brought him thither, as a companion, but before them, as a captain and ringleader of many others. But among all examples there is none to that of Solomon's. The beginning of whose overthrow was from this deceit. It had been a hard matter for so excellent a man at the first dash to have been brought to that height of defection; no. No man suddenly becomes notoriously wicked, specially having been

eminently virtuous before, but step by step, piece and piece, here a little, and there a little. Loe therefore how Solomon's deceitful heart foiled him; first only drawing him to the more immoderate use of pleasures, in themselves lawful, persuading him yet that he should still, together with the use of them, retain his wisdom, his piety. But in the event it proved otherwise. As the love of pleasures went in, so the love of godliness, went out by degrees, his zeal cooled, his forwardness slaked. The excessive use, & love of lawful pleasures brought him first to a defective love of God's word, and from thence to the love of unlawful pleasures in women; and then bodily adultery brought him at length to spiritual, even to fearful idolatry, as is observed by Nehemiah.

Our wisdom then must be to take heed (as the Apostle admonisheth) of this deceitfulness of sin, least we be hardened, and habituated in sin. For a habit, and hardness in sin comes not at first, but by degrees, when, by receiving the seed of evil, and enticing thoughts, we come to conceive, and then, as James showeth, lust having conceived, sin is brought forth, and being brought forth is perfected by daily practice, which bringeth custom, and custom necessity. So that now we are miserably enthralled to sin. Since then we cannot well be rid of this guest, if once entertained, let us be wary how we enter into the least parley with him; since when we are once entered but a little into this country, we know not well how to get out, it is best for us not to come near so much as to the confines, and borders thereof. It is not good coming within the reach of the Lion, for fear of being caught. Neither is it good to come near the banks side, for fear of falling. Chrysostom tells us that it is a safe rule, not only to avoid sin itself, but also things seeming indifferent, that may toulle and draw us on to sin. And he instances in laughter, and quipping, and delicious feasting, from whence have flown many mischiefs. These indifferent things, at least so seeming, he accounteth the edge of the hill, and bids us take heed how we use them. And in truth though such things may seem nothing, yet there is much deceit, and danger in them. They are like Elias his cloud, which at first seemed very little, no bigger than ones hand, yet by and by it overspreads the

whole sky, and causeth a dashing shower. Wherefore as the Prophet, in the first rising of the cloud bid the king fly him to his chariot, to avoid the tempest so must we, foreseeing the danger of a great tempest even in these so little clouds, fly to our shelter presently. The Jews being forbidden to make covenants with the Gentiles, they also abstained from drinking with them, because that was a ceremony used in striking of covenants, and so it might have drawn them on thereto. And Eve having received a commandment from God only not to eat, says she must not touch the fruit of the tree of knowledge of good and evil. For touching might have drawn on tasting. The like wariness if we shall use, then may we escape this deceitful snare of our false and fraudulent hearts. Otherwise if we be too regardless of smaller matters, of the occasions and preparatives to sin, quickly shall we be caught. And as in the body little pricks of a pin neglected have bred wrancklings in the flesh, and thence worse matters have followed, even death itself at last: so here in the soul, our connivance & over favorable indulgence to our smaller sins cannot but invite and call, yea and with a magnetical kind of attraction forcibly draw unto us further, and far more dangerous mischiefs.

The third deceit is to tickle our affections, and set our desires afloat, by presenting unto us the mere and pure pleasure of sin. For howsoever the pleasure of sin be a painful pleasure, a sour-sweet, which hath much bitterness mixed; yet our hearts cunningly hide and conceal that. The flesh by vehemency of temptation raiseth such clouds, that the light of our understanding is taken away, as in David, in his adultery, the flesh did so possess him with the apprehension of the present pleasurable delight of his sin, that he could not think of that shame, that grief, those wounds of conscience, those broken bones, those sharp corrections that were to follow. Thus the Devil dealt with our Savior, he shown him the world, and all the glory thereof. But there was also much grief as well as glory in the world: but he would show him none of that. So there is far more gall, and bitterness, then honey and sweetness in sin; yet our deceitful hearts will not let us take any notice thereof. like the Israelites, that could remember the flesh pots and onions, but not the bricks, not the

bondage of Egypt. Thus we divide that of Solomon, Go to young man, let thy heart cheer thee in the days of thy youth, &c: suppressing that which follows, But know that for all this, God will bring thee to judgment. Thus the impure wanton deceiveth himself, who hearkeneth to the sweet voice of the flattering harlot, Stolen waters are sweet and the bread of deceit is pleasant. But he knows not, saith Solomon, that the dead are there, and that her guests are in the depth of hell. This deceit is much like that of boys, hiding a pin in a fair rose, and so pricking those that smell of them; or like that of tradesmen, that show their chapmen the better part of the clothe, and hide the worse. But to deliver ourselves from the danger of this deceit; we must, when we are thus tempted with the sense of present pleasure, cast our eyes beyond it, and look behind it, to see the long tail it hath of many sorrows, & vexations. We must labor as well to foresee what is to come as we see what is present: doth the Devil show thee, as once our Savior a goodly sight of honor, glory, pleasure, profit, &c. in sin? That thou mayest not be inveigled therewith, thou must put down his sight with another sight of shame, terror, torment here & in hell, & other such like attendants of sin, which are to be seen in the word. Think as well of the sour sauce, as of the sweet meat, as well of Jael's nail to pierce our temples, as of her milk, & lodging to relieve our thirst & weariness; as well of Delilah's scissors to cut our hair, as of her lap to lull us asleep; as well of the pricking, as of the pleasantness of the haw-thorns. The Greek Poet says wittily, If the pain of the headach were before the pleasure of the wine, none would be drunk. If we could in our apprehension, feel the pain of sin beforehand, we should escape the snake that lie, hid under the green grass, the hook that lies covered under the pleasant bait. This is Solomon's advise in the temptation to drunkenness even then when our teeth are set on water with the pleasant color of the wine sprinkling & leaping in the glass, to remember that yet in the end it will bite like a serpent, & hurt like a cockatrice. And so in in temptation to uncleanness by the fair speech, & alluring beauty of the harlot, to remember that her latter end is bitter as wormwood, and sharper than any two-edged sword. For here truly hath place that speech of Abner, to Joab, Knowest thou not

it will be bitterness in the latter end. Sin may well bring with it a flattering pleasure in the entry, but it always closes with a bitter remorse in the end.

The fourth deceit is, when it persuadeth us to sin, upon hope of God's mercy for pardon. This is a very usual & dangerous deceit. Like that of the devils to our Savior, Cast thyself down headlong, for the Angels shall bear thee up. So our hearts to us, cast yourselves, implunge yourselves into this or that sin: The mercy of God shall help you out. Poison thyself: here is a counter-poison. Break thy head: here is a plaster. Surfeit: here is a Physician. An intolerable thing it is, that the mercy of God, the only inviter and provoker of our obedience, through the sophistry of these naughty hearts of ours, should be made an allurer & very baud as it were to all filthiness. There is mercy with thee, saith the Prophet, what? that thou mightest be despised, blasphemed? no; that thou mightest be feared. And the love of Christ constrains Paul to duty. Therefore see what noble deceivers our hearts are, that can make that an enticer to sin, which of itself is the only powerful, and constraining persuader to godliness. But let them take heed least their hope of mercy be not presumption. As a man passing over a bridge, which his false spectacles make to seem broader, then indeed it is, being thereby deceived, goes besides the bridge and so is drowned: so is it with those, whose deceitful hearts make the bridge of God's mercy larger than it is, they are in danger of falling beside it into the waters of eternal destruction. For though God's mercy be of the largest extent, yet it is bounded with his truth. And therefor usually in the Scriptures we find these two coupled together, God's mercy & his truth. So that God's mercy may not be such, whereby his truth in any sort should be impeached. As it should if it be prostituted itself indifferently, and promiscuously to all, as well the insolent and impenitent, as the poor, humble and broken hearted sinner. For unto these latter only is the promise of mercy made. And if to the others the gate of mercy should be set open; God's mercies (as Solomon says of the wicked's that they are cruel mercies) should be false, and

unjust mercies. But God never yet learned so to be merciful, as to make himself false, and unfaithful.

The fifth deceit is, when our hearts the better to hearten us to sin, plead the necessity of living in this world, and maintaining our selves & our charges. O we must needs live, say some. And unless we do thus, and thus (say break the Sabaoth, lie, swear, defraud, &c.) we cannot live. Esau under this pretense sold away heaven. He was very hungry, & knowing not how to relieve the necessity of hunger otherwise, then by accepting of Jacob's conditions, accepted them. I must maintain my life saith Esau. At this present I cannot without some food, food I see none but my brothers pottage. This I cannot have, without I buy it with my birthright. And thus he deceived himself. The like deceit we shall see in Demetrius the silver-smith, who pleads hard for Diana, and the worship of her images by this very argument, Sirs ye know that by this craft we have our goods. If Diana go down, our living goes down with her. Thus would Satan have beguiled Christ, when in his hunger he persuaded him to relieve himself by turning stones into bread. And indeed to get our bread by falsehood, oppression, wrong, or any indirect course is a kind of turning stones into bread. And, what good will such bread do us? Bread made of stones shall turn into stones, even in the very eating. The bread of deceit though never so pleasant, yet in the mouth proves but gravel, saith Solomon. Prov. 20. 17. And no marvel. It was made of gravel and stones. And so returns to his first substance. Another remedy against this deceit is to oppose a greater necessity of our souls living both here & hereafter with God. What dost thou tell me of the necessity of thy living here? There is one only necessity for which there is no excuse, and is, not to offend God. One thing is needful, saith Christ, to provide for thy soul against hereafter, whatsoever become of this carrion carcass of thine. This is the far greater necessity of the two. It is not then simply necessary for thee to live here. Or if it were, yet not to live by such wicked means, which thine own unbelieving heart suggesteth. Man lives not by bread only but by every word that proceeds out of the mouth of God. And the just man lives, even this his temporal life also, not by these & those

shifts, but by his Faith. And that is his meat in the want of other things, according to that of the Prophet, Trust in the Lord and do good, dwell in the land, and feed thyself by or with thy Faith, as Tremellius reads it. And thus we have handled five deceits which our hearts use in persuading us to sin. There remain yet diverse others, which we will speak of in the chapter following.

## **CHAPTER XVI.**

Of nine more deceits in the same kind.

Therefore to proceed forward with these deceits; the sixth deceit is, A pretense that we will do such and such things [evil and ungodly] only for trials sake, that by our own experience we may the better learn the vanity of sin. For example, some will go purposely to see mass, to the end, as they say, that they seeing the foolishness, and filthiness thereof might learn to loath it the more. The like pretense is used for seeing of plays, that by seeing many filthy sins (which the Apostles would not have once so much as to be named) represented and acted on the stage, we shall learn to hate those vices the more. But God hath appointed better schoolmistresses of the hatred of sin, then the practice of sin. Why should we leave the means appointed by God to work this hatred of sin, and devise other means of our own? Is this the best way to learn continency, to exercise and trade ourselves in uncleanness? Was there ever any that learned sobriety by haunting taverns & ale houses? temperance out of the school of Epicureanism? chastity in the stews? I deny not but God who draweth light out of darkness can heal the wound of the viper with the flesh of the viper, & can make sin, contrary to it own nature, to work our good, driving out one poison with another. What then? because the learned Physician can heal us with poisons, shall we therefore be tampering



with them ourselves? So instead of health we may quickly meet with death. No, Solomon himself was deceived in this point; as his Ecclesiastes showeth. And his experience may teach us, how dangerous it is to try the heat of the fire by putting in our finger. He gave himself to a pleasurable delicious life only for trial sake, to make proof of it, what was in it, that if he could not find happy tranquility of mind, he might leave it so much the more willingly. But alas how miserably was he hampered in the snares thereof? How was he by this means drawn on to that fearful apostasy in his old age? shall not his experience make us wise? shall any man now think he can safely bear that burden, which hath already broken Samson's back?

The seventh deceit is, when we ground our liberty which we take of sinning, upon those good, either graces we have, or actions we do; persuading ourselves that a little dram of some goodness in us will weigh down many talents of wickedness. For as we can cover in our brethren many virtues under someone infirmity: so contrarily in our selves (so cunning and crafty are our hearts) many, not slighter infirmities only, but even grosser deformities also under someone, poor, petty, (happily) show of virtue, rather than virtue itself. Thus the civil man thinks his profaneness and carelessness in religion is sufficiently covered under his uprightness, and just dealing in the things of this life. The glozing hypocrite thinks his zeal in outward profession may bear him out in his uncharitable, unrighteous, and unreasonable dealing with men. As if Herod should have thought his hearing of John a sufficient privilege to him for his incest. Thus nobly do our hearts deceive us, making us believe that a great heap of chaff can lie hid under a little handful of corn, that a little dim candle light can chase away the foggy palpable darkness of Egypt. Whereas the contrary is the truth, that our little good is rather obscured and eclipsed with our many and great evils. As in the parable of the sower, the thorny ground is said to bring forth no fruit, Luc. 8. 14. and yet before, verse seven, it was said that the thorns sprung up with the seed, so that the seed did not perish in the ground, but sprouted forth, and yielded some fruit; and yet because, as Mark says, the thorns grew up, or ascended, as Matthew speaketh, namely

above the fruit, therefore the fruit of this ground is no fruit, it lies buried under the thorns, it is overtopped, and choked by them. Lo now, the fruit does not cover the thorns, but the thorns the fruit. It is not said there were no thorns, because of some hopeful beginnings of fruit, but contrarily, no fruit because of the thorns thriving, and increasing. Were it not absurd to reason thus, what though there be many poisonous herbs in the pot? yet there are some good ones, and so the porridge may be good. Nay, if among many good herbs, there were but one poisonous in the pot, a man might say truly, Death is in the pot, yea that there were no good herb in it; because the poison of the one hath taken away all the goodness of the other. So in truth where there is but any one sin nourished and fostered, all other our graces are not only blemished, but abolished, they are no graces. But most of all is this deceit dangerous in the true children of God? when they shall the rather presume in some things to sin, because they are the children of God, members of Christ, and so cannot be severed from him, and because they are beautified with so many excellent graces, which they think will easily obtain pardon for some small defects. Thus were the servants in the primitive Church deceived, when upon occasion of their calling, they shook of the yoke, and because they were God's sons, would no longer be men's slaves. And thus would the Devil have deceived Christ, when he would have had him presumed upon his privilege of being the son of God, and thereupon have cast himself down from the pinnacle of the Temple. Math. 4. 6. This deceit is so much the more lamentable, in that these considerations ought rather to be bridles to restrain us from sinning, and spurs to prick us on to further grace, and obedience. For the more honor God hath given us, the greater care should we have to maintain it, according to that of Paul: walk worthy of that high calling. Should such a man as I, saith Nehemie, go into the temple to live? Again, hast thou some graces, some good things in thee? O then disgrace them not with sin, but make them as graceful as thou canst, by adding unto them what is wanting, that so there may be a sweet proportion, and comely conveniency in the spiritual body of Grace. For as it were an absurd speech to say, I have all other parts of my body seemly, and comely, legs, hands, eyes, lips, cheeks; therefore it

matters not for my deformed and misshapen nose; nobody can see this blemish among so many ornaments; yes they will see it, and mark it so much the rather, and the deformity of thy nose is made more conspicuous by the conformity of thy other members: so also alike absurd is it to persuade ourselves, that because of some ornaments in our souls, the many monstrous enormities thereof will be winked at. Is any woman so foolish as to think because her face is very fair, and beautiful, therefore she may speck and spot it here and there with mire and dirt? or because her clothes shine and glisten, therefore she may stain them? Whereas the fairer the face, and the garment, the greater is the disgrace of the spot, & stain. So also would any man be so senseless, as to think thus, because I have a good suit, good stockings, cloak & band, therefore I may well enough put on an old dusty, worn, and torn hat. No; this will disgrace all the rest of his furniture; and it would be nothing so great a sore in the eyes of the beholders, if his dublet and hose were tattered, his shoes musty, his stockings broken, &c.

The eighth deceit is, when we presume the rather to sin, because we think to make amends for it afterward, by some good deeds, as prayer, confession, alms, &c. The covetous man sees a pray, some rich booty, whereby he may benefit himself much, in the injury and oppression of his neighbor. Yea but his conscience tells him, oppression is sin, how then may he do it? His deceitful heart suggesteth, that if afterward he be a little more bountiful in giving of alms, he shall make an abundant recompense for his sin, and so bids him stick no longer at the matter. In this one particular Augustine both propoundeth, and discovereth this deceit very notably. The extortioner, saith he; saith thus unto me, I am not like the rich man in the gospel, I feast the poor, I send sustenance to the prisoners, I clothe the naked, I entertain the strangers. To whom he answereth. Thou thinkest thou givest.

Do not take away, and thou hast given. He rejoiceth to whom thou hast given: but he weepeth from whom thou hast taken away. Which of these two thinkest thou will God hear? Thou sayest to him to

whom thou hast given, be thankful for that thou hast received: but on the other side the other man saith, I mourn for that thou hast taken away: God he says to thee, fool I bid thee give, but not of other folks goods. Know thou fool, who of thy spoils & rapines givest alms, that when thou spoilest a Christian, & robbest him, thou robbest Christ himself. And if they shall be sent to hell that did not clothe Christ (that is a Christian) when naked, what place shall they have in hell that made him naked when he was clothed? Here happily thou wilt say, thou strippest a Pagan, and clothest a Christian. Even here will Christ answer thee, oh spare to damnify me. For when thou who art a Christian doest thus oppress a Pagan, thou keepest him from becoming a Christian. If thou hast then of thine own, give; if not: better for thee to gratify none, then to grate upon any.

So far Agustine, excellently showing the grossness of this deceit, that we may rob Peter, if afterward we will pay Paul therewith. This kind of deceit seemeth to have carried Saul to that his disobedience, in retaining the fattest of the Amalekites flocks. He thought belike the stain thereof would easily be washed out with the blood of his sacrifice, whereof he speaks so much afterward to Samuel. The people took it to offer to the Lord thy God in Gilgal. And so the whorish woman thinks the like water will purge away all the filthiness of her lusts. I have peace-offerings (saith she, encouraging herself, and her youth in their sins) at home, and I have paid my vows. This seems also to have been the deceit of the Pharisees, as some read that Luk. 11. 41. Ye give alms, (namely of goods gotten by rapine, & pillage) and then all will be clean, the blot of your injustice you think is sufficiently washed away. A horrible thing, to think that God will thus be corrupted, & made to wink at our sin. No: He that offereth to the Lord of the goods of the poor, is as he that sacrificeth the son before the Father.

But here is a double deceit. 1. that we can satisfy for our sins by any of our works. 2. That therefore we may boldly sin. For first, say that thou couldest satisfy God for the wrong which thy sin doth to him, mayest thou therefore lawfully offer wrong and violence to him?

wouldest thou think thy neighbor might lawfully steal from thee, if after he would make some restitution? or break thy head, if after he would give thee a plaster? But then it is not so, that any works of obedience can satisfy for thy former disobedience. If thou wert bound to a man in two several bonds for two several debts, and having forfeited one, shouldst afterward pay the other, wouldest thou be so foolish as to think, that by paying this latter, thou hadst sufficiently discharged the former? If a servant, having loitered all one week, should painfully labor all the next, would his master yet endure him pleading the last weeks diligence, as a sufficient recompense of the formers negligence? No. For it was his duty to labor both weeks. So the obedience thou performest to God, is a debt due to him: thou canst not pay one debt with another. If a chapman, having gone long in the merchants books, should at length pay for that he took last, had he therefore satisfied for all that was taken before? And yet this is the foppish deceit not of the Papists alone, but of many of our selves also (for naturally there is much of the popish leaven in us) to think that if after we have sinned, we be for a while a little more careful, then ordinary, of prayer, confession, reading, hearing, and such like exercises, then all is well again. But Solomon tells us, that the sacrifice of the wicked is abomination to the Lord. And therefore the exercises of godliness performed by such as wallow in sin without repentance cannot pacify his wrath.

The ninth deceit is when we persuade ourselves to the committing of some sin, upon pretense, either of the consequence of some great good, which otherwise cannot be had; or the prevention of some greater evil, which otherwise cannot be avoided. Hence that deceitful rule, of two evils choose the least. Lot was caught in this snare, when he would have redeemed the greater sin of the Sodomites against his guests, with the less against his daughters, when he would have prevented Sodomy by permission of adultery. So Herod having sworn to gratify the request of that dancing minion, for the avoiding of the sands, rushes upon the rock, preventing perjury, as he thought, by murder. But the truth is, A man is never so encompassed betwixt two evils, but he may find an outgoing without a third. Now

as concerning the hope of some good that may ensue, here Lots daughters were caught, as well as their father in the former. For when they fell into that foul abomination of incest, in all likelihood this was that which prevailed with them, a hope they had that by this means, in their fathers posterity, the Church of God (otherwise in their opinion near an end) should be upheld, and preserved. And was not here a goodly color, to commend incest unto them, the preservation of the Church from ruin? But had not Abraham as good a color for to have spared Isaac contrary to Gods commandment? even the same that they had, the preservation, and salvation of all the elect, which he might fear would have been buried in Isaac's ashes, of whom he knew the Messiah must come. And indeed if Abraham had not had a sound heart indeed, here had been fit place for this deceit. The lepers were thus deceived, when, contrary to Christ's commandment, they divulged the miracle of their healing. Their reason was to declare Christ's glory, and their own thankfulness. But they should have learned, that as when God commands things otherwise forbidden, then they are no sins; as in Abraham's case: so when he forbiddeth things otherwise commanded, then they are no parts of obedience, whatsoever plausible persuasions we may frame to ourselves. Saul also was thus deceived when for the better overthrowing of the Philistines, he forbade the people to eat anything till the evening. So Rebecca, when for gaining the blessing she taught her son how to lie. Augustine makes mention of some that justified the reading of the immodest, and lascivious writings of the heathen Poets unto young boys, by the good that comes of it, namely the fining of the tongue, the polishing of the speech. That which is good is precious indeed, and according to Solomon's rule, we are to buy it, but yet not to our disadvantage; with the loss only of worse things, not of better things than that we buy. We must not buy eloquence, and good words so dearly; as with the loss of good conscience: we must not redeem our little finger, with the loss of our eyes. For, as excellently Augustine, Good words are not more easily learned by those filthy writings: but filthiness is more confidently practiced by reason of those words. Whatsoever good it is we may think to come unto by sinning, it is nothing to that hurt we do to our own souls in

sinning. It were madness to lose a thousand pound, to gain an hundredth: much more to lose it for nothing, missing of that hoped for hundredth. So is it here in this deceit. In not sinning: when we are tempted there is an unspeakable good: now when we sin upon hope of some great good, first we lose the good of abstaining from sin, of keeping our souls pure from that defilement. This we wittingly loose. Now that great good, we think to win by this loss, is in comparison with this, but as a dram to a talent. This were bad enough, one would think: Yet here is not all. For besides the loss we purposely put ourselves unto, we lose also that we hoped to gain by this loss, both the talent, and the dram too. As Saul when by his wicked execration, and cruel prohibition of food to the people thought to have furthered the victory against the Philistines, indeed he hindered it, as Jonathan observed. For if the people had not been out of heart for want of food, they might far more valiantly have pursued their adversaries. And so it fareth with us, as with the dog in the fable, that letting fall the flesh that was in his mouth, to catch at the shadow thereof, lost both that he had, and that he thought to have had, both substance, and shadow too. For indeed that good, which we procure by sinning, is rather a shadow of good, then any true good. When we do evil that good may come thereof, though the thing it self be good, yet to us it is not good. Our sin in procuring it, hath altered the nature of it. If this were well thought of by some, they would not so deceive themselves, as they do, in using base shifts, and indirect, and dishonest courses, for the enriching of their state, upon pretense of doing good to the Church, whereto they say they shall thus be enabled. I tell such, that the good which thus they do to the Church, in them is no good, but turned into sin. For as in Job it is said that we may not lie for God, so neither may we oppress, defraud, or do any other evil either for God, or the Church of God. He knows how to provide for his Church without thee. He will not be honored, with the price of a dog, and a whore. He needs not thy virtues, much less thy sins, either for his own glory, or his Churches. Never fear, that either of these will fall down, though they seem never so much to shake, unless thou (as once Uzzah his hand to save the ark) put under the prop of thy sin. But against this deceit forever

remember that golden rule of the Apostle, We may not do evil, (no not the least) that good (though the greatest) may come thereof.

The tenth deceit is, when we therefore presume to go on in our sins, because our meaning is, if we may believe our hearts, to continue also in the practice of godliness, as it were parting stakes betwixt God, and the Devil. If our hearts should persuade us so to enthrall ourselves to sin, as wholly to renounce God's service, and shake off his yoke, this would not so easily be granted. But now when they bear us in hand, that still we shall continue Gods servants, notwithstanding our service performed to sin, we quickly apprehend this, and think this will be fine, if we can both please God, and our own naughty hearts too. This was Solomons deceit in his first declination, when he began over much to hearken to the enchantments of pleasures; that for all his pleasures, he would still continue his former exercise of piety. But when once he had gone thus far, to admit of such companions with God, in the service of his heart, they could not long endure God's partnership, nor yet God theirs, and so Solomon at length gave over the service of God, and served idols. Never then let us think that we can join together things so insociable, godliness, and wickedness. It is a hard matter to exercise two several trades: much more two such contrary trades, as these two. Never let us be so gross, as to think we can reconcile things altogether irreconcilable, God, and Satan; ye cannot serve two contrary Masters, God, and Mammon, God, and Bacchus, God, and Venus. The Mammonist flattereth himself in his worldliness, because he purposeth still to continue his zeal and forwardness in religion. But this is impossible. For how can such a worthy princess as Grace, endure such rouges for her bedfellows, to lodge with her in our hearts, as are covetousness, voluptuousness &c. no; grace must have all, or none. If any sin have but a part, it must have all. Loe then notable craft. If you will let such, and such guests in to have some room, they will not be any unquiet neighbors. Grace shall enjoy her room still. But when once they are got in, Grace is so annoyed that she is fain to depart presently. And so all falls to their share.



The eleventh deceit is, when we flesh and confirm our selves in our sins, because of some human laws which may seem to favor them. Though yet, indeed, they only tolerate them, and not allow them. Thus the common usurer deceiveth himself, why the law allows ten in the hundred? yea but the law only stints, and limits it to ten in the hundredth, and so far gives way to it, for the preventing of a greater mischief. And this will not be enough to excuse the usurer in the court of conscience. Thus the Jews deceived themselves in the matter of their polygamy, in having many wives and in their divorces for every trifle. They thought Moses law had allowed them in these sins. Whereas our Savior showeth, Moses only gave a toleration, because of the hardness of their hearts. So in the matter of maintenance for the ministry, many, though rich and able, yet refuse to give anything, because they have not those things, the tithes whereof the Law requires for this purpose. Yet the Law of God is plain, let him that is taught make him that teacheth him, partaker of all his goods. And again in the cities which the other tribes must give the Levites, God would have this proportion to be kept; such tribes, as had more cities in their inheritance, should part with more: such as had less, with fewer. By the equity of which proportion, those that are richer, are bound to give more to the ministry, then the poorer. And yet, if this color of human law will serve the turn, they may give less. For the poorer may have tithes payable by the Law, when the richer have none. But God's Law requires that, according to our ability, whether our estate be in matters tithable, or not, that matters not with God, we should maintain the ministry.

The twelfth deceit is, when therefore we flatter ourselves in our sin, and think we may well enough do it, as long as we keep a moderation in sinning, and do not lash out so far as do others. Thus many think they need not stick to ride upon the Sabaoth, though for trifling, trivial causes, so they stay an hour by the way to hear a sermon, & do not wholly spend it in traveling, as some do. Thus many bear themselves out in their hard and unjust dealing with the poor, because they use not all that cruelty they might, and that others do; because they only clip off the wool, and not the living flesh: it may be

they take but half the forfeiture of a band, it may be they restore half of the worth of the pledge, when it is forfeited. So thieves think if they leave some money in the travelers purse, and let him scape with his life, which was in their hands, they are so far from being to be accused for their stealing, that rather they are to be commended for their mercy, and moderation in stealing. Thus David though he followed his lust in lying with Bathsheba, yet he would not lie with her, but being purified, according to the Law. And lying with her so, his deceitful heart made him think he might the more safely do it. But this deceit is not hard to be discovered. Doth David indeed make conscience of ceremonial, and yet none of moral purity? doth the thief make conscience of leaving one twelvecence in the travelers purse, and none of taking many hundreds out of it? So in the remitting of half the forfeiture, I ask of thee, whether the same reason that makes thee give one half, should not press thee to give the other also, thou having no more right before God to keep the one part then the other?

The thirteenth deceit is, in wresting the Scripture to make it serve our turn. And if once our deceitful hearts can find the least color for our sins there, then run we away with it, and take liberty to sin boldly. It shall not be amiss to see this in some particulars.

1. For liberty in sinning profane ones allege that of Solomon, Be not just overmuch. So a man may be too forward, and precise. And again, Be not wicked overmuch. So then a man may be wicked moderately.

Ans. The former words are not to be understood of true righteousness, as though there could be too much there, but of a devised righteousness of our own, without the word of God. Such as is that of the Papists in whipping themselves. Therefore Solomon adds in the same place, Neither be too wise, Make not thyself wiser then God, in prescribing to thyself a stricter righteousness, then his word imposeth upon thee. What then? is this to cry down the practice of true piety, & mortification commanded in the word? As for the latter words, of not being too wicked, they do not give us leave

to be wicked in any sort, though never so little, no more than the Apostle, saying, Let not sin reign, doth thereby give liberty to us, that sin may be tolerated, so it reign not; or then he doth, when he says, Let not the sun go down upon your wrath, thereby give liberty to be angry till the sun set. But as there the meaning is, that if it be so that we cannot wholly be free from rash anger (which were to be wished) yet we should not nourish it, but labor with all speed to quench it: so also here, that if it be so we cannot altogether be free from the taint of wickedness, yet that we should keep ourselves from lashing out into the excess thereof, as the common sort do, no farther are the words to be stretched.

2. For continuing impenitently in their sins they allege that of Solomon, The just man falleth seven times a day, and riseth again. Which is to be understood of his falling into affliction, and not into sin. So likewise they urge that of Ezekiel, At what time soever a sinner repents, &c. But they forget that of S. Agustine, He which giveth pardon to the repenter, doth not always give repentance to the sinner.

3. For mixed dancing of men and women that of Solomon, There is a time to dance. Answ. Solomon speaks not of such things as we ought to do, or may do, by the commandment, or permission of God: but of such things, as fall out, and come to pass by the providence and decree of God. There is an appointed time, namely in God's eternal decree, for everything, namely that falls out, every, either cross, or pleasing accident; for otherwise there is no such time, wherein we are bound to throw away that we have, so as we are to keep and get it.

4. For usury, that in the parable, Why diddest thou not put it forth to the exchangers, that I might have mine own vantage. Ans. Grant that this be spoken in allusion to the practice of common and cruel usurers, yet the Scripture doeth no more allow of the common trade of usury by borrowing a similitude of them, then of injustice, in the parable of the thievish steward, or of theft, in saying, Christ shall

come as a thief in the night, or of the heathens Olympic games, in comparing the practice of Christianity to those races, or of dancing in that parabolical speech, We have piped, and ye have not danced, or of charms and incantations, in likening the wicked to the deaf adder, which heareth not the voice of the enchanter.

5. For fornication, that it is indifferent, the words of the council, Acts 15. joining fornication, & consorting it with things indifferent, viz. blood, & things strangled.

Ans. The reason of that conjunction was the general account, that those times made of fornication, not the councils own opinion.

6. For defiling, at the least the outward man with idolatry, Naaman's petition, God be merciful unto me when I come into the house of Rimmon, with the Prophets answer, Go in peace. Ans. The words in the original, as some learned have observed, may be read thus, God be merciful unto me, for I have gone into the house of Rimmon, so that Naaman, now purposing wholly to cleave to the true God, craves pardon, for that which he had done, no leave, for that he was to do. The word is used in the same manner in the inscription of two Psalms together; In the 51. Psalm, A Psalm of David after the Prophet Nathan came to him. For he did not make the Psalm, till after he had been with him. So in 52. Psalm, A Psalm of David, after that Doeg came, and shown Saul, &c. And in Psalm 54. After the Ziphims came.

7. For a lawless liberty to deal with our own things as we list, that in the parable, May I not do with mine own as I list. Ans. It is God's speech, and his peculiar privilege, not thine, who hast nothing simply thine own.

8. For temporizing & framing of ourselves to all companies, that of the Apostle, Unto the Jews, I became as a Jew, &c. An. The Apostle became as a Jew to the Jews, and as a Gentile to the Gentiles, not in conforming himself to any of their impieties: for he never sacrificed to the Gentile God's, to make himself as one without the Law, to

them that were without the Law; but, 1. in the use of things indifferent. 2. in a merciful compassion towards them, tenderly earning in his bowels over their souls, not in a crafty counterfeiting of their fashions. He becometh as a sick man to the sick, not that feineth himself to be sick of the same disease, but that ministereth unto him, and, with a bemoaning mind, thinketh what he would be glad others should do to him being sick, and does the same to his brother. Diverse such like wringing's of Scripture might be instanced in. But these are enough to give us a say of the deceitfulness of our hearts in this kind.

The last deceit is, the inventing of invasions, how to cloud such arguments, whether from the Scripture, or from sound reason, as make against our sin. To show this in some particulars.

1. When we pluck and pinch the long hair of ruffians with that pregnant text, It is a shame for a man to wear long hair. Nature itself teacheth it; Answer is made, that it is only to be understood of such hair, that is as long as women's. But as it is said of the Pharisees, that their Phylacteries were broad, but their expositions of the Law narrow, so it may be said of these men, their hair is long, but their exposition of this Scripture is very short; whiles they restrain the word, which signifieth to nourish the hair at large, only to such a kind of nourishing, as women use that let it grow down to their feet. Homer using the Apostles word, calls the Grecians nourishers of their hair; who yet I hope did not wear their hair so long as women, that they were fain to bind it up. Thus in stead of clipping their hair, they clip the Scripture.

2. The like shift is that which is used to decline the stroke of Deut. 22. against stage-plays, where the man that putteth on woman's apparel is said to be an abomination to the Lord. A fearful thunderbolt. But loe a thicket, which some of Adams sons have found to hide themselves from this thundering voice of the Lord; and that is a corrupting gloss, which interprets it of such only, that wear women's apparel ordinarily, and daily, so as women use to do. Yea, but the

word is to put on, and it cannot be denied, but players put it on, when they act women's parts. And the same word is used of David's putting on Saul's armor, who yet put it off again presently.

3. And lastly, not to exceed in multitude of examples, when the negligence of Pastors is checked with that express commandment, feed the flock, that is, saith the deceitful heart, either by thyself, or by another. And yet Christ biddeth Peter if he love him, and as he loves him; to feed his sheep. Look then how thou art to love Christ, so thou art to feed his sheep. If thou thinkest it enough to love Christ by a deputy, then mayest thou also safely think it enough to feed his sheep by a deputy.

It might be shown in many other things besides, how full of subtle and sophistical wit our hearts are in coining of distinctions, and devising shifts to restrain hatreds as they call them, that is the commandments that make against them. But the question is, whether these distinctions will go for current, or no, before God. In these cases it is best to take that which is surest, and freest from danger. No danger at all of sin can there be in never putting on of woman's apparel, in wearing our hair in the ordinary shortness, in feeding the flock in our own persons. But the other matters are doubtful, & questionable. Take heed therefore, least, on thy death bed, thou make this doubt, O what if that were not the meaning of that place, feed the flock, that is, either by thyself, or by thy substitute? How if Christ meant only feeding by ourselves in our own persons? how then? who seeth not, that when death cometh, then all our quirks of wit, whereby we soothed ourselves in our sins, vanish away as smoke? Venter not then to lean upon such broken staves, which will surely fail thee in thy greatest need.

## **CHAPTER XVII.**

Six deceits of the heart in persuading to the omission of good.

Having spoken of the deceits of our hearts in persuading to the commission of evil, it remaineth that we proceed to their deceits in persuading to the loss of that which is Good. And they are specially seven.

The first is, when, as before the foul and ugly face of sin was painted with the fair colors of virtue and holiness: so here, contrarily, the beautiful face of virtue is all to be slurred, and smeared with the black soot of those vices, which seem to have some affinity with it. Thus conscience of sin is traduced as precise niceness, and needless scrupulosity; obedience to God's laws is thought the basest bondage, Psalm. 2. Just severity hears ill, under the name of merciless cruelty. Zeal is censured for hypocrisy, rashness, madness. Patience for stupidity, and cowardice. Humility for baseness of mind: wisdom for craft. And so are many excellent graces and works discredited with us, and we brought out of love, and liking with them. Judas disgraced the just & honorable liberality of Marie, in breaking the box of ointment on our Savior, as too profuse and riotous a waste. The Jews taxed John's severer gravity as diabolical: and Christ's gentler affability as Epicurcall, and savoring of licentiousness. Ahaz counted trusting on God to be tempting of him. And the Papists slander marriage, as an unclean and fleshly work. Herein virtue fares much like her followers, who never could be free from those aspersions, and imputations, which of all others they least deserved. But, as the wicked, to bring the godly into hatred, have always raised up slanderous reports of them, that they are thus, and thus, (as of the Christians in the Primitive Church, that they were enemies to the Emperors, practicers of uncleanness in their meetings, &c.) when indeed they are nothing less: so do our hearts craftily misinform us of virtue, and as once they of the Hugonotes, tell us terrible things of it, to bring us quite out of conceit with it.

The second is, when our hearts would only obtain thus much of us, to remit but a little of our forwardness and zeal, as in the strict

observation of the Sabaoth, and other such like duties. For by this means, as in committing of sin the deceit of our hearts was, to bring us from a little, to much: so here, from a little to nothing at all, that by little and little degenerating, at the length we might be quite stripped and emptied of all goodness. A fearful example whereof the Church of Ephesus yieldeth; whose little abatement of the fervor of her first love made way to the removal of her golden candlestick, and so to the bringing in of that fearful and fatal darkness wherein her former so glorious and shining a light was wholly extinguished. Our wisdom therefore in standing out against our own hearts, and the Devil, with whom they conspire, must be like to that of Moses in standing out against Pharaoh, not to yield so much as a hoof; If we do, our case in the end will be the same with them, that yield all at once, and at the first dash wholly fall away. It matters not greatly to Satan, in the spiritual shipwreck, whether the ship be suddenly cast away by some violent tempest, or be drowned by degrees, the water getting in by little and little at some little hole. Lingerings consumptions, bring death, as well as the violent burning fevers. He that is careless in his business saith Solomon is brother to the waster, and will surely come to poverty in the end. This is true also spiritually. If once we begin to slack of our care and watchfulness, and begin to grow cold and careless, and to carry ourselves remissly in religion, we shall quickly come into the same case with them, that waste and havoc all conscience at once. Since therefore this is the Devils craft, and our own hearts together, not to set upon our whole treasure and store at once, but here a snatch, and there a snatch, til by little and little, they have exhausted us: like Nebuchadnezzar in the spoil of the Temple, first taking away one part of the furniture, then another: it stands us in hand to hold fast our own, and not to let go the least parcel thereof. For if once a breach be made in upon us, and but some little taken away, we cannot but be weakened thereby, and so lie open to further danger. How often saith S. Augustine, having at first but tolerated of those which tell idle tales, least we should offend the weak; afterwards by little & little have we come willingly to listen unto them?



If once we become luke-warm, we are so much the fitter to become cold, and then to freeze. If we suffer zeal to cool, quickly we shall come to rest in the outward performance of religious exercises, without any sense of the quickening life, and power of godliness in them, and at length we shall proceed on, from this dead senselessness, to open profaneness, and contempt of all goodness. Withstand then the first beginnings of declining.

The third is, when the pleasure comfort and reward of godliness is severed from the toil, trouble and affliction that waits upon it. As, contrarily in sin our hearts cunningly abstracted the pain from the pleasure. This deceit sometimes prevails with the godly; as with David, when considering the present afflictions of the godly, he cries out, I have washed mine hands in innocence in vain. But more commonly with the men of this world, when they hear that hard saying, If any man will live godly, he must suffer persecution, and if any man will be my disciple, he must forsake all, father, mother, lands, living, and life itself. But here Chrysostom gives us an excellent rule, that when in any good thing to be done for God's cause, there seems to be loss, we should not only look to the loss, but to the gain also enclosed in this loss. Art thou to give alms, and doth the expense of money trouble thee? Consider also the return and increase of that which thou expendest. Hast thou lost anything in thy outward estate? Give thanks to God. And consider not the grief which thy loss, but the joy and comfort which thy thanksgiving affordeth thee. Art thou reviled, and reproached? bear it with a good spirit, and thou hast more cause to glory in thy patience, then to grieve in thy reproach. We see the husbandman considers not the sowing in tears, but his harvest, his reaping in joy. The fisherman looks not to the casting in of the net, but to the draught, nor the merchant to his sea-voyage, but to the return of his merchandize: so must we not so much look to our losses, crosses, afflictions, as it were the showring & lowering seedtime, but to our reaping time, our harvest, the coming of our Savior, the blast of the trumpet, the exceeding glory prepared for us. With Moses we must look to the recompense of reward, and the eternal weight of the crown must

weigh down with us the light and moment any weight of the cross. And as in sin we should have a fore, not seeing only, but feeling also of the pains, when nothing but tickling pleasure presents itself: so in obedience, of the pleasure, when nothing shows itself to the outward eye, but pain and trouble. If thus we can do and truly conjoin those things which our cunning hearts fraudulently sunder, the crown of thorns, and the crown of glory, Golgotha and Calvary, co-suffering and co-reigning with Christ; then shall we account the rebuke of Christ a matter of encouragement, yea a greater attractive unto godliness, then all the treasures of Egypt. For the less our reward is here with men, the greater may we assure our selves shall it be hereafter with God. For if cruel man have so much good nature, as to see the pains, which others have taken for him, to be recompensed: think we that the God of mercy can suffer them to go unrewarded of him, that have suffered so much for him?

Yea but in present thou sayest thou seest, and feelest nothing but pains, punishments, troubles, and tribulations. First, this is not so. Much comfort, and sweetness of delight is there in the very act of obedience, in regard of the peace and joy of conscience; as contrarily much torture, and terror in the very act of sinning: for here even in laughing, the heart is sorrowful, as in the way of obedience, even in mourning the heart is light and cheerful. In which regard, though there were no heaven, nor future reward of glory, yet the godly life, with all the troubles thereof, were to be preferred before the sinful with all its pleasure; only because of the sweet quiet, and contentment of an unguilty conscience, whereas the wicked have a tormentor within, a self-condemning conscience. The mud and mire of which raging sea troubleth, and distempereth the pleasures of sin, which yet, if untroubled, should last but for a season, having a most miserable successor to follow, endless and remediless sorrow. So quickly in sin doth the pleasure fade and vanish, leaving behind its perpetual pain: whereas in obedience contrarily the pain is transient, the pleasure eternally permanent.

Now that in obedience first thou hearest and feelest of the worst, and the better is reserved for the time to come, this ought the rather to hearten thee thereunto. As being an argument that there is no deceit which here thou needest to fear. For where deceit is meant, there the best things that may tickle and tempt us are shown, the worse are concealed, till afterward. As for example, those that steal away children, do not tell them of rods and stripes, but of plums, apples, cakes, babies, hobby-horses, and such like knacks, that use to please children; And then having thus caught them, the poor children afterward feel much woe and misery; so in catching of birds and fishes, their daily food, that they delight in, is shown them: the snare, the hook they feel afterward. And thus do our hearts, as we shown, deceive us in persuading us to sin by objecting to our senses the pleasurable delights thereof, not telling us of the after-claps. But now in obedience the word of God first tells us of the grief, then of the glory, first of the labor, then of the reward, first of the tears, then of the wiping handkerchief, first of the race, then of the garland, first of the fight, then of the kingdom. Is not this plain dealing to let us know the worst beforehand? Doth not God herein deal as a Father with his child? And will a Father cozen and circumvent his own child? No. And yet first, in his childhood, he tells him of the severe school-master, of the swindging rods, of the hard feruler, and of such like terrible things. Afterward, when he is come to age, he tells him of his inheritance, and passeth it over to him. Lo then what a strange deceit this is, for our hearts to make us believe that to be an argument of God's deceiving us, which is so clear an evidence of his faithfulness. If now we were told only of pleasures and delights, we might suspect deceit, and fear there would be none in the end. But now hearing nothing but of the cross, of gall, & wormwood, we may the more persuadingly assure ourselves, that the wine and honey will come, and that beginning with the doleful darkness of the night, we shall end in the joyful light of the day. Where joy hath the beginning, there fear of grief makes our joy grievous: where grief; there hope of joy makes our grief joyful.

The fourth is, from the remembrance of that good which we have already done. Whereupon we falsely infer that we may now sit down, and rest us a while, as having done enough for our parts. This seems to have been Jehu's deceit. He thought it enough he had destroyed Ahab his posterity, and idols. He thought this a great matter, and therefore that the doing of this might well excuse him for the not destroying of Jereboam's Calves. But Paul had done far more, and yet forgot that which was past, and still pressed towards the mark, notwithstanding he had so happily combated with his corruption, that he could say, I am crucified to the world, and the world to me, yet he still continued beating down his body. So Timothy, though a rare man for mortification, yet continued still in the use of such severe abstinence, that Paul was fain to stay him, and bid him drink no longer water. But mark here the deceit of our hearts in turning the spur into a bridle. For there cannot be a more forcible incitement to proceeding on in grace, then from our own beginnings, and former practice. All lost, if we give over, before the race be fully run out. Wherefore S. Paul persuades Philemon to show mercy to Onesimus by reason of his former practice of that grace towards others; for having said, We have great joy and consolation in thy love: For by thee brother the saints bowels are refreshed, he inferreth presently this Wherefore I beseech thee for my son Onesimus. Refresh thou his bowels, as thou hast done others of the Saints. Still hold out in the exercise of this grace, that thou mayest receive a full reward. In like manner he reasoneth with the Corinthians, As ye have abounded in love, and knowledge &c: so see ye abound in this grace [of liberality] also. We, contrarily, think our abundance in some graces may dispense with our defects in others. But, as in the parable of the lost sheep, the shepherd leaveth the sheep he hath, and seeketh out that he wants: so should we here. In our thoughts, at least, leave those graces thou hast. Do not so stand thinking of them, that thou shouldest neglect that which thou hast not. In the parts of our bodies none so foolish as to reason, no matter for the want of mine eye, because I have ears, nose, &c. No soldier so senseless, as to say, no matter for a head-piece, because I have a breastplate. In the furnishing of our houses, if one only ornament be wanting, we do not

think the want made up in the rest, which we have, but contrarily, that we ought so much the rather to provide that which is wanting, because of those we have. In running of races, the people hollow, and shout not to the hindermost, but to the foremost that are nearest the goal. The like heartening should we give to ourselves, the nearer we approach to the end of the Christian race.

The fifth is, from comparing ourselves with others that are worse, as the Pharisee compared himself with the Publican. Hence we gather, that as long as we have others far behind us, we need not so bestir us. This deceit is like that of the drapers, that commend a kersey by laying it to a rug. Well in other things we do not so deceive ourselves. A man of some competency in his outward estate, if he see a beggar that hath nothing, will not thereupon conclude that he is rich enough, and need seek for no more. No, but if there be but one richer man than himself, he is an eye-sore. As long as he sees him, he thinks himself poor. So the runner in a race hastens his pace by looking to those before, not slackens it by looking back to those behind. So should we rather cast our eyes upon those that are of greater eminency in grace, than ourselves, and then hang down our heads, and cover our faces in shame to see what nothings we are, and then put to the spur to this dull aide, our naughty flesh, that we may make more hast in our journey.

The sixth is, when we abstain from good, under pretense of avoiding evil: which answers to that deceit in the former kind, of doing evil for the procuring of good. This is the deceit of the Papists, in not suffering the Scriptures to be read of the common people, because of the hurt that may come of it. Agustine makes mention of some, that neglected the means of knowledge, because knowledge puffeth up. And so would be ignorant, that they might be humble, and want knowledge that they might want pride. So the Philosopher plucked out his eyes to avoid the danger of uncleanness. But we must learn never either to fear good, though it may seem never so hurtful, nor to embrace evil, though never so profitable. Hurtful good is more profitable, then profitable evil.

## CHAPTER XVIII.

Of another deceit in the same kind.

There remaineth yet one deceit more in this kind, for which, it being something more large, we have reserved this chapter. And that is the inventing of false reasons, to detain ourselves from performance of duty. For even in such duties, whereto we have bound ourselves by vow, we will yet go about to slip the collar, & to untie the knot: which Solomon intimateth in that Proverb, It is a snare after the vow to inquire, namely colorable reasons to elude our vow: Much more then will our deceitful hearts do the like for those duties, whereto tied only by God's commandments. For if they have sleights to loose a double knot, both of a commandment, and vow too: much more than a single knot of a commandment alone. To exemplify this in some particulars; Many, when called to the supper of the Lord, pretend their want of preparation, and unfitness, by reason they are not in charity with their brethren. A notable deceit! For why do they not upon the same ground refuse to pray also, because love and unity are as well required here, as in the Sacrament, yea a sincere profession of it, forgive us, as we forgive, &c? When, in the public reformation of religion, under Hezekiah, there was some backwardness in the Priests and Levites, and they happily with the sluggard were ready to hold the hand in the bosom, and to cry, A Lion in the way, This innovation will be dangerous, we dare not be seen in it: Hezekiah (as after him Aemilius Paulus Consul, when nobody else durst, himself ran in the hatchet into the temple of Serapis, the demolishing whereof the Senate had decreed) began first himself, and awakeneth these sluggards with these words. O be not deceived my sons. God hath chosen you, &c. As if he should say, I know your hearts are cunning and deceitful enough to suggest false reasons, to discourage

you, but hearken not unto them. Do your duty. So also in the maintenance of the ministry, because of the many vain shifts which men have for their base and illiberal dealing with us, saying: We live idly, and do nothing but speak a few words, &c. Therefore S. Paul having exhorted the Galatians to this duty, to take away all their witty excuses, adds, Be not deceived, God is not mocked. Thereby showing, that as in diverse other things, the deceitfulness of our hearts shows itself, so in this, namely the forging of idle reasons, to satisfy, & bear out themselves in the neglect of duties, commanded by the word of God. And as this deceit is in the people, in denying the minister his dues, so also in the minister in denying the people theirs, the due namely of spiritual inspection, and instruction. For here some pretend, that for a while they withdraw themselves, that they might follow their studies in the university, and so be the better fitted for their charge. When yet Timothy, for the Churches behoove, forsook Paul's company his dear Master, with whom if he had abode still, neglecting the Church, he wanted not this pretense, that he did it to furnish himself with greater store of knowledge. For Paul might have been in stead of many universities to him. So in the matter of patience, this is an usual shift to excuse the want of it, oh if I had deserved it, I could have borne it. Whereas Peter shows that we ought so much the rather to be patient, when the evil we suffer is undeserved, because then patience is most praise-worthy, when it is most provoked. And injuries do more provoke patience, then deserts. Besides that, in undeserved evils, we have the conscience of our own innocence to comfort us in that grief, which the smart of the evil bringeth. All which comfort is wanting, when the evil is deserved. And lastly in the duty of liberality, how witty, and crafty do men show themselves, in devising reasons to save their purses, as that they have charges of their own, they know not what need they may come to themselves, & diverse such like. And hence it is, the Greek word, which the Apostle setteth out liberality by, signifieth simplicity, in opposition to that crafty and witty wiliness, that is in the Covetous to defend themselves from the danger as they think of liberality.

But, to omit these particular instances, which are infinite; there are five more general, and common shifts, which men use to avoid the practice of godliness.

1. Of those whose religion and divinity is wholly negative. Who think it is enough they do no hurt, and that it greatly matters not for doing good, so they do no evil. But these must remember, that every tree that bringeth not forth good fruit (for all it bring forth no bad) shall be cut down for the fire. That the servant, that doth not employ, and increase his talent, (for all he returns it safe and sound to his Master) shall be bound hand and foot, and cast into utter darkness. That many who never plucked either meat from Christ's mouth, or apparel from his back, nor with the wicked persecutors imprisoned him, and made him sick, shall yet be condemned, for that they gave him no meat, being hungry, nor apparel, being naked, nor visited him, in his imprisonment and sickness. That they themselves would not like of the like excuse in their idle & negligent servants, neither would they think it a sufficient plea for them to say, we have not set your house on fire, or plotted with thieves against you, &c. Besides that these deceive themselves in thinking, they can abstain from evil, in doing no good. Whereas, in Christ's account, not to gather, is to scatter, not to do good, when we ought, is to do hurt, not to save life, when we may, is to destroy it. And therefore, being challenged by the Pharisees for curing a sick man on the Sabaoth, his defense was, Whether is it better to do good or evil on the Sabaoth, to save the life, or to kill? And so in Solomon's account, he that helps not his brother in his need, is a despiser, a hater, and so a murderer of him.

Second shift is of delayers, and procrastinators; who say the time is not yet come for them to be so grave, and godly. Hereafter they will repent, and reform their ways. So said the Jews for the building of the material temple, The time is not yet come: and the like do many of us say, for the building of the spiritual temple of Christ in our hearts. Deceitfully we, as well as they: for the season of repentance is not the time to come, but the very instant wherein we live. Behold now the accepted time: behold now the day of salvation. Today,



whilst it is called today, harden not your hearts: For we are certain of this only, and not of anymore, because our life is not in our own hands, but in God's; who in a moment can take it away. But say that, as once Hezekiah thou hadst a lease of thy life for some certain space of years: yet still the deceit should be the same; for though thy life may continue longer, yet how knowest thou that God's call also will still continue? or if that do, whether he will give thee his grace to answer unto it, who hast already so contemptuously rejected it? Assure thyself, he that will not be fit for God today, will be less fit tomorrow. For herein specially is the deceitfulness of sin to be seen, that still, the longer it continueth with us, the greater strength, and interest it getteth in us, and so as the Apostle shows, it hardens our hearts, and more disables us for good duties then before. Know it then for a truth, that when thy deceitful heart thus procrastinates the practice of godliness, and puts it off to the time to come, by that time thou wilt be so rooted, and settled in thy sins, through long custom and continuance, that thou shalt scarce be capable so much, as of the motion of the spirit unto repentance. Such a fore-skin will be grown over thine heart so thick and brawny, that hardly will the most powerful motions pierce through it. Do we not see how easily the crookedness of a young twig may be corrected? let it alone till it be grown a confirmed tree, it is inflexible. Alas how many have there been, who deceiving themselves with an opinion of repenting hereafter, as thinking the present time when God called them, unseasonable, afterward, seeing their error, and how they had let slip the season, have howled with Esau, and have then cried out, they could not repent, because the season was now past, it was now too late. What a cunning trick of thine is this, O thou deceitful heart? when thou shouldst do good, to say, It is too soon, the time is not yet come, Hereafter I will do it? and yet when this thy hereafter is come, then to say, now it is too late, the time is past. Let us not then be thus deluded, suffering the time of grace to overpass us to our destruction. Behold thy spiritual enemies are in a readiness for thee, they have their naked swords drawn, and already stab thee. And is it now a time for thee to talk of deferring thy preparation for them? If thou come not out and harness thyself for the battle in all the hast, thou

wilt be utterly overthrown, before thy hereafter be come. Why shouldst thou deal with Christ like the Devils, who cried against him coming to dispossess them, Why art thou come to torment us before our time? For so many account the practice of godliness a torment. Why shouldst thou do worse with God, then thou oughtest to do with thy neighbor? Say not to thy neighbor go and come again tomorrow, and I will give thee if now thou have it. I cannot say indeed, that when God today calls for thy repentance, thou hast it, of thyself, then to give it him. Yet this I may say, say not to God, Come again tomorrow, and thou shalt have my repentance, when tomorrow thou shalt be less able to give it, then today. O that thou couldest be wise to know the time of thy visitation, and to apprehend the occasions & gracious opportunities of thy good, while they are offered; to observe the time of the spirits moving in thy heart, as once those sick men did of the Angels moving in the pool of Bethesda, and with like violence to take it for thy souls health, as they did that for their bodies.

If with the Church in the canticles, when Christ knocketh at the door of thy heart thou rise not up in all the hast to let him in, he will be gone and with her, thou mayest seek him long enough in great woe & grief, as once Joseph & Marie did bodily, ere thou art like to find him. Hear what Christ himself saith, Behold I stand at the door and knock, if any man hear my voice, and open, I will come in, else not. Thou seest the mariners and water-men, because they have not the wind and tide at command, take the benefit of it, whiles it serves. The good husband in the world, how greedily doth he apprehend the occasion of a good pennyworth, and takes the advantage of the market? O that we could be as wise spiritually, and take our pennyworths of the Gospel, while it lasteth, and whiles it is yet day, ply our work before the twelfth hour be gone, and that fearful night overtake us wherein none can work. O that in this our day, as Christ with tears wished for Jerusalem, we could know the things belonging to our peace! Let us not deceive ourselves in thinking because we are young, we have therefore time enough before us, we need not make such hast. Alas it is but a day, a short day all the time that we have. O

that in this thy day saith Christ. And then after it comes an eternal night. Other days, though they have their nights, yet those nights end, and day comes again. But after this day is once gone, there never comes a new day, to work the work of the Lord in again. O but the day of the Gospel among us hath been, and so still is like to be a long day. Well, be it so. But then the day of thy life may be short enough, and then the other is thine no longer than thou livest. When thou art dead, what good will the Gospel do thee then? Yea, but then the day of my life may be a long day. For I am young and healthy. Well grant thee that too, yet the day of the Gospel, and the grace of God may be out before the day of thy life. And then what good will thy life do thee? One of these two may easily be, that if the day of the Gospel be long, the day of thy life should be short: or if the day of thy life be long, yet the day of the Gospel should be short. See then how dangerous & deceitful delays are. Seek the Lord therefore, while he may be found, lest otherwise thou be like those that Christ speaks of, who shall seek to enter, and shall not be able, and Solomon, that shall seek the Lord early, and shall not find him. And all, because they hated knowledge, and did not choose the fear of the Lord, they would none of my counsel, I called, & they refused, I stretched out my hand, and none would regard. The season then of seeking God is when he seeks us, and invites us to come unto him, when he calls and stretches out his hand, as he doth now in the ministry of the word. If now shou stoppest thine ear, through this deceit of answering hereafter, thou art wondrous wide. As now thou art deaf, so hereafter God will be dumb. Hereafter there shall be nothing for thee to answer unto, no voice of God to obey, save that Go ye cursed. God's spirit shall not always strive with thee. Thou hast refused the good counsel of the Lord, and resisted his spirit in the word. Thou mayest sit long enough ere the like grace be offered thee again. The time may come that thou mayest desire to see one of the days of the Gospel, which now thou seest, & shalt not see it, when, as Christ said of himself to the Jews, thou mayest seek the powerful ministry, and shalt not find it, because thou wouldest not be found by it, when it sought thee.

3. Shift is from extraordinary occasions; as in those in the parable; when invited to the supper, excused themselves with the buying of farms, oxen, &c. But this is mere deceit. The true cause indeed, why they would not come, was, because their farms & oxen had bought them. Their affections had enthralled, and sold themselves to this world. And therefore our Savior, presently after the parable ended, addeth these words, He that hateth not his father, mother, wife, children, yea & his own life, much more his farm, his oxen, cannot be my disciple. It was not then the farm, the oxen, but the inordinate affection to those things, that they loved them more than they did Christ, that detained them. This was the true impediment which Christ in these words toucheth. The things of this life are burdens indeed pressing our souls down, but not in themselves. Al the weight they have in this kind, they receive it from our own corruption. Which the Apostle showeth, joining these two things together, Casting away everything that presseth down, that is, the things of this life, and sin that so easily encompasseth us. It is this latter that makes the former burdensome to us. Therefore they in stead of saying, I have bought a farm, I have married a wife, should rather have said, I have sold myself to the inordinate love of my farm, and I have married myself to the foolish and carnal love of my wife, as well as to my wife. Some cases indeed there are, wherein that rule of our Savior hath place, I will have mercy, and not sacrifice. And then the occasion hindering the duty is of greater consequence, then the duty omitted. And the neglect of that occasion would have left a deeper wound in our consciences, then of the duty. As in Hannah, if, for the going to the sacrifice at Shiloh, she had neglected to show mercy to her poor infant, in giving it suck. But here many deceive themselves, to make every entertainment of a friend, every gossiping or marriage dinner, or some such like occasion, to be a sufficient cause to justle out the service of God? And this was Marthaes deceit, rebuked severely by our Savior. Notwithstanding the meeting of friends in Zecharies house, the circumcision of the child on the eighth day was not neglected. The Israelites were but in an unsettled tumultuary estate, in the wilderness; and yet, for all that, they did not post off the duty of thanksgiving, till they were peaceably possessed of Canaan.

And for all their often removes in the wilderness, and the uncertainty of them, yet they seem to be challenged by the Lord for the neglect of circumcision.

Fourth shift is that, which is rife in the mouths of the profane, that it is vain and bootless to take any pains in godliness. For if they be ordained to destruction, it will nothing advantage them; they shall lose all their labor: if to salvation, though they live never so wickedly, it shall nothing prejudice, or disadvantage them. They must needs come to their appointed end. But these must know that it is impossible, either for a reprobate to live godly, or an elect always to live lewdly and loosely. For the same God that ordains the end, ordains the means. Those whom he hath ordained to salvation he hath also ordained to good works, that they should walk therein. Why then wilt thou deceive thyself in this case, more than in the matters of this life? for there thou wilt not reason, God hath appointed how long I shall live, therefore I will eat no meat, because God's decree must needs stand, whether I eat or fast. Here thou wilt have the wit to answer. God indeed hath ordained how long I shall live: but withal he hath ordained that the time I shall live, I shall live by the use of means. Much more shouldest thou use this answer in this case. For thou knowest not but God may miraculously maintain thy temporal life without means: but thou mayest assure thyself; God will never work such a miracle, as to bring a sinful unrepentant soul into heaven.

The fifth shift is of those that complain of the difficulty of the practice of godliness, how painful it is to our flesh, how impossible to be attained, and so by this means discourage themselves from making towards the heavenly, as once those spies did the Israelites from the earthly Canaan. Thus the fool puts off the study of knowledge, pretending the impossibility of reaching unto it. As Solomon implies, when he says, as it were mockingly imitating of him, Wisdoms (in the plural number) are too high for a fool. O there are so many and sundry things to be learned. How can I comprehend them all? But here the truth is, that want of will is the true cause,

though want of skill and power be pretended. For these men are like bankrupts, who though they be able to pay some part of their debts, yet refuse to pay anything, because they cannot pay all. So these upon pretense of their inability to do all required, will not endeavor to do anything at all. David's practice was clean contrary. For he proposing to himself that perfection of obedience required in the Law, far above the reach of any man, Thou hast commanded thy precepts to be kept very much, namely with all our hearts, souls, & doth not thereupon give over his desire, and endeavor of obedience, but rather provokes and enkindles it thereby. For thereupon he infers presently, O that my ways were so directed that I might keep thy statutes. Here to deliver ourselves from this deceit, we must remember that God accepts affecting for effecting, willing for working, desires for deeds, purposes for performances, pence for pounds, and unto such as do their endeavor, hath promised his grace enabling them every day to do more, and more. Which grace when once we have, then shall we see how false it is which our hearts tells us, concerning the pain and tediousness of godliness. For then we shall feel Christ's yoke to be easy and sweet, and his commandments will not be burdensome unto us. Nay it is sin, that is so painful; God's works are far more easy, then are the Devils. For whether think we is the easier burden to carry malice, and envy in our hearts, or the love of God, and our neighbor? To retain the memory of injuries is troublesome, and vexes the mind; but what trouble, or pain is it, to let one's anger go, not to speak evil, not to reproach, or slander our neighbor? not to swear? to ask good things of God that giveth them readily? It is troublesome to the mind to cark and care, and take thought: but to rest on God by faith, how sweet an ease is it to the heart? It is a slander then against godliness to say it is so full of pain and trouble. And of the deceitfulness of the heart in persuading, so much.

## CHAPTER XIX.

Of the deceit of the heart in that which it promiseth to us.

We are now to proceed on to the third head of deceitfulness, which is in promising: And that is either to ourselves, or to God.

To ourselves we deceitfully promise many things

1. Pleasure, profit, and the sweetness of both in sin; but in the end instead hereof (so faithful are our hearts of their words) we find nothing but gall, and wormwood, shame in the world, confusion & horror in our own consciences. Whence that question; What fruit have ye in those things, whereof ye are now ashamed? as if he should have said. Your hearts promised you much fruit of pleasure and contentment in sin. Alas where is it? ye find now nothing but shame. So true is that of Solomon. The righteous is more excellent than his neighbor: but the way of the wicked deceives them. They think themselves far better than the righteous. And so they were indeed, if they could find that felicity in their wicked ways which their deceitful hearts promise: but this they do not. Their way deceives them, as he shows in the next verse. The deceitful man (though when he went about to steal his venison promised much mirth and cheer to himself, yet he comes short of his reckoning) he shall not so much as roast that he took in the hunting. In covetousness, what happiness doth the heart promise itself in gain though never so unlawful, and unrighteous. But how deceitfully, many examples can witness. What got Ananias and Zaphera, by reserving to themselves sacrilegiously the Churches goods, but a shameful and ignominious death? No more did Balaam, when hope of gain, and the large promises of the King, made him blindly, and boldly rush upon the Angels sword. Whence the Scripture, useth that phrase of the Deceit of Balaam's wages. What got Gehazi by taking up that good morsel, as he thought, which his Master so unwisely, in his conceit, let go beside his lips? nothing but a leprosy? Did not Achan's Babylonish garment

bring the stones about his ears? and Judas thirty pieces of silver the halter about his neck? Excellent Solomon, The bread of deceit, seemeth pleasant to a man: but afterward his mouth is filled with gravel. There are some meats, which are very pleasant in the mouth, and it is delightful to hold, and roll them there, but after once they are swallowed down, with the fish we feel the hook sticking in our jaws; being in the stomach they make us wondrous sick, so that we cannot be well till the stomach have disgorged itself. This is the similitude whereby Zophar in Job, doth most elegantly represent unto us the deceitfulness of that pleasure the covetous promise themselves in the gain of unrighteousness. Wickedness was sweet in his mouth, and he hid it under his tongue and kept it close in his mouth, rolling it about as a piece of sugar. But what? was it so sweet in his belly too? No; His meat in his bowels was turned, it became the gall of Asps in the middles of him. He hath devoured substance, and he shall vomit it. God shall draw it out of his belly. And thus in the Gospel, are pleasures well called thorns, not only for choking the word, but also for pricking, and wounding the conscience with true sorrow, instead of that false and flattering delight which we expected. As it is thus in covetousness, so in ambition and all other sins. Did not Adam and Eve promise unto themselves in the eating of the forbidden tree, the glory of the godhead? For what else meaneth that bitter scoff, and salt sarcasm of the Lord, Behold man is become as one of us. But what was the issue? Moses tells us. Then were their eyes opened, and they saw their nakedness, they saw how they were mocked, how for the mines of gold, they had met with cole-pits, nay for heaven, with hell, for a throne of glory, with the dunghill of ignominy. In this regard the Apostle saith that sin deceived him, because of this deceitful promise or his heart concerning sin. And for the same reason he calleth the lusts of the flesh, the deceivable lusts of old Adam; in the same sense, that Solomon calls the rulers meat a deceiveable meat: Because we promise such great matters of joy, and delight to our selves in our sins, the contrary whereof afterward our own woeful experience teacheth us. For sin embraces us indeed, but it is like the serpent. Together with the embrace it mortally stings us. Believe we not then these enchanting songs, and fair promises. We



shall smart for our credulity afterward. Sin that lay quiet before, like a sleeping dog, will afterward awake, and fly in our throats, & of a friendly persuader it will turn a most vehement accuser. The promised pleasure shall vanish with the very act of the sin, and then comes the sting of the guilt. After the sin is thoroughly done shall we perceive the heinousness thereof.

2. We deceitfully promise to ourselves the enjoyment of many outward blessings, which yet we never get. Thus Saul promised himself victory over David, being shut up in Keilah, The Lord saith he, hath delivered him into my hand. So also did the Jebusites triumph against David, as though they had been sure enough forever being overcome by him. This deceit we may see in the cracking of Goliath, and Sennacherib, who had in their presuming hope, got the victory of their adversaries before the conflict, and so putting on the harness gloried as those, that put it off. And we may easily discern it in ourselves, who too easily believing such things as we desire should come to pass, do often make ourselves sure of them, when yet in the end we come short of them. Herein deceiving ourselves, as the Devil would have deceived our Savior. All these things will I give thee, saith he, which yet were not in his power to give. No more are any of the least of these things in our hands which we so confidently assure to ourselves. And therefore to this deceit oppose we Solomon's counsel, Boast not of tomorrow, for thou knowest not what a day may bring forth. Many things fall out betwixt the cup and the lip, insomuch that oftentimes we enjoy not those things which even almost we have in our hands.

3. Our hearts deceive us in promising, I know not what contentment and happiness in the fruition of these outward blessings, when yet the event answereth not our expectation. O saith the deceitful heart of man, if I might have this or that which I desire, so much living, such or such an office, or preferment, how comfortable and merry a life should I lead? well, when he hath his wish, it fareth with him almost, as with the Israelites in their quales. He findeth more vanity and vexation of spirit, in the presence, then he did before in the want

of this his so much desired good. Hence also that phrase of the deceitfulness of riches, because they do not perform that which our hearts promise us concerning them. In the same regard all worldly honors are called lies by David, O ye sons of men, how long will ye follow after lies? The lie indeed is in our own false hearts. We make them liars, in that we promise such great matters to ourselves of them. Whereas in end the leaning staff becomes a knocking cudgel, & the prop to sustain us, like the Egyptian reed proves a prick to pierce and pain us, and as Job complains of his friends, all these matters which we thought would have been unemptiable fountains of comfort, deceive us like a brook, whose waters fail in the summer, when we have greatest use of them. Thus Eve promised herself great matters in Cain, and he was the man obtained as a special blessing of the Lord, and his brother was called Habel, vanity, as being no body in regard of him. But afterward this her son, on whom she so much doted, proved a very thorn in her side, and prick in her eye. So concerning Elkanah, it is noted that he loved Hannah more than his other wife, promising no doubt greater matter of comfort to himself in her, then in the other. But what followed? He loved her, saith the Prophet, and the Lord made her barren. Mark the conjunction of his loving her, and God's making of her barren. So shall it be in all such earthly creatures, whereunto we cleave inordinately, falsely promising joy to ourselves in their use. God, in his just judgment, shall make them barren, so that they shall not yield us a quarter of that comfort, or benefit, which we expected. The rich fool he promised himself a little heaven in his riches. Soul take thine ease, &c. But alas how soon did God disease him? O fool, this night shall they take away thy soul, and where then is thine ease? The reason of this deceit is, for that we, in our expectation of these outward things, before they come, apprehend only the good, and the sweet abstracted from the sour, the pleasure, divided from the pain: but, in the fruition, we feel both, yea more of the sour, then of the sweet. And hence it comes to pass, that nothing pleaseth us so well in the fruition, as in the expectation. Nay nothing almost which pleased us when hoped for, but does more displease us when had. Nothing I mean of these temporals, whereof now we speak. For as for eternal,

they are more loved of us, when possessed, then when desired. For it is impossible for any man to imagine, or conceive of a greater happiness, then that which they have in themselves, that so having them he should begin to despise them, finding less, then he looked for before he had them. Nay our opinion doth not so much run over in conceiving of temporals, as it comes short in the apprehension of eternals.

4. Our hearts deceive us in promising unto us both freedom from God's judgments in sin, and the fruition of his mercies in the neglect of obedience. In the one, cunningly separating the end from the means, hell, damnation, judgment from sin; and in the other the means from the end, holiness, righteousness, from salvation: telling us, we may enjoy the end without the means, glory without grace, a plentiful harvest without seed sown. As the Devil would have deceived our Savior, promising him safe descent from the temple without going down by the stairs: so here would our hearts deceive us promising a sure ascent up into heaven without going up by the stairs of the works of obedience. A fearful thing it is to see men go on boldly in their sins, and yet as boldly to promise heaven to themselves. O foolish sot, who hath thus bewitched thee to think, that after thou hast begun and continued in sin, thou shalt end in glory, that after thou hast lived many years here in this world, and done nothing but shamefully dishonored that God which made thee, with thy filthy beastly life full of all impurity, that yet in the end God will honor thee with the glory of his Saints. Be not deceived saith Paul. Neither fornicators, nor idolaters, nor adulterers, nor wantons nor buggerers, &c. shall inherit the kingdom of God.

And S. Peter tells us that God hath called us unto glory and virtue. To glory, as the end, to virtue as the way leading us thereunto. Never then look for glory, but in the way of virtue. God hath chained these two faster together then that they should be severed. So also hath he sin and shame. And yet how many are there, like that man that Moses speaks of, who when he hears the curses of the Law read, yet blesseth himself in his heart, saying, I shall have peace, although I

walk according to the stubbornness of my heart? When the ministers of the word threaten in the name of God, his judgments against sin, are there not, who say in their hearts, Tush these are but skar-crows? God means no such matter, this is but a policy to keep men in awe. These are such as the Prophet says have made a covenant with hell, and death, and the rest of God's judgments. How could a covenant, will some say, be made with hell. Truly, true covenant can there be none; but only the deceitful heart of man persuades itself of a covenant, and so bears us in hand that we shall be past by untouched, whatsoever scourges come. We may see an example of this in Eve; who rehearsing God's commandment and threatening to the serpent, began to mince it with a peradventure, Least peradventure ye die, when God absolutely and resolutely had said, In dying ye shall die. So they in Jeremiah wicked & impenitent wretches yet flatter themselves in hope of mercy, It may be the Lord will do according to all his wondrous works. God threatened Ahab to root out his house: yet he promised himself the establishment of his house. And thereupon so followed the work of generation that he left seventy sons behind him. 2, Kings 10. 1.

5. Our harts deceive us in promising a settled and immovable continuance of our outward prosperity. This was Edom's deceit, to whom the Prophet thus speaketh, The pride of thine heart hath deceived thee, Thou that dwellest in the clefts of the rock, whose habitation is high, that saith in his heart, who shall bring me down to the ground? This deceit was in her that said, I sit as a Queen, and shall feel no sorrows. Yea the godly themselves are subject to this delusion: as David, when in his prosperity he said he should never be moved, and Job when in his flourishing estate he said, I shall die in my nest, and multiply my days as the sands. No marvel then if the fool say to himself, Thou hast goods laid up for many years.

6. We falsely promise to ourselves good success upon weak, and insufficient grounds. As Micah, Now I know, saith he, the Lord will be good unto me. Why Micah? because I have a Levite to my Priest, yea but God did not allow of such roving lep-land Levites. Neither

were private houses the place where God would have the Levites employed, but the tabernacle. Herein it seems, Balaam deceived himself, hoping because of his many altars, and sacrifices his desire, and purpose of cursing the Israelites would [succeed.] And this is the deceit of the superstitious, who boldly promise no small matter to themselves upon the careful performance of their superstitious devotions. Yea among ourselves many think if they humble themselves in confession, and can fetch a sigh, or shed a tear in prayer, or if they be something more diligent in outward service of God, then ordinary, they shall easily obtain at God's hands that which they desire.

## **CHAPTER XX.**

Of the deceit of the heart in that which it promiseth to God.

Thus we have seen how deceitful our hearts are in the promises they make to ourselves: it remaineth to see the like deceitfulness in the promises they make to God.

Now the heart is deceitful in promising to God, either the duties of repentance, and reformation in general, or any special duty in special.

1. For particular duties, how often do we purpose, & secretly, yea otherwhile more solemnly, promise to God the performance of this or that, when yet, in the end we do nothing less, by reason of the unsoundness, and unsettledness of our deceiveable hearts. Solomon insinuates, that in his time there were some, that after, by vow they had bound themselves to the Lord for the performance of service, did yet afterward go about to inquire for reasons, how to be discharged of their vow. Jacob promised and solemnly vowed to the Lord that,

being blessed in his journey, and safely returned home again, he would build an altar in Bethel, & pay tithes. Nevertheless, for all this, Jacob after his return could sit still, and find no leisure to pay his vow, till God came, and plucked him by the ear, both by the afflictions sent upon him in himself & his children, and also by his own voice, as it were showing him the reason of his danger before by Esau, and now by the people of that country, of Dinah's ravishment, and his sons barbarous murder, Arise, go up to Bethel, and build there an altar, according to thy vow. How often do the best purpose with themselves to show some proof of their spiritual grace, in performance of this or that duty: when yet, when it comes to the trial, we are altogether disabled, and show nothing but weakness and corruption? because we have by our negligence and security grieved the spirit of God. Wherein it fareth with us, as with Sampson, who said with himself, I will go out now as at other times, and shake myself, but he knew not, saith the Prophet, that the spirit of the Lord was departed from him. And so his heart deceived him. Thus was it with David; I said I will look to my ways that I sin not with my tongue, I will keep my mouth bridled whilst the wicked is in sight; but presently after he shows how soon he broke his word. My heart was hot, the fire kindled, and I spake with my tongue, &c. Peters example is very memorable; how confident was he in protesting and promising concerning his sticking to Christ, to the very death? but yet quickly plucked in his snails horns, even at the slight touching of a silly wench. How soon saith Agustine didst thou deny him as a dead man, whom before thou confessedst as the living son of God?

To this place belongeth that usual deceit, whereby we secretly promise to the Lord the doing of this or that, when our present estate shall be changed. Oh if J were thus, and thus, I would do so and so. If I were King, saith Absalom, I would see justice done to every man. Think we, he would have been as good as his word, if ever he had been King? Assuredly none would have been more tyrannical. If I were a rich man, saith one, O how liberal, how free-hearted should I be? God happily lets him have his wish, but he lets not God have his promise. God giveth riches to him, but he no liberality to God. Nay

when he is become rich, he is more unjust, niggardly, scraping, then those of whom he complained before, when he was poor. Thus young men think with themselves, when they come to be old, they will not offend in those faults wherein they see age so much overtaken, as frowardness, morosity, impatience, contempt of youth, &c. Unmarried persons think, when they are once married, they shall live so lovingly, and comfortably, and be quite free from all those faults which they see married folk to offend in. Men without children, if once they might come to have children, O the duties they would perform, the care of godly education they would have. Private men, if they were in places of government, O the wonders that they then would do. And in every state and condition, whatsoever want we see in others, we dare promise touching ourselves a freedom from it, if we were in it. But we know not, at least remember not, that every state hath several temptations, and burdens, annexed unto it. And how can we know, either how we shall withstand the one, or stand under the other, till it come to the trial. Nay rather, we should fear the worse of our selves. Behold now, being poor, I am covetous, when I want that bait of feeling the sweet of gain, which rich men have. What then should I be, if I were rich, when the danger is greater, to have our hearts stolen away by riches increasing? Behold now I am a single man, and have nobody to look to but myself, and yet I find I have enough to do this well: how then shall I do, when besides myself, I have a family to oversee? Behold now I am a private man, & have nobody, but mine own family to govern: And yet I find my hands full with this. Alas! if I were in public place of government, how should I be overcharged? Behold being but a mean obscure person, I yet find it hard to humble and keep under my proud heart. What should I do then, if I flourished in worldly glory, and were a great one in princes courts? lo I can hardly stand fast in firm ground. How then can I secure my feet in slippery ground?

2. In promising to God repentance, and reformation in general, the case is alike. Men in their afflictions, and sickness, looking for death, how liberal are they in their promises? but afterward how basely niggardly are they in their performances? They play children's play

with God, they take away a thing, as soon as they have given it. When Nebuchadnezzar besieged Jerusalem, then the Jews made a solemn covenant with the Lord, to set free their servants: But no sooner had the King removed his siege, but they retracted, and repealed their vow, and brought back again their servants into their former bondage. So fareth it with these kind of men. When God lays siege to them by sickness or some other pinching affliction, then covenants, and promises are made concerning the putting away of our sins: But no sooner doth God begin to depart, and slake his wrath, but we return with the dog to the vomit, and with the sow to our wallowing in the mire. Like Pharaoh that dismissed the Israelites, when death entered within his palaces, but presently after, in all hast, makes after them to fetch them back again. Thus was it in that great sweat in the time of king Edward. As long (says one) as the ferventness of the plague lasted, there was crying peccani, peccau, mercy good lord, mercy, mercy. The ministers of Gods word were sought for in every corner, they could not rest, they might not sleep: ye must come to my Lord, ye must come to my Lady, come if ye love God, and if ye love their salvation tarry not. For God's sake M. Minister (say the sick folks) tell us what we shall do to avoid God's wrath. Take these bags. Pay so much to such a man; for I deceived him: give him so much, for I get it of him by usury. I made a crafty bargain with such a one, restore him so much and desire him to forgive me. Divide this bag among the poor, carry this to the hospital, pray for me for God's sake, Good Lord forgive me &c. This was the dissimulation of the people for three or four days whiles the execution was, but after when the rage was somewhat swaged, then returned they to their vomit worse than ever they were. Then that they had before caused to be restored, and given in alms they seek to recover by more evil-favored mischievousness. This deceitfulness God noted in the Israelites, who being humbled with the terrors of the law, promised very largely, All these things will we do. But what said God. O that there were such a heart, namely as, in this so liberal, and frank a promise of obedience, they make show of, and at this time think indeed they have. For now we speak of such a kind of deceitfulness, whereby we deceive ourselves as well as others. We are not to think



these Israelites did grossly dissemble with God: but at that time, being in some distress, they spake as they thought, and meant to do. But by reason their hearts were not thoroughly purged, and renewed, it was only a sudden fit for the time, afterwards their hearts returning to their old bias, they were not able to perform that which they promised. This the Scripture would teach, when it saith their hearts started a side like a deceitful bow. When a man shoots with a deceitful bow, though he level his arrow, and his eye directly to the mark, and think with himself to hit it, yet indeed the arrow, by reason of his deceitful bow, goes a clean contrary way. Answerable to this bow is our heart, to the arrow the desires, purposes, and promises we conceive, and make in our afflictions. The mark we aim at is repentance. To the which we then look with so accurate, and attentive an eye; as though we should repent indeed. And that indeed is our purpose, and meaning then: but our own hearts deceive us. For, because they are not truly renewed, but there is much unsoundness still in them, hence it comes to pass, that these arrows of our purposes, and promises of repentance never hit the mark, never sort to any good effect, but vanish in the air as smoke. Ahab did not grossly dissemble in that his humiliation wrought by the Prophets reprehension, but he meant in good sadness, when he clothed himself in sackcloth. Only his heart still remained unregenerate, & so deceived him. So was it with Pharaoh also. One would think that water heated in the fire were indeed as truly hot as fire itself. But because it is not a natural heat, but only external from the heat of the fire, remove it but a while from the fire, and it returns again to his own nature, and as the Philosopher observes, becomes colder after the heating, then it was before. So is it with these flashings of devotion & holiness, which were in Ahab, Pharaoh, and others in like case. They are not kindly, but violent, they are not from the inward fire of God's spirit, but from the outward fire of his judgments. And therefore when that is out, these are gone.

And this is the third part of the hearts deceitfulness, namely its deceitfulness in promising. The use of that which hath been spoken hereof, is

1. To teach us patience, when we are crossed in [Use.] those things we desired, and wherein we promised great felicity to ourselves. For God he saw the deceitfulness of our hearts in such promises, & that indeed these things would in the event have proved serpents, and stones, which we thought would have been fishes, and bread, that they would have been very bitter, and burdensome unto us, which we fancied as matters of comfort, and delight.

2. To rest contented in that estate wherein we are. For howsoever we promise much of our selves, if our estate should change for the better, as from poverty to riches, from obscurity to glory, and greatness in the world, and presume of our own strength, not to be touched with those infirmities, that usually attend such estates; yet we have learned how deceitful our hearts be herein. Have we then a liberal, and merciful affection in our poverty? let us not be over desirous of a richer condition. For we know not whether then we shall be of the same mind, yea or no. And that affection we have to liberality, while we are poor, is accepted of God for liberality itself. Take heed then of this deceit. Thou desirest to be rich, that thou mightest be liberal. So much thy heart promiseth thee, that thou shouldest be very liberal, if thou wert once rich. Lo thou art liberal, before thou art rich, in regard of the affection, and disposition of thy heart, and when thou art rich, thou art not so much as liberal in affection. Thou doest not only not get that liberality in action, which thou promisedst thyself in riches, but also thou lovest, together with thy poverty, that liberality in affection, which then thou haddest. O deceitful heart, who by promising us more, makest us to have less. Desire then rather to keep thy poverty, that thou mayest keep thy liberality; remembering that of Solomon, that though that which a man should specially desire is his goodness, that is, to do good in works of liberality; yet a poor man, that, having nothing to give, hath yet a giving affection, is better than a liar; that is, as I take it, better than such a rich man, who before he was rich, would brag much what he would do, if he were rich, and yet, being rich, is poorer in liberality, then ever he was: who is therefore, in regard of this deceitfulness of heart, worthily called a liar by the holy Ghost. Be not

then, through this deceitfulness, moved to the desire of a higher, and greater estate. If there be a willing mind, God accepts a man according to that he hath, and not according to that he hath not. Then again consider with thyself, what likelihood there is, that thou shouldest do a greater good (which belongeth to a higher place) being therein, who canst not do the lesser good, (which belongeth to a meaner place) wherein now thou art. Thou art a bad poor man: thou wouldest be a worse rich man. Thou art an ill gentleman: and is there any hope that thou wouldest be a better noble man? In poverty, and meanness thou canst not be free from those infirmities, where to that estate is subject: and yet thinkest thou to escape those where to riches, and honor lie open?

3. Never to be over bold, or lavish in promising much of our selves. Do we with the most: but speak we with the least. For our hearts will deceive us. We would hardly give our words for a false knave, that had often deceived us. Why then learn we not the like wisdom here, not to promise any great matters of ourselves, since we have such deceiving hearts, as will shame us in the end, if we presume anything far of them. It is a shame to us, when others, of whom we have promised much unto our friends, shall deceive us. Therefore the Apostle, having promised Titus no small things concerning the Corinthians, saith he was not ashamed in that whereof he had boasted of them unto Titus, because their doings had abundantly justified his sayings. Thereby insinuating, what a shame it would have been unto him, if the Corinthians had deceived that hope, and confidence which he had of them. O then what a foul shame must it needs be, when our own hearts shall deceive us in that which we have promised of them to God? Suffer we not then our tongues to run over in this kind, least it fare with us, as with that same young man in the Gospel, who came running in all the hast to our Savior, crying out, Good master what good thing must I do to get eternal life; therein secretly promising, that he would be willing to do anything Christ should command him. For it is, as if he should have said. O let me but know what is to be done, & be it what it will be, lo here I am ready, pressed to do it. But when Christ told him what was to be

done, Go sell all, and give to the poor &c. then he slunk, and shrunk back. For how many are there that, through this kind of deceitfulness, deal with God, as Horpha did with Naomi, making her believe that nothing should be able to separate them, there was no hoe, but she must needs follow Naomie into Judea: but she was soon entreated to stay behind, and take her leave. The Prophet Osea bringeth in the Israelites, renewing their covenant with the Lord, in very serious manner; Come let us return to the Lord &c. One would think here were an excellent spirit of sincerity. But God, discerning guile in this their so hot, and hasty zeal, passeth this sentence upon it, What shall I do unto thee O Ephraim &c. All thy righteousness is as the morning dew. And therefore when our hearts promise anything to God, whether openly, or secretly, we must desire God's strength to enable us for performance, as David having promised, I will keep thy statutes, prayeth, forsake me not over longe. Yea we must in this case deal with our hearts, as Joshua did with the Israelites, promising their service to the Lord, O says Joshua, ye cannot serve the Lord, he is a jealous God &c: so we in like manner, must propound to ourselves the difficulty of doing any good thing: both in regard of our weakness, and Satan's wiliness. And, as in being surety to man, for our brother, the scripture exhorts us to be well advised what we do: so much more ought we to be heedful, and considerate in this suretyship to God for such false hearts as these are, that weighing well our own inability to do so much as the least good, we may never presume to undertake any such matter, otherwise then in the denial of ourselves, and in the earnest craving of the presence of the spirit, without whom we can neither promise, nor perform as we ought.

## **CHAPTER XXI.**

## Of four deceits of the heart in practicing.

Now we are come to the fourth, and last head of the first kind of the self-deceiving of the heart, namely the deceitfulness which is in practicing. And this shows itself in diverse particulars.

1. The deceitfulness of heart in practicing appeareth in the fickleness and uncertainty thereof; whereby it cometh to pass, that we cannot hold on a constant tenor in any good course, without making of many interruptions. Many begin to enter into such, and such good ways of repentance, and reformation, but they soon grow weary, and break off. Nebuchadnezzar, seeing the excellent prophetic spirit of Daniel in interpreting his dream, was so affected, that only Daniel's god must be the true God. And yet this lasted not long. For within a little while after, for all this, his Idol must be worshipped under pains of death. And after this the sight of the miracle in the three children's delivery, that the fire, which was fire to burn the bonds wherewith they were tied, was no fire so much as to singe their apparel, how did it further work upon him, and wring from him the acknowledgement of the true God: yet, for all this, not long after we may see him jetting it in his palace, and as proudly, as ever, advancing himself above the Lord. Neither is it thus only with the wicked, but in the godly also themselves, in the true practice of godliness, though not in like manner. whence it is, that they find such unevenness in their lives, that they are so off, and on, so out, and in, now in good frame, but by and by sensibly distempered, and altogether unlike themselves. Sometimes how are we hoisted up to the very skies, in abundance of pure, and heavenly meditations, and consolations, as it were wrapped up with Paul into paradise, or ascending in Elias fiery chariot into heaven? Otherwhile again cast down into the very deeps of hell, not able to pray, hear, meditate with any feeling of comfort. Sometimes in prayer transformed in our soul (so are we ravished) as Christ was in body, when he prayed. Otherwhile again as heavy in prayer, as the sleepy disciples with Christ in the garden; the wings of our faith being clipped, our prayers lie groveling on the ground. Sometimes so comfortable, and courageous, that we can say with

David, Though I were in the valley of death, yet would I fear none ill: otherwhile again so deadened, and dejected in our spirits, that we are like him, when he said, One day I shall die by the hand of Saul. Sometimes so strong in faith, that we can overcome the greatest dangers, and with Peter can walk upon the swelling waves: By and by so faint, and brought to so low an ebb that we fall down even in far lesser dangers; as Peter began to sink at the rising of the wind. Sometimes so patient, that we can quietly bear the greatest indignities; presently after so impatient, that we cannot put up the smallest unkindness's. As David patient in Saul's persecution, impatient in Nabal's discourtesy. To conclude. In the hearing of the word, how do we feel sometimes our hearts to burn, and glow within us? O the heavenly affections we then feel enkindled! O the sweet disposition, and frame our hearts be in then! little would we think then, that afterward we should be so much cooled, as we are very quickly after our departure from this fire, and coming into the freezing air of the world. In which regard, as Chrysostom says, the ministers have the greater trouble, because they never find their work as they left it, as other workmen do, the smith, the joiner, &c. who as they left their work in the evening, so they find it in the morning: but ministers shall find their work altogether put out of frame, and order, by reason of our deceitful hearts, that steal from us those good affections we had before. If a horse naturally trots and for some space of time hath accustomed himself thereto, though by art he be broken, and made amble, yet in journeying he will be, ever and anon, offering to go out of his amble into his trot. So regenerate men, because naturally their hearts are evil, though in part mortified by grace, they have learned to do well, yet, ever and anon, they have experience of the readiness of their heart to break out into their old courses. Corruption in them will have some flirts. Our heart is the instrument we must work with, in the service of God. But a deceitful instrument will not hold out in working. No more will our deceitful heart in the serving of God.

The second point of deceitfulness in this kind is in the slipperiness of our hearts; whereby it comes to pass, that they give, both God, and

ourselves, the slip, whilst they are in the performance of good exercises. As when in prayer, meditation, and hearing of the word they slyly steal away, and play the fugitives, carried away with idle, and wandering imaginations. This deceitfulness the most holy have miserable experience of; their hearts herein dealing with them, as if our servant employed in some business together with our selves, in the midst of the work should privily steal away, we not marking, or minding of him. That holy father Agustine felt this, and bewailed it in himself, that in his most serious meditations of heavenly things his mind was easily distracted by the slightest occasions. Concerning the which he thus writeth, Let every man therefore mark and consider what doings there are within in the heart, how often times our prayers themselves are interrupted with vain thoughts, so that our heart can hardly stand still with God. Though yet it would lay hold on itself and so make itself to stay with him, yet in a sort it flieth away as it were from itself, neither can it find any bounds whereby it may keep in itself from flying away in her wandering motions, that so tarrying still with the Lord it may be refreshed with sweet delights by him. Hardly among many of our prayers meet we with such a prayer. Everyone would be ready to say that this were so only with him, and that others were not troubled in like manner, unless we had heard David in a certain place saying, Therefore thy servant hath found his heart to pray unto thee.

Lo he says that he found his heart, as though his heart were wont to fly away from him, and he fain to run after this fugitive, & being not able to catch it himself, to cry to the Lord, my heart hath left me. So far Agustine, excellently setting forth this deceitfulness of our hearts. Would we not count him a deceitful friend, who, when we should have greatest use of him, would then be sure to be out of the way? Alike deceitful must our hearts needs be, the chiefest instrument wherewith we are to serve the Lord. And yet when God's service is to be performed of us, our hearts are then to find, they have run away from us, and so, when we should seek God, we must first go seek ourselves.

The third deceit is, when our hearts do privily, and secretly, we scarce perceiving it, foist in, and closely convey some corruption into our good actions, even then, when we are in the very act of performance. And with this deceit are even the children of God themselves exceedingly troubled. For howsoever they propound not to themselves any of these by, and base respects of praise, and vain glory &c. in their good actions, but rather do set themselves against them; yet these things do come in by stealth, and slyly insinuate, and wind in themselves into their hearts, as once the serpent into the garden. So fitly in this regard doth the Prophet call our heart deceitful, in that word, in the original, from whence Jacob had his name, because our fleshly hearts do the same thing to the spirit, in doing of good, which Jacob did to his brother, coming out of the womb, as it were supplant it, and catch it by the heel, when it is in running of the Christian race; for what else do they, when they intrude, and obtrude upon us their own carnal, and corrupt affections? look how those Samaritans would have had their finger in the building of the temple with the Jews, namely with a purpose to have destroyed it; and look how Jehu offered sacrifice to Baal, killing his priests at the same time: and look how Hushai went to Absalom's company to overthrow him. A like deal our hearts with us, needs will they intermeddle in our good actions, but it is but to rob us of them, by transforming them into sin, through the mixture of their corruption. For when there springs up any sweet fountains of grace within us, then do they closely (as once the Philistines dealt with Isaac's wells, which he had digged) cast in their filthy dirt, and dust, and stop them up therewith. They drop down from their impure hands some filth, upon that pure web the spirit weaveth, and so make it a monstrous clothe. They cunningly put in their leaven into the spirits dough, and so sour it, and make it distasteful to the Lord. When sometime the spirit of grace is offering to put forth itself, as once Zarah in Thamar's womb, yet, by reason of this deceitfulness of our hearts, it recoils presently, and goes back, so as Zarah did, and the flesh like Perez, that steppes before it; and so as they were deceived, when Zarah's hand was first seen, so we often, when we feel our selves making some offers towards God. For as knavish cony-



catchers, watching the times when honest men are to go to some solemnity of feasting, craftily thrust in themselves, that they may filch something away: so where grace is to employ herself, corruption will be sure to have an oar in this boat, and to interest itself in the good action, that it may by this means steal away the best part of our comfort therein: As in the love of grace and virtue in good women, it comes sometimes to pass, that the impure, and filthy love of lust, and concupiscence, by certain juggling feats of conveyance, cogs in itself. Therefore S. Paul writing to Timothy, a man rarely mortified, biddeth him yet to exhort younger women with pureness, or chastely; because, through the deceitfulness of his heart, even then, whilst he was exhorting them to chastity, some unchaste motions might come creeping into his own heart, and steal upon him unawares. And so in preaching, while the minister is stirring up others, to the zeal of gods glory, through this deceitfulness of heart, it comes to pass, too often, that thoughts of pride, and vain glory peep in themselves, to defile, and deface the glory of the work. In which regard Agustine says, that it is harder to preach holily, then to hear, writing upon that of David, Thou shalt make me to hear the voice of joy, and gladness, which he reads something otherwise, thus. Thou shalt give joy to my hearing.

Whereupon he thus writeth. The hearers of the word are more happy then the speakers. The learning hearer may be humble. But the speaker he must strive against pride, and the desire of pleasing men, that they closely creep not in upon him, and cause him to displease God, &c.

The like deceit are we subject unto in prayer also. Witness Jonah's example, of whom it is said, that he then prayed, when indeed he did nothing but quarrel with God. Read the words of that his prayer, and ye shall find nothing prayer-like in them. They seem rather to be a brawl, then a prayer. How then is he said to pray? No doubt feeling his weakness in giving place to anger, he thought to strive against it, and in this good mind addressed himself to prayer: but yet, loe the deceitfulness of his heart, while by prayer he thought to have overcome his anger, anger over came him and his prayer too, turning

it into a jangling, and wrangling expostulation with the Lord. Thus otherwhile men setting themselves to meditate against some sin, in the very act of meditation have been ensnared therein. For as in speaking against some sins, it falls out that others sometime are taught to practice them, (which was Solons reason of making no-laws against the killing of our parents, least by forbidding it he should teach it) so also in thinking against some sins, our selves may be caught. And when men in their thoughts have been framing their minds to reconciliation with their adversaries, in the remembrance of the injury received they have been further incensed, then before. Peter did well to ask the question, Master shad we draw the sword. He did not ask this question as the princes in Jeremiah, whether they should go down into Egypt, being before resolved to go down, whatsoever the Prophet should answer. No, we are not to think that Peter had made a resolute answer to his question before he made it, being fully purposed to draw, before he asked the question. No, he did not so foully dissemble. But in asking the question he seemed to be framing his mind to more moderation, and willing to be advised, & directed by Christ, but yet withal exasperated with the insolency of the adversary, and indignity of the fact, he could not hold his mind in that temper of moderation, to stay the answer of the question, but even in asking drew, the deceitfulness of his heart preventing Christ's answer. So again oftentimes in many of our actions, where we think we do intend a good end, and do indeed in some sort intend it, there yet withal, under hand, gets into our minds the consideration of some other sinister, and crooked respect. As Moses pretended to the Lord, that the conscience of his own weakness, and insufficiency made him so fearful of undertaking the office he imposed upon him, least by this means God's glory should be foiled in him. Neither did he altogether dissemble therein. But withal there secretly lurked another matter beside the fear of himself, namely the fear of Pharaoh, least he would have revenged the Egyptians quarrel upon him. And therefore God seeing that, said unto him, Arise Moses, go thy ways, they are dead that seek thy life. So when we desire that our children, or others under our charge, should thrive in godliness, this is a good desire; but how often do the eyes of our minds look a squint

at God's glory herein; and (whatsoever our own pretenses & conceits may be) like Demetrius pretending Diana's glory against Paul's doctrine, when yet it was his own gain he more specially intended, how often are we carried away with a respect of ourselves, that we might reap some credit, in the good success of our labors? And therefore excellently the Apostle, purging himself of this corruption, writeth thus unto the Corinthians. Now I pray to God that ye do no evil. The Corinthians might object. Thou thus prayest not so much for our good, as for the credit of thine own ministry. The Apostle therefore by way of prevention adds, not that we should seem approved, having our labors thus blessed: but that ye should do that which is honest, though we be as reprobates; in an honest desire of your own good do we desire it, without any respect of our selves. Again, when the children of God are humbled and cast down in godly sorrow for their smaller sins, often upon this occasion, the heart beginneth to conceive thoughts of pride, O there are few that take notice of such small sins, or are so touched for them, as I. And so the thief pride, steals away our humility, as it doth also all our other graces, it being almost all one to be simply proud as to be proud because of our humility, to be unclean, as to be proud because of our chastity, &c.

The fourth deceit of the heart in practicing is, when it causeth us to leap from one extreme to another, passing by the mean; as from prodigality, to covetousness, from covetousness to prodigality, skipping over liberality. In the former leap the covetous man hath a fair pretense, O why should I wastefully misspend God's creatures? why should I make my belly my God? But why dost thou not rightly use God's creatures? why doest thou make thy money thy God? The prodigal, lately covetous, his color is as good, why should I make myself a drudge to my goods? yea and why shouldest thou make thyself a drudge to thy pleasures. In the same kind of deceit are some brought from presumption to desperation, from thinking their sins are nothing, and that they can repent when they list for them, to think that they are greater than that ever they can repent, or find mercy at God's hands. By the like deceit are men come from too

much honoring of ministers, which was in Popery, to too much contemning of them. As it was in the Church of Corinth, some would give too much to the ministers, servilely apprenticing their judgments unto them, I am Paul's, I am Apollos. Another sort, to avoid this extremity on the right hand, went as far out on the left, in the utter rejecting of the ministry, I am Christ's, I care not for any minister, but will be taught immediately by Christ himself. And therefore Paul after he had refuted those offending in the excess, least any through this deceitfulness should decline too much to the defect, he wisely qualifies the matter, Let a man yet think of us as of the ministers of Christ, and disposers of the secrets of God. Let no man think that there is no way to avoid too much dignifying the ministers, then too much nullifying of them. This is like the husbandman's error, when in correcting the crookedness of a twig, he writhes it too much the other way. A deceit, that befell the Fathers, who in their zealous detestation of heresies, have in their disputations overshot themselves, sometimes, and gone too far on the other side. As Clemens was so far carried against worship of images, that he condemned the Art of painting. An example of deceit in this kind we have in Peter, who for not suffering Christ to wash his feet, hearing that fearful answer, Unless I wash thee, thou hast no part in me, lashed out presently as far the other way, Lord not feet only, but hands, and head and all. But it was his feet only that Christ would wash, not his hands, or head. So the Corinthians, being reprehended for their remissness, and careless oversight, in not punishing the incestuous person, fell to over-rigorous severity, in not freeing him from punishment, in not losing him upon his repentance. So S. Augustine confesseth of himself that, in his desire to avoid carnal delight in singing, he fell into that extremity of severity, as to condemn all delightful melody, tickling the ear. The error in the primitive Church was, to magnify the Apostles writings in contempt of their vocal doctrine. The letters, said the false Apostles concerning Paul, are sore and strong: but his bodily presence, and his speech is of no value. The Papists at this day have avoided this error, by falling into the contrary, of advancing the doctrine, which the Apostles, say they, delivered by word of mouth, their unwritten verities, to the

shameful disparagement of their written doctrine. And to conclude, how many of us, through this deceit, have been brought from Popish superstition, to profane and irreligious Atheism? From the blind zeal without knowledge, to a cold and heartless knowledge without zeal, from works without faith, to faith without works, from shaking off the yoke of that Roman tyranny, to shake off the sweet and easy yoke of Christ too, and so to an over licentious, and lawless dissoluteness. From the leaving of Popish fasting, penance, confession, to the contempt of true Christian fasting, repentance, confession, and from the error of the merit of good works, to a shameful neglect of them. So that we did more good works (I mean outwardly in regard of the matter) in Popery, for our own glory, then now we do for God's glory, though God's glory should be a far more powerful attractive to good works then our own. And these be the four first deceits in this kind.

## **CHAPTER XXII.**

Of eight more deceits in the same kind.

To go yet forwards in these deceits; The fifth is, when our hearts cause us to degenerate from the mean to the extreme, specially that which hath greatest resemblance, with the mean. Wherein our hearts deal with us, as the Devil would have dealt with our Savior, when upon occasion of his strong faith in his Fathers providence, which he had shown, in resisting his first temptation, choosing rather to live by this faith in want of bread, then upon his motion to command the stones to be made bread, when, I say, upon this occasion, he would have cunningly brought him on in his second temptation, to presumption, in casting himself down headlong from the top of the pinnacle, as being an action, which would carry a great color of a very strong faith indeed Peter having made a notable profession of his

faith, Thou art the Christ, the son of the living God, and being therefore much commended by our Savior, presently thereupon took occasion to fall from the true boldness of faith to the sauciness of presumption, in advising his Master to decline the cross, whereupon the salvation of all the elect depended. So likewise from just & lawful zeal, how easily through this deceitfulness, do we stray into blind boldness, and unadvisedness? as the common people of their own heads throwing down images, and the Brownists as they call them, in separating from our Churches; the like was the zeal of Peter in drawing out his sword, in his masters quarrel, and cutting off Malchies ear: as also of two of his fellows, calling down for fire from heaven, to consume the inhospitable Samaritans. In all these zeal degenerated, and became like wine turned into vinegar. As also in the Israelites, when thy were carried so far in their zeal and indignation against the Benjamites that they sware rashly they would none of them give any of their daughters to wife to a Benjaminite. So should a whole tribe have perished, and the Church and common wealth have been weakened and impaired. What madness was this in punishing others, so far to exceed that therein also we should punish ourselves? Like the hands and other outward parts in the parable, which denying to minister food to the belly, because as they said it was idle and lazy while they labored, did thereby pine and consume themselves. And yet to this did the deceitful hearts of the Israelites bring them upon occasion of their just and lawful zeal. So easily may the Devil cast in his wild-fire into this fire of Zeal. Thus from the just reverence of holy men came in religious adoration; as we may see in the examples of Cornelius and John rebuked by Peter, and the Angel. So also, from godly sorrow how easily do our deceitful hearts carry us to immoderate and excessive pensiveness, from being poor in spirit to be desperate in spirit. As the Apostle showeth, admonishing the Corinthians, that they would comfort the incestuous sinner, and release him of his excommunication, least he should upon occasion of longer continuance in his just sorrow, be swallowed up of despair. For we are not ignorant, says the Apostle, of Satan's wiles, namely how he laboreth to bring us from the just mean to the excess. And as it is Satan's, so also is it one of our own hearts deceits; his deceits, by

our consenting being made ours, as I shown in the beginning. Thus from the true practice of mortification, in taming & keeping under our flesh by abstinence, many have brought themselves to too great an austerity & severity. Hence the whippings, and such like exercises of the Papists. Hence the discipline that hath been used in monasteries, and the practice of some, that would never eat but running, lest they should feel some pleasure, and delight in eating. Timothy was caught in this error, when under the color of abstinence, for the reprovng of the luxurious Ephesians, he had so far macerated his body, that the Apostle was fain to prescribe him Physic. This may teach us what an eye we had need have over ourselves, even in the practice of the best things, because nothing more easy, by reason of the deceitfulness of our hearts, then to mix something of the extremes with the mean; so that we can hardly be angry without sinning, believe without presuming, repent without despairing, fear without doubting, be merry without vain lightness, be sad without heavy and unprofitable dumpishness.

The sixth deceit is, when we encroach upon God in those things, wherein he hath given us some liberty in his word, going beyond the bounds he hath there set us. God hath given us liberty, yea indeed hath imposed a necessity upon us to seek the maintenance of our own credit and good name, that so we might be the fitter instruments of glorifying him in our several callings, but hereupon, as S. Agustine hath well observed, through the deceitfulness of our hearts, we are drawn on to desire, and delight in the love; the reverence, the praise of men itself, and to like well enough of it to be loved and revered, not for God's cause, but even in God's stead. But this deceit is specially in the use of things indifferent, as meat, mirth, marriage, recreation, sleep, apparel, and such like. Of all which, God indeed hath granted us the use, yet not so, but he hath confined us within certain limits, and as unto the sea, hath set us our bounds, saying: Thus far shalt thou go, and no farther. Now our deceitful hearts having once gotten this by the end, that such and such things are indifferent, and so may lawfully be done, think they are then on a sure ground, and so care not how far they lash out; as though there

were no restraint in the use of things indifferent. And thus it is strange to see, how that which is lawful draws on that which is not convenient, yea and what horrible sins are swallowed down under the name of things indifferent. Come to a swinish Epicure, that makes his belly his God, and tell him of his abuse of God's creatures: he will answer presently; why straiten you my liberty in the use of the creatures, which Christ hath purchased for me? Hath not God given us wine to make glad the heart? Yes to make glad: but drunkenness and surfeiting makes it heavy. Take heed saith our Savior, least your hearts be made heavy with surfeiting and drunkenness. Thus we see how easily our deceitful hearts remove the ancient bounds set by God, which to do, but with men, is a deceit not to be suffered. And so it steals on further till at length it bring us from Christian liberty, to a most unchristian libertinism, and luxurious licentiousness. Behold then here a noble deceit, while men think they take and use their liberty, indeed they lose it. For in the use of these things, wherein God hath made them free men, they make themselves bondmen, being brought under the power of those things which they use, as the Apostle elegantly speaketh. For they so enthrall themselves to the lust of their senses, and of their bellies, that though their own, and others destruction be sometimes joined with the use of some of these things, they cannot yet forbear. Which seemed to be the fault of some of the Corinthians, covering their intemperancy, and love of their bellies, whereby they hazarded some of their brethren's souls, with the pretense of Christian liberty. So much the Apostle not obscurely intimates, when unto that deceitful objection, All things are lawful, he frameth this answer, But I will not be brought under the power of anything. I will not make myself a slave to my belly, whose Lord I should be. So also God hath given us liberty to deal in the world, and worldly occasions. But here, an inch being given, we take an ell, rushing ourselves over head and ears in them, to the prejudice of faith in God's providence, and of the exercises of piety. So God hath given this liberty to his ministers, to take of their flocks sufficient maintenance. He that attends upon the altar, may live of the altar. But Bernard observed it in some of his time, that thence took occasion to riot, and ruffle it out upon the altar, though yet the



Scripture saith not the minister may luxuriously lavish it, but only live of the altar. The Scripture also permits feasting and merry-making. But how easily here do we overshoot ourselves? not only the common sort in their quaffing's, carousing's, health, and scurrilous mirth, but even the better sort also exceeding the bounds of moderation. Augustine confesseth his error here. Lord, saith he, drunkenness is far from me; let it not once come near me: As for gluttony, it steals sometimes upon thy servant. I pray thee remove it far from me. But who is there that sometimes is not carried away beyond the measure of temperancy? Thus parents, because of the lawfulness of natural affections, fall to cockering of their children. In all these & such like cases, we must be as jealous of ourselves, as Job was of his children in feasting. For here the deceit is so much the more easy, by how much our suspicion of it is the less, presuming upon the law fullness. But we must oppose to this deceit that of the Apostle, All things are lawful, but all things are not expedient. Circumstances of time, place, persons must be considered. Otherwise that saying is true. He that will do all lawful things, all that he may, will quickly come to do unlawful things, something that he may not.

The seventh deceit is, when upon some care of doing a lesser good, we justle out the greater, and that oftentimes when it is most seasonable. Martha was thus deceived, when her care of performing one good duty, in giving the best, and most respectful entertainment to Christ, she could, detained her from the hearing of the word, a matter of far greater moment. Thus many, that read not all the week long, knowing yet that reading is a duty commanded by God, will therefore be reading of the Scriptures in the sermon time, at the Church. Some also are at home in their private prayers, and meditations, when the Church is assembled together, & with private service exclude the public. Others in hearing of the word, while they mind the method, and order of the preacher, & matters of knowledge, they neglect that which concerns affection. And diverse such like. Here remember, that howsoever in evil things, that rule be false, of evils choose the least, yet in good things the contrary is true, Of goods choose the greatest.

The eight deceit is, when having performed some good service to God, we thereupon take occasion to be the more careless and secure. Like boys, who after they have followed their books hard in the school, think then they are privileged to sport & play reakes. So is it with us. We may easily feel this disposition in ourselves, to be ready to please ourselves in unlawful liberties, when we have pleased the Lord in lawful duties. We may see it in Jonah, after his embassy faithfully discharged to the Ninevites, breaking forth into anger against the Lord: and in Hezekiah, after his notable service, both of prayer in sickness, and of thanksgiving after deliverance, foully overshooting himself in a vain ostentation of his treasures to the Babylonish Ambassador. Therefore, after a lightning take heed of a foil. Never have we greater cause to tremble, then after we have well acquitted ourselves in the performance of some good duty. Then will our hearts be seeking of unlawful liberty, & offering to steal away from God, that after their pains in his service they might refresh themselves with some pleasure of sin.

The ninth deceit is, when the flesh doth perversely imitate the spirit in us; when, as the Devil transformeth himself into an Angel of light, so our fleshly and corrupt hearts into the similitude of spiritual, & renewed. How is this? Specially in the raising up of many good, and holy motions, meditations, desires, and affections in our minds. For example, other while in prayer, or in hearing of the word, there come into our minds, such, and such thoughts, and good purposes of doing this or that good work; sometimes also many good affections, as of grief for our sins, and such like, which yet are nothing to our present, either praying or hearing. Here our deceitful harts will be ready to think these come from the spirit of grace; but the truth is they come from our own carnal hearts, and the Devil together, both mutually conspiring to deceive us. For the spirit of God hath no such office to draw away men's minds from hearing the word. No, it openeth the heart, it boareth through the ears thereof, and maketh us to attend. So the spirit of God hath no such office: neither as to trouble men's minds in prayer with thoughts impertinent. No, the spirit is the spirit of prayer, and chaseth away all stragglng thoughts, and keepeth our

minds steady, and attentive in prayer. Therefore assure thyself, here is noble juggling. These thoughts suggested, though in themselves Divine, yet the spirit that suggests them in this fashion, is not divine, but fleshly, or diabolical.

The tenth deceit is, when in temptation our hearts betray us, like Judases, into the devil hands. If one living familiarly with us, so that we reposed some trust in him, should yet, walking abroad with us, and seeing some enemy come to offer violence, run away from us, would we not account him a deceitful person? much more if he should conspire with the enemy, and take his part against us. So is it here with our hearts, that lie continually in our bosoms, and pretend great kindness, and friendship, no sooner yet can the Devil set upon us with any temptation, but they forsake us, yea they deliver us up into his hands. Herein dealing with us as the false hearted men of Keilah would have done with David. As David mistrusted them, so should we these hearts. We need not to ask the question, as David did of the men of Keilah, Will they deliver us? We may assure our selves they will. Such is the depth of their falsehood. Judah when he went out in the morning to the sheep-shearing, had no such purpose, as to commit incest with Tamar, but yet for all that being tempted, see how his own heart deceived him, and gave him the slip, yea thrust him into the hands of the temptation. And alas! who sees not this falseness of his own heart, yea even then when we go forth into the world with a purpose against such and such sins? yet no sooner are the least rising and tempting occasions offered to our eyes, ears, or other senses, but we are caught presently.

The eleventh deceit is, by holding us occupied in thinking of some good thing to come, to make us neglect our present duty. Here we should remember that saying of Samuel to Saul, When this shall come to pass, namely thy kingdom, do that which comes next hand. It is a folly to leave certainties for uncertainties. Thou hast certainty of that which is present. If thou wilt lay hold upon the present occasion thou mayest. But as for that which is to come, thou art wholly uncertain, thou knowest not whether there will ever be any

occasion of good for thee to lay hold of, or no. Herein me thinks the deceit of our heart is like the practice of Tobiah, & Sanballat against Nehemie, who would have drawn him away from the repairing of the city by calling him to conference, and consultation with themselves; so our hearts do often divert us from the prosecution of many good purposes, by casting other odd impertinent matters in our way, like as in a case far unlike the Philistines diverted Soul from the pursuit of David, or as the fox diverts the huntsman sometimes from following the hare. But in this case we must be wise to answer our hearts, as Nehemiah did his crafty adversaries, I have a great work to do, and I cannot come down, why should the work cease, while I leave it, and come to you?

The twelfth deceit is, when admittance being gotten for something, because of some other thing whereon it should wait, as a handmaid on her mistress, yet this handmaid beginneth to perk above her mistress, and to encroach and usurp upon the chiefest place. Agustine shows this deceit in himself in his sensual delighting in singing of Psalms, in regard of the sweetness of the sound, and contentment of his ears therein. Of which he thus writeth. But oftentimes the delight of my ear deceiveth me, whiles sense does not so follow reason, that it can patiently endure to come behind it, but having gotten to be received only because of it, would therefore go before and have the chieftly. So I sin in these things not perceiving it: but afterward, I perceive it. The natural delight in singing of Psalms is lawful if it be subordinate, and subservient to the spiritual delight in the matter itself. But here was Augustine's deceit, that the natural delight, in the sound, did overtop the spiritual delight in the substance of the Psalm. So it is lawful to delight in the witty speeches that are in sermons, so we use this our delight in the wit, to confirm our delight in the grace of the same speeches. But here is the deceitfulness of our hearts, that our affection to the wit is far more intense then to the grace, and that in affecting the wit of a sermon, we feel our affection to the grace something slaked and cooled. This is as if one who is welcome to a place, only because he is in my company, and comes as my shadow, should yet, after he were

received into the house for my sake, cause my friend to thrust me out of the doors, that he may have all the welcome, & kind entertainment alone.

## CHAPTER XXIII.

Of the deceit of our affections in general.

Hitherto, we have spoken of that deceitfulness of heart, which is jointly in the mind, and affections: it remaineth now, that we speak of that deceitfulness of the affections, by themselves. Where first, we will speak of their deceit in general, and then secondly in special of the deceit of some special affections.

The deceit of the affections in general, shows itself in two things.

1. In that they are of so variable & mutable a disposition that the face of the heavens is not so diverse, nor the sea or weather so inconstant, nor the Chameleon so changeable, as they. Nothing is there so unstayed, nothing so uncertain; not only changed this day from yesterday; but this hour, yea this moment from the former. Hence that of Solomon, No man knoweth love or hatred, that is, as Junius expounds it, the thing either he loves, or hates, by reason of this fickleness of our, so easily alterable, affections. Who would have thought, that Ammon's so hot affections to his sister, could ever have been cooled. Yet, for all that, presently after his lust was satisfied, his hatred of her exceeded his former love. Who would have thought that the Jews, that cried Hosanna to Christ, would after have cried so soon, crucify, crucify? Who would have thought the Egyptians so desirous of the Israelites departure, that they even wooed them to be gone, by giving them their precious jewels, should yet, within so few hours, on the sudden run after them, to recover them again into their

hands, as before. So for joy, and sorrow we may see the like varieties, and changes. Jonah, that today is the only merry man, while the gourd flourisheth, tomorrow, when it perisheth, none so pensive, or perplexed as he.

This deceit of our affections is most dangerous in the matters of religion; when we begin to wax cold, having been once zealous, and to eat up that zeal of gods house, which was wont to eat up us. Thus was it with Ephesus, charged by Christ with the loss of her first love; and with the Galatians, that at the first were so fervent in their affections, that they could have found in their hearts to have plucked out their eyes for him; yet afterward were more ready to pluck out his eyes. Thus also fared it with the Jews, who at the first followed, and flocked after the Baptist, and rejoiced in his light, but yet for a season only. John quickly grew stale to them, and, as our Savior insinuates, no more accounted of then a reed shaken with the wind. And would to God the case were not alike with too many in these our days.

The second thing wherein our affections show themselves deceitful, is in the blinding, and corrupting of our judgment. These are our Eve's, that do deceive us. Adam, saith the Apostle, was not deceived, that is, so much by his judgment, (though also by that too) as by his affections to his wife, which at length blinded his judgment. True it is, our judgments should govern our affections, as Adam should have done Eve, yet thus it falleth out, that affection overrules, and overpersuades judgment. We see how our affections to our children, kindred, and special friends, do often dazzle our eyes, that we maintain error, & wrong. As Barnabas may seem to have done against Paul in his so stiff standing out against him in the case of Mark, who was his kinsman, as appears Coloss. 4. 10. How often have errors been entertained, because of our affections to those that bring, and broach them? Hence that fetch of heretics, observed by Tertullian, first to persuade, then to teach, first to work upon men's affections, and to gain some interest in their hearts, then afterward to labor the understanding thus prepared, to woe the mistress by the maid. Whereas the truth, contrarily, doth persuade by teaching, not

teach by persuading. Contrarily many wholesome truths have been distasted, only by reason of the prejudice, which our naughty affections have conceived against the teachers; As in the example of Ahab, refusing Micaiahs prophesy. Again, whats the reason, that so many wise, and learned men in the Church of Rome have been, and still are so grossly seduced with such foppish, and senseless errors? Even this, their own affection to gain, and glory, and those other alluring gifts, which that strumpet hath in her hand, which they cannot receive, unless they first take her poisoned cup, and drink thereof. Reward blindeth the eyes of the wise; that is our corrupt affection towards reward. When once the affection is set upon gain, then presently gain is godliness, and if a thing be gainful, then though never so vile, it shall be colored over as good, and lawful. Our affections, when they would have a thing, sharpen our wits, and set them on work, to devise arguments to serve their turn. But suspect we always our judgments (though they may seem never so well fortified with reasons) in those cases wherein our affections are interested. Surely our affections will plead mightily, and deal craftily, raising up fogs, and mists before our eyes, and setting false colors upon things to deceive us. Look how in a green glass all things seem green, and as to an aguish taste all things bitter; so when the judgment is distempered by affection, all things shall be judged of according to the pleasure of affection. Therefore Peter well says. Of these corrupt lusts, that they fight against the soul, yea even the principal part thereof, the understanding, by making it servilely to frame it judgment to their desire. We ordinarily see the deceit of our affections in natural things, Fathers think their own children the wisest, and the fairest. So lovers their loves. The ape thinketh his own brats though ugly, and misshapen, to be fair, and beautiful. Assuredly these affections of ours are no less deceitful in things spiritual. The vilest deformities, if once they be affections darlings, shall be accounted comely ornaments. Let others say what they will. The affections have taken captive the understanding, and Delilah hath lulled Samson a sleep. The belly hath no ears, nor yet no eyes. So much for the deceit of affections in general.





## CHAPTER XXIV.

Of the deceitfulness of our love, anger, joy.

Now to come to the deceit of some particular affections. And first to begin with love.

1. The deceit of the affection of love is, when we think we love men's persons, as they are Gods creatures in Adam, & his new creatures in Christ; when yet indeed we love not their persons, but their riches, honors, reputation in the world, and such like adjoints of their persons. In loving of ourselves, we prefer our persons before our goods, or ought else; as the Devil observed, Skin for skin, and all that a man hath, will he give for his life. Now the law is, Thou shalt love thy neighbor as thyself. And so we should love him, and not his. But quite contrary is it with many of us in the loving of others. We prefer their purses, and portions, before their persons. Whatsoever we may persuade ourselves, the truth is, that we love specially in them these outward things, and know them according to the flesh. The discovery of this deceit is in the change of estate.

1. When riches are turned into poverty, honor into ignominy; if then we leave our friend, it is evident we loved not his person before. For that is still the same, his piety, his parts are the same, that when he was rich, happily more. When the corn is spent, the rats leave the barn, and yet the room is the same. It was not then the room they loved. Here was the trial of the sincerity of John's love to our Savior, that he forsook him not on the cross, as his fellows did. For indeed Christ was the same on the cross, that in the pulpit, in the temple, Christ suffering was the same, that he was working miracles. Thus was the deceitful love of many professors at Rome towards Paul discovered, in that they stood not to him when he was convened before Nero. Herein also appeared some unsoundness in Job's wife her love, when she began to loath him because of his boils, and

botches. If she had loved his grace, botchy Job and poor Job was as gracious, as [well] Job, and rich Job. The like may be said of their love, who depending upon him in his flourishing estate, afterward despised him in his fall.

2. When also our estate is changed from worse to a better, here also is a discovery of deceitful love. For as in the former change unsound love will turn into hatred, so in this into envy. Here was the discovery of Saul's false heart to David, when, seeming to love him dearly, and entirely before, he could not yet endure him, when he saw him grow greater than himself, and heard his ten thousands and but his own thousands. And here was a notable trial of the sincerity of Jonathan's love to David, when, for all he knew he was to be preferred to the kingdom, and so the only man to put him by that dignity, yet still he continued constant in love. Whereas, if he had loved him only for outward respects, as because of the similitude of their dispositions, that he was a man of a Martial spirit, and not chiefly for his piety, he could not, but, upon this occasion, have most bitterly hated him. This must teach us, in loving others to examine our own hearts, what it is we love in them; whether the image of God, or the deceivable shadows of the world. And those that have much love, and many friends, must learn wisdom not to take all for friends, that pretend affection. And because the heart of man is thus deceitful in love, as in nothing more, it must teach us in the multitude of greatest, and strongest friends to fly unto God, and to make his love our chiefest stays. His love I say, which is without deceit, without repentance, without the least shadow of turning. For whom he once loves, he loves to the end. Mans loves is often deceitful, that we may justly complain with Job, My friends have deceived me as a brook, and with the Church in the Lamentations, My lovers stand far off from me, and with Paul, All have forsook me. Lean not then on this broken staff. Secure not thyself no not in the favor of Princes. Trust not in them, saith the Psalmist, because they are mortal, and their breath is in their nostrils. Much more then may I say, trust not in their love, because their love is mortal, and may quickly turn into mortal

hatred. Their love may die before themselves, they may survive their love, breathing out their love, before their breath. So much for love.

2. Affection is Anger, and hatred, an inveterate anger. The deceit is, when we think we hate men's sins, when indeed it is their persons, and that we are angry for sin against God, when indeed it is for some injury done to ourselves. For so it is, that gods cause, and our own often meet together. And wherein we are wronged, therein also is God. Now hence, by reason of this company, and concurrence of God's cause, and our own, we are very apt, and ready to deceive ourselves; thinking our anger is directed against the dishonor of God, whereas, in truth, it hath reference only to that which is but an appurtenance, and hang by thereto, namely our own offense.

The discovery therefore of this deceit is,

1. In the partition of God's cause, and our own. Let us mark how we are affected, either when God is dishonored without our injury, or we injured without any great impeachment of God's honor. Now if we can be as hot as toasts in our own private injuries, where God's glory is not called in question, and yet as cold as ice, when most dishonorable indignities are offered to the Lord without any touch of our selves: then it is evident, that in those cases, where God's cause and our own are joined together, our anger was only for our own, not for God's. When our servants, or children have neglected their duty to us, there is just cause of anger. For God's commandment is broken by them. But deceive not thyself, when under this pretense thou lettest loose the bridle to thy rage. For how often hast thou thyself failed far more in thy duty to God, how often hast thou seen thy children, and servants dishonor the name of the Lord many ways, and yet wast never half so angry? Here was the trial of Moses his anger. When the people murmured, & when Korah rebelled against him, here was just cause of anger. But here God's cause, and his own were coupled. Let us therefore mark Moses his behavior, when they were singled. Num. 12. Aaron, and Miriam offer him a private injury. It is said his meekness was such that he gave them not a word. Again

Exod. 32. the people had fallen to idolatry, and had made a calf, and Aaron had his hand therein. Here gods quarrel was severed from his own. And how carries he himself here. He spares neither Aaron, nor the people, but in a godly fit of zeal takes on, breaks the two tables in pieces &c. A meek lamb in his own injury: A fierce Lion in God's. Here was pure anger, free from guile, and gall.

2. If our anger be properly against sin, then it will keep us from sinning grossly in being angry. For what likelihood is there, that he is truly angry against sin, that commits a greater sin in his anger, than the sin whereat he is angry? Thus many are angry for small offenses, which indeed are sins also against God: but in their anger they are so distempered, that they break out into cursing, raging, railing &c. which are far greater sins, than that wherewith they are discontent. Here was David's anger against Nabal discovered to be faulty. He might happily persuade himself he had cause to be offended. For Nabal's churlish unthankfulness was odious to God. Yet that was not it which angered David. For then how came it to pass that his anger provoked him to swear, to conceive a bloody purpose of murder? Grace begets not sin, but holds back from sin. Grace is never a pair of bellows to blow up in us the fire of corruption; so as is often our anger. And therefore our anger then is not of grace, but of corruption.

3. Holy anger, that is conceived against sin, doth not anything unfit us for duties, we owe either God, or man, no not that man, with whom we are angry. As Moses was angry with the Israelites, and chode them sharply, yet withal prayed for them heartily. As when our children through their own fault have got some sickness, for all our angry speeches, we go to the Physician for them. Christ, when he was angry with the Pharisees, at the same time mourned for their sin. Jonathan was angry with his father for vowing David's death: yet his anger made him speak nothing unbeseeming the duty, either of a son to his father, or of a subject to his sovereign. Anger against sin is always joined with love of the sinner. Sincere anger is a loving anger, a devout anger. It fits a man for the duties of love to men, of devotion

to God. This anger is a whetstone to prayer, and by help of it, thou shalt pray better than before. If then thine anger so disguise thee, and put thee out of frame, that thou canst not tell, either how to pray to God, or look, or speak lovingly to man, not only the person angering thee, but scarce any other, it is a conviction of the deceitfulness of thy anger.

3. Affection is joy. In the which there is a double deceit. 1 When we think we rejoyce in gods outward benefits, only as pledgees of his love, when indeed we rejoyce more in the benefits themselves, then in the benefactor.

The discovery is 1. By our drooping, and dejection under the cross. If it had been God's favor only we had rejoiced-in in our prosperity, why then is the copy of our countenance changed? for God's favor is still the same to his in affliction, which in prosperity, haply greater.

2. By the effect of our joy, which is the saddening, and grieving of God's spirit. Whence ariseth a heavy lumpishness, and unwillingness to God's service.

2. Deceit is, when we think we rejoyce in the graces of God's spirit in our brethren, for themselves, when we rejoyce in them, only as they are some way beneficial to our selves; as in the matter of liberality. Here the trial is, to mark whether we rejoyce as much in other graces, which are not so profitable to us, or in the same graces, when it falls out that they are profitable to others, not to ourselves. Excellently Paul to Philemon. We have great joy in thy love. For by thee Brother (not my, but) the Saints bowels are refreshed. Many rejoyce only in that love which refresheth their own bowels. Which is indeed to rejoyce rather in their own profit, then in the grace of God itself. For that love which refresheth other Saints bowels, and not mine, is love, as well as that, which refresheth mine. If I rejoyce in love, because it is love, because it is grace, I shall rejoyce as well in the one, as in the other. Yea and when this grace is beneficial to us, rather yet in his

benefit whose it is, because of the fruit furthering his own reckoning, shall we rejoice, then in our own.

## CHAPTER XXV.

Of the deceitfulness of our sorrow, desire, and confidence.

IV. Affection is sorrow. Where there is a twofold deceit. 1. When worldly sorrow shrouds itself under the countenance of godly, vexation, of humiliation. Come to many in their afflictions, and reprove them for their carnal sorrow, and their answer is ready, when God's hand is gone out against us for our sins should we not be humbled? yes, for your sin. But loe the deceitfulness of your heart. It is the punishment that grieves you, not the sin, the Surgeons plaster, not thine own sore. You grieve not at the punishment, because of the sin deserving it: but at the sin, because of the punishment following it.

The discovery of this deceit, is

1. When, upon the ceasing of the punishment, we are cheered presently, though still both the guilt, and filth of our sin stick in our conscience. Like as the foolish boy is glad, when the smarting plaster is off, though his sore still remain unhealed. Whereas, if it were the sin that grieved us, our grief, together with our sin, should outlast the punishment. But if once we have any ease of our punishment, we give over our sorrowing forthwith. Which shows that, with those Jews, we mourn only for our corn and oil &c.

2. Discovery is by the property of godly sorrow, which is to make a man fresh, and nimble in his spirits for prayer, and other good duties. Whereas worldly sorrow lies heavy like lead upon a man's

heart, and will make a man sleep sooner, then pray; as in Jonah sleeping in the midst of a terrible tempest, which drove even the profane mariners to prayer; and in the disciples, who, being possessed with worldly sorrow, were neither able to watch one hour with Christ in prayer, nor fit to hear that doctrine, which Christ otherwise was ready to have taught them. For so our Savior told them. I have many things to say unto you: but you are not able to bear them; namely, because their spirits were dulled, and deadened with worldly sorrow. Which, even in this sense also, may be said to cause death; though yet the opposition of life, which the Apostle maketh in that place 2. Cor. 7. seem to restrain the sense to spiritual death. But it is true that worldly sorrow causeth even this natural death. Whereas godly sorrow procures a good conscience, which is the very health of the bones, a continual feast. Even in the very act of mourning is a man's heart light, and cheerful. If then we find our senses quickened, our spirits revived by our sorrow, so that we feel it to give wings to our prayers, which before lay groveling on the ground, then have we an argument it is sound, and good. For godly sorrow is always mixed with, nay indeed proceeds from faith, which, in the apprehension of mercy, yields matter of joy, to delay the bitterness of our tears. But if we have no hearts to pray, if our sorrow make us spiritually, both dumb, that we cannot speak to God, and deaf, that we cannot, with those Israelites, hear God speaking to us; then have we cause to suspect our sorrow, as unsound, and deceitful.

2. Deceit of our sorrow, when our own private sorrow is covered with the title of sorrow for the public evils of the Church, where we live. Usually it falleth out, that everyone of us in particular are interested in the public calamities of the state, where we live, and so are pinched with the sense of their smart. Hence many deceitfully imagine, they are grieved for the public evils, when indeed it is no otherwise for the public, then as they touch them in particular.

Here the discovery is.

1. In the separation of our own cause from the Churches. As when, it going ill with the Church, it goes well with us in particular. If then we can distaste our own private felicities, and call them Icabods, as that good woman did her son when the ark was captived, if then we are as pensive, as if we ourselves in our own persons sustained that which the Church doth, then it is an argument our grief is sincere. As in Nehemiah, whom his own ease, and great grace, and authority in the Kings Court could nothing cheer, or comfort, in the common calamities of the Church of God.

2. When besides the common evils of the Church: we suffer some personal afflictions, that concern us solely. If our grief be truly for the Churches evils, then, in this case, the sense of grief for the public evils will blunt the edge of our private sorrow. As in two diseases of the body the stone, and the gout, when they meet together, the grief of the stone, because it is the greater, doth take away all sense of the gout, because it is the less: so here in a godly mind the grief for our own private is drowned in the greater grief for the Churches public distresses. But if it be quite contrary with us, that we cannot feel the churches misery, we are so affected with the sense of our own, this is more than a presumption, that when the Churches afflictions were our own, we mourned then for them, only as our own, and not as the Churches; making the name of the Church only a visor, and imitating Polus, that, under the representation of an another's grief, truly, and heartily lamented the death of his own son.

5. Affection is Desire. In the which also a double deceit.

1. When our unnatural desires are cloaked with the name of natural. Though men's desires are infinite, and insatiable, yet for all this usually they deceive themselves with this, that they desire only a competency, neither poverty, nor riches, but only Agurs convenient portion. Now competency is that, which will not only serve nature, but that also which is fit for our estate, and calling. And so that which is but competent for one estate and calling, as say a Magistrate, is superfluity for another, as say a private man. Well then, let us see



whether it be so usually with our desires, as they pretend, that they confine themselves within the bounds of mediocrity, and competency. The trial will be this, if, when they have that which is competent, they then rest contented. For there are three desires. The desire of nature, of grace, of corruption. Nature will be content with little: grace with less: but corruption is insatiable. If then there be no ho with our desires, but when they have got that, which themselves, at first, would set down as a matter of competency, yet they still are like the craving horse-leaches, that cry Give, give, it is an argument it is the desire of corruption, not of nature, not of grace. Natural thirst is discerned from aguish by this, that the natural will be quenched with a draught, but the other is further provoked by drinking. So, when men shall say, I desire only a sufficiency, if I had but so much, I should be well apaid then, and yet, when they have that, covet more greedily than ever before, this is an ague, a dropsy, a disease: no natural, no kindly thirst. But here this deceit of our desires is so much the harder to be discovered, in that it is not so easy to define in everything that which is competent. And so under the cover of competency we quickly fall into the snare of pleasure, and excess. This S. Agustine excellently describes in the desire of meats and drinks, and by like proportion we may apply it to the desire of any other thing. While, saith he, feeling the trouble of want, I make towards the quiet of fullness, in the very passage from the one to the other, there lies in wait for me the snare of concupiscence. And whereas our health is the cause of our eating and drinking, here a certain dangerous pleasure joins itself as a handmaid, and yet for the most part labors to go before, that it may seem to be done for her sake whether I say I do, or would do for my health's sake. But there is not the same measure of both. For that which is enough for health, is too little for delight. And it is often uncertain whether the need of my body crave more, or the voluptuous deceit of my appetite. At this uncertainty my unhappy soul rejoiceth, as at the matter of her excuse, and defense, being glad that it doth not appear what is sufficient for health, that so under the pretense of health she may shadow her intemperancy.

2. Deceit is, when our carnal and worldly desires are accounted of us as spiritual. This deceit falleth out in this case, when, in one and the self-same thing which we desire, there is matter fit to give contentment to both these desires. As in Simon Magus his desire of the gifts Apostolical, besides the excellency of the gifts themselves, fit matter for a holy desire, there was also profit, and glory that might ensue, fit matter to provoke the carnal desire. Simon would seem to be devout and holy, and to desire the gifts for themselves, for that worthy reckoning he had of them. But Peter smelt out the close deceit that lurked in his heart, and saw that it was a fleshly desire looking toward lucre. So the Apostle saith, He that desireth the office of a Bishop desireth a worthy work. Yet that desire which many have of it how deceitful is it? The work desired is worthy: The desire thereof in many is most base, and unworthy. For though there be fit matter in this office to kindle a holy, and spiritual desire, namely the beauty of the office itself, God's glory, and man's salvation shining in the very face thereof: yet withal there is some matter to stir up a crooked, and covetous desire, namely the hope of gain in a fat benefice. Here a covetous Balaam will hide his base desire of the reward of the office, with pretense of a spiritual desire of the office itself. Such is the deceit of those that buy livings under this pretense, that they desire to exercise their gifts which otherwise, the iniquity of the times being such, they cannot have the use of. So also in the matter of marriage this deceit is very usual. The party affected hath piety matchable both to person, & portion, & yet both these in good measure too. Here one, too much wedded to the world, or to the flesh, will cloak his affection to portion, or person, with a pretense of affection to piety; as though that had the preeminence in swaying of his desires. Where happily, if the heart be truly searched, the contrary will appear.

The discovery of this deceit is when the matter that should satisfy the carnal desire being taken away, there only remaineth the inviter, and inciter of the spiritual, and holy. For if then we desire not as fervently as before, we may justly fear fraud in our desires. Here cooled desires are crafty, decaying, deceiving, flinching, false.

6. Affection is confidence. Where the deceit is, to think we trust in God, when indeed we trust only in the means. The deceit is, both when we have the means, and when we want them. The deceit of both, is discovered by our behavior towards God in the presence of the means. For if then we give over praying to God, or abate of our fervency in suing, and seeking to him for his help, we may well doubt of our confidence. For if we do truly rely on God, as on him who is sufficient without means, and without whom even the most sufficient means are altogether insufficient, why then do we begin so to secure ourselves, and lay aside all fear, when once we are fenced with the means? Again having been so confident and comfortable in the enjoyment of the means, if afterward in the time of danger, when the means fail us, we loose this confidence and show our selves faint, and heartless cowards, this also is another conviction of deceit in our confidence. So both these ways is our confidence found out to be deceitful, both by excess of spirit in peace, and by want of spirit in trouble.

The like deceits might be shown in diverse other affections. But the work growing bigger than I thought it would, I forbear. So much then shall suffice to have spoken concerning the deceitfulness of the affections; as also concerning the whole doctrine of the deceitfulness of heart.

## **CHAPTER XXVI.**

Of the greatness of the hearts deceitfulness, and of the cause of her deceitfulness.

Having thus spoken of the deceitfulness of man's heart, it remaineth that now we should speak of those three illustrations, which in the

beginning we noted the Prophet used to set it forth by.

The first is, from the greatness of this deceitfulness. It is deceitful, says the Prophet, above all things. Above all things? what above Satan that old serpent? The meaning is not that our hearts have more craft then Satan, who is an old trained soldier, and his crafts-master in this art, we being but punnies, and as of yesterday unto him, who is of many thousand years standing: but that that deceit which is in our hearts, in regard of us, and the dangerous consequences thereof to us, is greater, then that in Satan.

1. As to murder one's self is a greater matter, then to murder another, though he do not use the like cruelty in stabbing, and wounding of himself, which is often used in the killing of others: So also to deceive one's self (which is also a spiritual kind of murder) is a greater deceit then to deceive another. And so in this sense the deceitfulness of our hearts may be said to be above Satan's, because it deceiveth itself, though Satan in his deceits be far more cunning, and wily.

2. This amplifieth the deceit, when the person deceiving is our familiar friend, one in whom we repose special confidence. See Psalm. 55. 12. 13. So is it here. Satan is nothing so near us, as our own hearts, that are parts of ourselves. Satan is without us, and if we resist him by faith, he flieth from us, but our hearts are within us, and though we resist never so much, yet this deceiver still sticketh close unto us. So that Satan sometimes leaves us for a season, and we are not troubled with him, or his deceits. But our own hearts, they never leave us, they dog, and follow us at all times, in all places, upon all occasions, still ready furnished with deceit to beguile us.

3. Our own harts can deceive us of themselves, without Satan: Satan cannot, without our hearts. And therefore, in regard of us, our own harts deceitfulness is far the greater, as that, which giveth Satan all his advantage against us. He could not deceive our Savior, because there was no deceit in our Saviors heart.

The use. This must teach us to account of ourselves as of our chiefest enemies we are to contend with, in this spiritual conflict. The Apostle stirs up to watchfulness, and circumspection, by setting before us the strength of the Devils, as being powers and principalities, far stronger than flesh and blood. But there by flesh and blood the Apostle meaneth, not so much the corruption as the weakness of our nature. As if he should have said, we have not only to conflict with weak, frail men like ourselves, that are but flesh and blood, but with far more powerful and puissant adversaries, namely the Devils. For the corruption of our hearts is our greatest adversary, this corrupt heart of ours is deceitful above all things, even Satan himself in some sort, as we have shown. And therefore we must bend our forces against ourselves as well as against Satan: yea the way indeed to overcome Satan, is first to overcome ourselves: and we must so take heed to ourselves, of other enemies, that we must also take heed of ourselves, as enemies. A thing worth the noting it is, that the incestuous person delivered up to Satan, did yet repent, and come out of Satan's power. But men once delivered up to themselves, the lusts and deceits of their own hearts, are branded out in the Scripture, as men in a most fearful and desperate case. Therefore Paul in his own person describing the spiritual fight, and the adversary a Christian is specially to encounter with, singles out the body of sin, this naughty flesh. I fight not, saith the Apostle, as beating the air, and seeing no adversary, but I see my adversary, and strike at him. And who may this adversary be? He tells us in the next words; I beat down my body, that is, not this outward man, but the body of sin, the mass of corruption, both in the soul, and in the body.

The second illustration is from the cause of this deceitfulness, namely the wickedness of our hearts. The heart, saith the Prophet is deceitful above all things, and evil in; this latter clause, showing the cause of that spoken in the former.

Here two things are to be cleared. 1. What this illness of the heart is. 2. How it is a cause of the hearts deceitfulness.

For the first; The heart is evil

1. Totally

2. Originally.

1. It is totally evil, and that two ways. First, the whole soul is in evil: And secondly whole evil is in the soul.

1. The whole soul is in evil, this gall of bitterness hath imbittered, this leaven hath soured, this leprosy hath infected, not this part, or that, but the whole, and every part. Even from the understanding, as it were the crown of the head, to the affections, as it were the soles of the feet, there is nothing but boils and botches. Whereof read a most lively description, Ezek. 16. In our understanding there is a very sea of ignorance, incapable it is of things spiritual, and yet wise and witty in wickedness. The conscience is full of blind fears, terrors, and torments, or else seared and senseless. The memory slippery, and waterish to receive and retain any good impressions, but of a marble firmness, to hold fast that which is evil. The will pliable and obsequious to the Devil, in his hands as wax: but stiff and hard as clay in God's. The affections also are wholly disordered, perversely setting themselves upon wrong objects: instead of bathing the sweet fountains of living waters, they swinishly lie tumbling in filthy, and miry puddles. If in the eye there be a beam of wickedness, O then the great stack that is in the heart! And if the tongue but the instrument of the heart, be such a world of wickedness, an unruly evil; what then is the heart? The whole frame of our hearts is continually evil. O the rout and rabble of filthy, and impure thoughts that lurk in this dungeon. The temple it was once of the holy Ghost: but now, as it fareth with many material temples, which, as it is reported through covetousness of enclosers, are become stables for horses, so this glorious temple is become a stinking sty, and stable of unclean spirits, a cage of unclean birds, a den of thieves, a receptacle of all manner of pollution.

2. All evil, the whole body of sin, that is, the seeds, and spawns even of the vilest corruptions are in the heart of man. Naturally the best of us have an inclinableness even to the most odious, and loathsome sins. As in that chaos at first creation there were the seeds of all the creatures, fire, air, water, heaven, earth, so in man's heart of all sins. Upon which, let but the spirit of Satan move, as once the spirit of God upon the chaos, & with the warmth of his temptations heat it, and no less ugly monsters will proceed out of our hearts, then did once goodly creatures out of that chaos. Hence it was, that those things which David spake of certain vile notorious wicked sinners, that their throat was an open sepulcher, the gall of asps was under their tongue, &c. are applied by S. Paul to every mothers child of us. For there is never a barrel better herring. But as the holy proverb is, As in water, fare answereth to face, so doth the heart of man to man. The image of our face in the water is no more like our face itself, then our heart is like the heart even of the vilest monster, that ever was. And when we see such monsters in them, as in looking glasses, we may see ourselves, and the disposition of our own souls. And thus we see how the heart is totally evil.

2. It is also originally evil. Evil did not begin first to pollute thy hand, thy eye, thy ear, or any of thy outward parts, but it began with thy heart to seat and nestle itself there, and from thence to diffuse, and scatter it poison into the external members. Out of the heart, saith our Savior, come murders, adulteries, thefts, blasphemies, and such like stuff; even as the rivers out of the sea. This is the fountain, from whence all the streams of corruption flow, this is the womb, in which all these monsters are conceived, this is the shell, in which these cockatrices are hatched. Thus we see how we are to understand this doctrine of the hearts wickedness.

The use. 1. Against the Papists, that do something lessen this wickedness, and will have some relics of goodness to remain, some freedom of will to apply itself to good. 2. To teach us all true humiliation, in the sight of our own natural deformity. No outward ornaments should so lift us up, as our inward filthiness should take

us down. Art thou troubled with pride? J can prescribe thee no better remedy then to look upon the face of thy heart in the glass of the word. For there thou shalt see thyself such an ugly, nasty, forlorn, misshapen creature, that thou canst not choose but grow out of love with thyself. It is thy ignorance that maketh thee so proud. If thou knewest thyself what thou wert, and haddest eyes to see this sink-hole, and what a deal of baggage passeth daily through it, thou wouldest be ashamed of thyself. God is a God of pure eyes, and cannot take any pleasure in evil: And wilt thou then take any pleasure in thyself being evil, and naught but evil, yea being but a very stinking dunghill of evil? Whatsoever thy outside may be, be it never so fair, thy inside is naught; thou art but like one of the Egyptian temples, very glorious and beautiful without, but enter in, and nothing to be seen, but a serpent, or some such venomous creature. Such litters and swarms are there in our hearts of vain, vile, base, filthy, and dishonorable thoughts, affections, desires. Very thorough-fairs are they for Satan's impure suggestions to walk up & down in; in regard of murderous and malicious thoughts, very slaughter houses; in regard of unclean lusts very stews and brothel-houses; in regard of the heat of boiling concupiscence, very hot houses, and as the Prophet speaketh, like a baker's oven. Shall any now brag of his own good nature, or crake with the Pharisee, that he is not so bad as other men, he is no extortioner, or oppressor, &c. Yes, thou blind and boasting Pharisee, thou hast the seeds of extortion, and oppression in thee, yea, and of all other sins besides. And these would break forth in thee, did not God by his wise and powerful providence restrain thy corruption. By nature, the best, the mildest, and meekest man is a very tiger and Lion. And wouldest thou account that Lion to be of a better nature, then his fellows, who therefore does no hurt as they do, because he is not loose as they are, but chained up? Where God's renewing grace hath not changed our nature, it is only the powerful restraint of his providence, which keepeth men from the very outrage of villainy. Shall we then be proud, because we are free from those offenses, into which others break forth, and think we are made of some better mold? nay our nature is as untoward, and as deeply poisoned with rebellion as



theirs. Therefore rather should we be humbled in seeing them. For, as was shown, in them we may see ourselves what we are. Peradventure thou hast some good parts of wit, memory, &c. to commend thee. Yet for all these, thy heart is evil, yea, without a spiritual change, so much the worse, by how much these parts are the better. Even as the more fruitful the soil is, so much the more will it abound with thistles, unless it be tilled. And the Lord knoweth the thoughts of the wise, [that is, such as excel in in natural gifts, that are the choicest and most picked men; even the very flower of the rest] that they are vain.

3. Here parents, and all they who stand charged with the education of youth, must remember their duty. The heart of man in general, the heart of all mankind, is strangely, and strongly wicked. Even in the heart of a young child, as Solomon says, there is a bundle, and pack of folly laid up. And as Moses says, the thoughts of man's heart are evil even from his childhood. This corruption then of nature must be subdued betimes, else it will grow to that head, that it will be incurable. Look what skill, & dexterity is required to tame a wild beast, which had need be gone about very early, whiles it is but a little whelp, the same, nay far greater is required to tame and meeken this wild, this wolfish, and lionish nature of ours, that it may become tractable to God's hand.

4. This serves to take away the excuse which is so rife in the mouths of many, that when they swear speak vainly or do otherwise amiss, yet they have as good hearts as the best. What is the reason then they have so bad tongues? Out of the abundance of the heart the mouth speaketh. When I see the smoke coming out at the top of the chimney, sure I am there is some fire on the hearth. When the floods of corruption come gushing out at thy eyes, ears, hands, mouth, there must needs be a fountain within in thy heart. For it is the heart that is originally evil. And therefore excellently Solomon, having described the wickedness of some men's eyes, mouths, feet, hands, at last, giving the reason thereof, says, Lewd things are in his heart. And in another place, having said, the thoughts of the wicked are

abomination to the Lord; he addeth by way of opposition but the words of the pure are pleasant. The opposition seemed rather to require that he should have said, But the thoughts. But by this kind of opposition Solomon would teach, that the words of our mouths are according to the thoughts of our hearts. And therefore it is idle to talk of a clean heart, when thou hast a foul mouth.

5. This teacheth us a right method in the practice of repentance. That must first be reformed, which was first deformed. Now as we have shown the heart is originally evil, that is, the treasury and storehouse of wickedness. Therefore the first thing in repentance, must be the rinsing and cleansing of the heart. If sin had begun in thy outward man, then should thy reformation also. But Eve's heart was poisoned before her eye. And therefore I do not so well like their advise, that wish men in repentance to begin with outward abstinence from sin, as the easier, and so by degrees to come to the inward mortification of it. He were an unskillful Physician, that when the headache is caused by the distemperature of the stomach, would apply outward remedies to the head, before he had purged the stomach, where lies the matter that feeds the disease. The heart as our Savior teacheth, is an evil treasury, surcharged with the superfluities of all wickedness, and hence flows corruption, and hath a continual eruption in the outward man. So that it is impossible, the outward man, or actions thereof should be reformed, as long as the heart remains unpurged. Things in themselves good, coming yet from an unclean heart, are naught. Therefore Solomon excellently says, that not only the pride of wicked men's eyes, and hearts, but even their very plowing, that is, whatsoever they do in things lawful as eating, drinking, sleeping, yea in the service of God, is sin. Listen we then rather to the Prophets counsel, O Jerusalem wash thine heart, and to the Apostles, Cleanse your heart's you sinners. Let none think they are reformed enough when they have brought their outward man to some civil conformity, their hearts yet inwardly swelling again, till they are ready to burst with abundance of evil, and noisome lusts. No, the heart, as it is the fountain of this natural life, and as at first it was the fountain of a sinful life: so also must it be the fountain of a spiritual life; that as in

the motion of the primum mobile in the heavens, all the inferior spheres are moved together with it: so here the heart being spiritually moved by the holy Ghost, in the work of conversion, all our outward parts may move together with it; every one of them receiving from it, as from a good treasury, their several portions of goodness, Mat. 12. Pro. 4.

So much for the first point, what this wickedness is. The second is, that this wickedness of the heart is the cause of this deceitfulness: which is the meaning of the Prophets conjunction of wickedness with deceitfulness, in this place. For this property of deceitfulness is by the Apostle given to sin: and so our hearts come to be deceitful, as they are defiled with sin. For sin blinds the mind, and so makes it easy to be deceived, and to mistake. We see how easily blind Isaac mistook the younger son, for the elder. As easily are our blind hearts deceived, mistaking the motions of the flesh for the spirit, suggestions of Satan for the voice of the holy Ghost, pretenses and colors of zeal, for true, & natural zeal, &c. Thereafter therefore as sin is more or less in the heart, so is deceit. The most godly men, by reason they are not wholly free from sin, have also experience of this deceitfulness. But the deceitfulness of wicked men's hearts is far greater, by reason that sin in them is far greater even in his full strength, and vigor: but in the godly sin is as it were wounded in the head, and crazed in the brain, and so less able to deceive. The scripture calls sin in the godly the old man. Now old men that are ready to dote for age are twice children, and have no great store of craft.

This must teach us, as we desire in the profession of religion, not to be deceived by our own hearts, so to purge, to rinse, and renew them daily by repentance, not suffering the least sin to be harbored there. For if we have an evil heart, affecting and nourishing but any one sin, this heart will deceive us in the end, whatsoever be our profession of religion. Judas may be an example to us. His heart was an evil heart, a covetous heart, even in the greatest heat of his following Christ, and preaching the word. Therefore also it proved a deceitful heart,

and at last betrayed him into the hands of that fearful sin of betraying his Master. Neither is there any other reason why those forward, and fervent ones in the parable of the stony ground fall away, but the want of a good and honest heart, which only they that are figured by the last kind of ground, have. For as an honest man will not deceive another, with whom, so neither will an honest heart deceive the man himself, in whom it is. This was the reason that Pharaoh, and other their fits of godliness did not last, because there was no true change of their naughty, and corrupt hearts. Remember we then the Apostles warning, Take heed lest there be in you an evil heart to depart away from the living God. Where there is an unsound heart, there will be Apostasy in the end, whatsoever shows be made. For an evil heart is always a deceitful heart.

Again this must further teach us not to trust them in whom we do discern an evil and unsound heart, let their outward shows be never so glorious. For an evil heart will deceive the man himself in whom it is, much more will it deceive others. How now can any man safely repose any confidence in an unregenerate friend, or servant, whose hearts are evil, and unrenewed, though otherwise never so civilly honest? What assurance can I have of him, that hath none of himself? Or how should I think he will not deceive me, who in the end must needs deceive himself?

## **CHAPTER XXVII.**

Of the unsearchableness of the heart, and of six notes to discover it by.

Of the two former illustrations of the hearts deceitfulness, the greatness of it, that it is deceitful above all things, and the cause of it

that it is wicked, we have spoken: The third illustration follows, which is from the unsearchableness of it. Who can know it? that is few, or none, can know not only others, but not their own hearts.

Object. This may seem to be against that of the Apostle, No man knoweth what is in man, save God, and the spirit of man. Ans. Man knoweth his inward thoughts, purposes, and desires, but the frame and disposition of his heart he knows not, nor yet always the qualities of those thoughts, whether they tend, what secret deceit lies, and lurks in them. He thinks that lawful, which is indeed unlawful. Therefore David crieth out, Who knoweth the errors of his life? As it fareth with the eye, which seeing other things, sees not itself, nor the face wherein it standeth, so is it with our hearts, knowing other things, yet ignorant of themselves, strangers at home. We know not what we are in present, much less what we shall be hereafter, in trial and temptation. So that that which Solomon speaketh of Kings hearts, The heavens in height, and the earth in deepness, and the Kings heart can no man find out, in regard of their secret projects, and designs, is true also of all our hearts, in regard of their secret wickedness Men think indeed that they know themselves well enough. And it is grown into a proverbial kind of speech, I know it as well as myself. Whereas in truth there is nothing wherein we are more ignorant. An evident argument whereof is that pride, and self-pleasing, that natural; is in us all. If thou haddest once seen what on ugly and deformed face thy heart hath, if thou knewest, what horrible filthiness, and corruption were enclosed in thy heart, this would humble, and abase thee, both before God & man, this would bring thee quite out of heart, and conceit with thyself, and make thee according to the Apostles precept, think thyself worse than any other. But alas, how swell we in a conceit of our own excellency? how stretch we out our plumes? how despise we others in regard of ourselves? when yet, if we thoroughly saw the close corruptions of our own hearts, we should think the worst better then ourselves. Yea in our very prayers, speaking to God, how far are we from the true humbling, bowing, and prostrating our spirits before the Lord. Whereas if we saw and felt our poverty and misery, we should speak

to God, as the poor beggarly wretch doth to the rich man. The poor man, saith Solomon, speaketh supplications. When a man comes abroad with his face full of spots, it is a sign that he knows not of them, that he did not use the looking glass, before he came out. A far more certain sign it is, that as yet we have not in the law seen the faces of our hearts, when we can so boldly, & impudently come both into God's, and man's presence, with gross corruptions unwashen out. When Job saw, in God's glory, as in a glass, his own corruption, how was he presently meekened? then he lays the hand on the mouth, abhors himself in dust, and ashes, and vilifies himself to the full. Peter also upon like occasion cries out, Depart Lord from me, I am a sinful man. According to our humility is our knowledge of our selves. The more we see our corruption, the greater will be our humility. When Paul saw the filthy puddle of concupiscence that was in him, then was he thoroughly taken down indeed. Before, he seemed to be alive to himself, but this so ghastly a sight of the filthy visage of his own heart as at his first conversion it almost stroke him dead, so long after it made him cry out, I am carnal, Miserable man that I am. Our great pride therefore argues great ignorance, our little humility but little knowledge of our own hearts.

The use. 1. Let us not bear out our selves too much upon any man's judgment. For if we know not ourselves, and so may be deceived in ourselves, much less then can others know us, and so far more easily may they be deceived in us. I judge not myself, saith the Apostle, for though I know nothing by myself, yet am I not thereby justified. He that judgeth me is the Lord, who is greater than our hearts. Even the best have many secret faults, which they spy not, and therefore have need to pray, Lord cleanse us from our secret sins. Though our own hearts condemn us not, yet may we not please ourselves therein, but still dread we the secret deceit of our hearts, so vast gulfs, that the bottom can hardly be sounded. As Socrates in reading a book gave this censure, those things which I understood, were good, so also, I think, were those things I understood not: so in judging of our hearts contrarily, that which I have found out, and do discern in my heart is

exceeding ill, so I think is that also, which as yet I do not discern. By that little, we have already found out, should we judge of the rest.

2. Here is comfort for God's children, who seeing their own corruptions are exceedingly cast down, and affrighted with so fearful a sight. But we must learn to distinguish between corruption seen, and the seeing of corruption. The corruption which we see offereth matter of discomfort: but the seeing of corruption yieldeth great comfort. For here the Prophet telleth us, that no man can know it, namely of himself, and by the light of his own reason only. An argument therefore, that God hath anointed thy eyes with spiritual eye-salve, when he hath thus enabled thee to see thy own corruption. Comfort thyself then in this work of God's mercy, and assure thyself that that God, who hath given thee to see, will give thee also in time, to subdue thy seen and disliked corruptions.

3. This must teach us to travel with our own hearts, in bringing them to a sight of their own corruptions. If we be admonished of some man, with whom we converse, that he is false and hollow, how will we labor to find him out, and detect him? The Scripture hath given us warning of our own hearts, that they are deep and deceitful beyond all measure. Doth it not then stand us in hand to labor to find out this deceit, and wickedness? What a shame is this, that man, who flies up into the heavens, and descends down into the deeps, and knows all other things, should yet only not know himself? that he should dig in the belly of the earth for gold and silver, and should not dignity in his own heart to purge out the dross, which hath corrupted all that gold, which grew there at the first?

Here none may discourage himself with these words, who can know it? for they argue not an utter impossibility, but an exceeding difficulty. Which should sharpen our desires, and endeavors, for the getting of this knowledge.

For first, there are certain discoveries, whereby even others may come to the knowledge of our hearts, in some measure. And

secondly, in the word of God there are infallible notes, whereby examining our hearts, we ourselves may know them, when others cannot so well.

For the first. There are six more especial means of trial, and discovery of our hearts.

1. Is the revelation of God's word, whether the law or Gospel. For whereas corruption lay asleep in us before, the sound of the word awakens, and enrages it. When I would have healed Israel, namely by the admonitions, and rebukes of the word, then the iniquity of Ephraim was discovered, saith the Prophet. Before the Law came, Paul felt sin more quiet, as if it had been dead: but says he, when the law came, then sin revived. The like our Savior shows of the Gospel, that when it comes, it sets men together by the ears, only because it worketh upon their corruption, which being by this means exasperated, shows itself.

2. Is affliction, both private and personal, as also public in the persecution of the Church. The sea, when it is calm weather, is as still and quiet as any river: but let the winds once rise, and you shall see a difference. Then you shall see nothing but raging, and storming & foaming out mire and dirt. In peace wicked men's corruptions lie hid, then they will carry themselves to God and man, more moderately: but let God lay affliction on them, and then, as Satan falsely charged Job, see if they will not spit the very poison of their blasphemy in the face of God himself. Yea the regenerate man himself would hardly think there were so much infidelity, impatency, frowardness, rebellion, faint-heartedness, love of the world, and such like corruptions, as he shall find and feel by experience in the day of affliction. Therefore doth James call afflictions temptations, because they serve to try us, what is in us, and to discover the hidden corruption of our hearts. As Moses telleth the Israelites, God therefore humbled them with want, to prove them, and to know what was in them, that is, to make known. Here was the trial of Abraham's sound heart, when God laid that cross upon him, that grievous



commandment of killing his only son with his own hands. Now I know, saith God, thou fearest me, that is, as Agustine expounds it, Now I have made it known. For God is said to know, when he makes us to know, and in such speeches, he tells us of his own working of knowledge in us, not of his own knowledge. So we say a joyful day, and sad weather, only because of the effects in us. For did not God know before that Abraham feared him? yes well enough. But Abraham did not know it before so clearly, and certainly. For by means of this trial he came to know himself. For usually man thinketh he can do that which indeed he cannot, and contrarily. It is then as if God should have said, Now I have made the world, and thine own conscience know thou fearest me: Now I have given thee a thorough trial of the integrity of thine own heart. Here also was the trial of Job's good heart. Though in his prosperity he had trial of it by his many good works, wherein he was as rich as in his other riches, yet we see how slanderously the Devil impeached it as mercenary, Doth Job serve God for naught. Therefore that he might have a more thorough proof of his integrity, all his outward prosperity was taken from him. And then how meek, how patient was he? no murmuring, no grudging, but, the Lord hath given, and taken, blessed be his name. He did not then say (as Chrysostom excellently notes) How shall the poor do, that were wont to be clothed with the fleece, and to be fed with the flesh of my cattle? If not for my sake, yet for such poor ones my flocks might have been spared. And so Jobs graces shined more gloriously, when his houses were overthrown, then when the doors of them were set open for the poor to enter in; when his flocks were stolen from him, then when the poor were sustained by them. For then he shown love to men: but now he shown a more special kind of love, and obedience to God. For as in the Olympic games the people might far better judge of the feature, and elegancy of the sensers bodies, when they were naked, then when their clothes were on: so may we then best judge of ourselves, when God hath stripped us stark naked of all the garments of our outward glory, and prosperity.

But a far more excellent trial are the common afflictions of the Church in persecution. For as the Apostle speaketh of heresies, so is it true also of persecutions, that they must needs be, that the approved may be made known. To this purpose excellent is the speech of old Simeon to the Virgin, That child is appointed for a sign to be spoken against that the thoughts of many hearts may be opened. Therefore Christ must be contradicted, and opposed by the high priests and governors of the people, that so the hidden hypocrisy of those which before followed him, and cried Hosanna, might be detected, as also those their perverse, and unsound thoughts of cleaving to Christ, if he had proved a temporal King, and had brought temporal felicity. Loe then a knife to open the hearts belly, the knife of persecution. Here was the trial of Nicodemus, and Joseph of Arimathea, with whom it fared in their affection to Christ, as with Joseph the son of Jacob in his affection to his brethren. When he saw them in anguish, and distress, then he could conceal his affection no longer, but cried out, I am Joseph your brother. For a brother saith Solomon, is borne for adversity Namely, then to discover his affection, if he have any. So when these two saw the unjust, and cruel dealings of the priests with Christ their elder Brother, then, though before they were but close disciples and one could hardly tell what to make of them, yet then they manifested themselves, then their love, their zeal, and hearty affection to Christ brake forth. For as Solomon discovered the true Mother from the false, by taking a sword, to cut the child in two; so do persecutors discover true children of the Church from false, when by the sword of persecution they strike at their Mother. O there be many of us in these days of peace, that make great shows. When the fan comes, it shall appear whether we be chaff, or wheat. The house built on the sand caries as good a show, as the house built on the rock, and in a clear sunshine day glisters as gallantly: but the winds, and tempests when they are up, will quickly show the difference. When a serving man follows two men walking together, we cannot tell who is his master, till they part: so when the Gospel, and outward prosperity go together, it is hard to judge, whether of them we follow, till God make a separation of them by persecution. A wolf may feign himself

to be a sheep, by wearing a sheep's skin: but let his fleece be shorn, it will never grow again, and thereby he will easily be discovered to be no true sheep. For the true sheep's wool will grow again after shearing. And so will Christ's sheep, after they have been shorn by persecution. So a parrot can counterfeit man's voice; but let it be beaten, and then it will fall to its own natural voice.

Now as by affliction we may judge of our hearts for the time present, what they are, so also for the time to come, what they will be. For impatency in present adversity, argues there will be insolency in future prosperity; and so discovers that deceit, whereof we spake, namely, that, if we were in a more plentiful and richer estate, we should be better, then now we are.

3. Trial is by prosperity, nothing inferior to the former by adversity. For as some like snails push out their horns, till they be touched: so others with Jonathan follow chase well, till they come where honey is. Nay many there are whom affliction hath not detected, that peace and prosperity hath. The parable, of the sun and the wind, is known. Some of those in Queen Mary's days, who kept their garments of faith, and good conscience fast on, for all the shaking of the boisterous winds, which then raged most fiercely, yet afterward, by the flattering rays of that sweet sunshine, which followed, were used to unbutton themselves, and throw off their coats, at least to wear them more loosely; How chaste was David in his afflictions? If a hundred Bathsheba's had then met him, in the wilderness, he would not much have been moved. But we know, afterward, when he was at rest in his kingdom how fearfully he was foiled. So that, that which once those women sang of Saul, and David, by way of joy and congratulation, may we as truly sing of these two trials, by way of mourning, and lamentation. Adversity hath slayen his thousands, prosperity ten thousands. These two of all others are the sorest trials and have greatest force of detecting; specially when they come both together, as in the three children; who at once, were tried, both by the sweetness of the music, to enchant their senses, and by the terror of the fire, to affright, and astonish their hearts. And so have many

holy Martyrs been tried both ways, both by the threatening's, and by the fair, and large promises of their adversaries. Contrary to that God gave in charge to Laban, to speak neither evil nor good to Jacob, that is neither by flattery, nor force to go about to bring him back again. And this argueth notable soundness indeed, when in both these trials together we can acquit ourselves. As in the Baptist neither overcome with Herod's prison, nor with the people's conceiting of him to be the Messiah. In Paul and Barnabas also, standing out both against the preposterous affection of the Lycaonians when they would have deified them, and against their devilish rage when they would have stoned them. In Daniel likewise, whom neither the Lions den, nor the kings favors & honors could any whit corrupt. Good gold, put it into the fire, and there it will be purged, and refined: into the water, and there likewise it will shine brighter. So a good man when he is in the furnace of affliction, there he will leave much of his dross behind him: and when he flourisheth in outward blessings, they together with his inward graces shall be as a jewel hung upon a golden earring, he will verify Solomon's proverb, The crown of wise men is their riches. But the unsound Christian is like to clay. It will quickly be scorched, and dried up in the fire; and it will soon melt away, and be dissolved in water. As affliction would discover his infidelity, distrust in God, impatience, rebellion &c. so a prosperous and flourishing estate will bewray his pride, insolency, contempt of, and cruelty against his poor brethren, besides his wantonness, voluptuousness, uncleanness; all which lay smothered in affliction, like as poison doth in the snake, while he is benumbed with cold. Let a man handle a snake then, and he shall not feel his sting; so one would think it were a harmless creature. But bring him to the fire, and then touch him when he is well warmed, and thou shalt know he hath a sting. So oftentimes many corruptions, as cruelty, ambition, luxury, are as it were benumbed, and frozen in men with the cold of poverty, obscurity, and other such like pinching crosses. Their wickedness is an enfolded, and implicit wickedness; like some pestilent fruit in the bud, or bird in the shell. But let the heat, the warmth, the sunshine of honor, riches, authority once open away to their wickedness, and furnish them with means, and occasions of doing wickedly, and then

the will unfold their naughtiness at large, and fully show themselves what they are. What an humble man was Saul before he was King, and in the first beginnings of the kingdom? but afterward, being confirmed in his kingdom, what a tyrant proved he. Therefore it is said that Saul reigned but two years, because, after the two first years, though he held the government still in his hands, his deceitful heart was discovered and he did no longer reign, but tyrannize.

So was it with Nero also for the first five years, whom rule and domination discovered to be a very monster of nature. So truly is it said, that in place of rule and government a man will quickly show himself what he is. Strong drink trieth the brain: and hard meat the stomach. When we cannot drink of the wine of outward felicity, but we grow drunken, & giddy-headed, and begin to play reakes, it is a sign we have weak brains. When we know not how to digest our felicity, but it causeth a kind of windiness, a rising and swelling of pride and ambition in our minds, this argueth exceeding great imbecility; And surely thus is it with most. They are of such a disposition, that being asked what they would be, if they had abundance of riches and honors, they might truly return that answer, Tell me if thou wert a Lion, what thou wouldest be, which in effect is as much as to say, that they would be as cruel as the Lion. This is an evident discovery of a corrupt heart. Now as the enjoyment, so also the possibility, and hope of enjoining these outward profits, and pleasures is no small trial. Many can no sooner hear sweet words, and flattering promises of preferment, and promotion, as it were the melody of Nebuchadnezzar's instruments, but, overcome therewith they presently fall down, and worship the Babylonish idol. Demas, though he had continued awhile in suffering with Paul, yet when the world like a strumpet presented herself in all her glory to his eye, bewitched with her beauty, he left Paul, and the hopes of the world to come, and embraced this present world. Moses contrarily, though he might easily have advanced himself, being the adopted son of the King of Aegyptes daughter, yet he relinquished all his hopes in the Court, and forsook all his possibilities of preferment, & clave to the afflicted Church of God. Among the many grievous trials of those

worthies in the Old Testament, it is worth the marking, how the Apostle hath joined together the trial by the offer of prosperity with the sorest trials of persecution. They were stoned, they were hewn a sunder, they were tempted, they were slain with the sword. Loe how the Apostle ranks the tempting, and alluring words of the adversaries, promising the martyrs, if they would recant, abundance of these earthly things, among their bloody, and boisterous deeds, how he yokes their tising tongues, with their terrifying stones, saws, swords. If then in such a case we can say with Daniel, O king keep thy gifts to thyself, and with the fig-tree, and olive, should I leave my sweetness, my fatness to reign, if for the conscience of the truth we can neglect proffered profits, the trial is as sound, as if we had endured the tortures of the rack.

4. Trial is by the inequality of carriage. It is hard for a hypocrite so to carry himself, but at sometimes, or other, he shall do, or speak something, which in no sort can stand, or consort with his shows of godliness. Though lust, covetousness, and other of his sins are never so closely couched within in his heart, and he make fair semblance of a chaste, and contented mind, yet he will be blurting out now and then, some words, or other, which may yield shrewd suspicions, and presumptions of his unsoundness, or else his very gestures, and countenance will bewray him. For even out of these smaller things greater may be gathered. As the verbal lie, or lie of the mouth is discovered by the disagreement of the liars mouth with itself; whence we say liars had need have good memories, least the latter part of their tale contrary the former: so also is the real lie, the lie which the hypocrite telleth in some of the actions of his life, carrying a show of godliness by the disagreement of his life with itself. For do but compare one action with another, one part of his life with another, his carriage, here with his carriage there, and you shall see they agree like harp, and harrow. Thus was Simon Magus discovered. Philip took him for a good Christian, because of his baptism, profession, hearing &c. But all these were afterward proved to be lies, because of the contradiction of those words, Here is money for the gifts of the holy Ghost. These things do not well agree; to be baptized, to profess,

to join one's self with the Church; and to desire spiritual graces for lucre's sake. After then Peter had once heard those words come from him, he smelt him our presently, Away, thy heart is not upright, Thou art still in the gall of bitterness. Thus many in some companies are holy, & conversing with their betters carry themselves well; but in other companies, or conversing with their equals, or inferiors, are nothing the same men. Some among strangers, by their speeches and carriage, for the time purchase a good opinion, who yet palpably lay themselves open among such where they are daily conversant. This then is a sure proof of a sound heart, when we walk with so even a foot, that, howsoever it cannot be, but we must have experience of human frailty, yet we never break out into such wicked & willful courses of falsehood, injustice or such like, which do give the lie to all our former profession and practice, because they cannot stand in any sort with the truth of religion. Nay rather in our particular actions we so carry ourselves, that one action may be as it were a commentary to interpret the sincerity of the other, in case there might be occasion to doubt thereof. As Chrysostom noteth in those ministers that supplicated to the judges for those that had offered disgrace to the Emperors statues. When the Judges-seemed more difficult, then they used great liberty, and boldness of speech, and spake roundly to them: but when once they became flexible, and yielded to their request, then they fell down, and kissed their knees, and hands, abundantly showing both true courage, and boldness, and true meekness, and mildness. Here both their actions were as a commentary, each to other. Did any man doubt of their liberty of speech, whether it were not malapert sauciness, and presumption? Their humility in kissing the Judges knees was enough to free it from that suspicion. Again might their humbling of themselves at the magistrates feet seem to savor of too base, and servile a spirit? Their former, truly ministerial, boldness sufficiently also acquitted them of this imputation. Thus when there is so sweet a proportion, and goodly a harmony betwixt our actions, that they are so far from confuting, or confounding one another, that they answer one for another, justify, and approve one another, this is a good trial of our uprightness indeed.

5. Is when those are taken away, which are our chiefest props, and stays to uphold us in godliness. If then we, wholly, or in part, go back, it argueth unsoundness. Thus were the Israelites detected by Moses his absence in the mount. For then they fell to idolatry. So Joash was a good king as long as Jehoiada lived; but after his death he shown himself what he was. So also the Israelites while God continued a good judge among them were in some good order: yet when the judge was dead, they returned, and did worse than their fathers. And so all the time of Joshuaes government, and the good elders, that survived Joshua, they kept themselves within some compass. But together with them died all the Israelites goodness. Another generation arose, which knew not the Lord; So strangely were they changed. And so we see it is in many places from whence the powerful ministry hath departed; how many that before seemed very religious have then grown loose, and licentious. Children of good hope, under good parents, and governors, have afterward proved most ungracious, and ungodly wretches. Sober, and modest maids under the straighter government of parents, coming under the milder government of husbands, have proved but bad wives. And good wives, during the watchful eye of the careful, and conscionable husband, have proved afterward but wild, and wanton widows. So many removing out of religious families into civil, and out of civil into profane, have left behind them all their religion, and civility, and grown openly profane, and dissolute. Here then will be a good trial of our soundness, if in the absence and loss of our governors we still continue the same that in their presence, performing that which Paul wisheth the Philippians, namely that whether he came among them, or were absent from them, yet they would still hold out in their good courses.

6. Trial are fit occasions to provoke, and as it were taps to give a vent to corruption. Many are inwardly full of corruption: but they show it not, only for want of occasion. As a full vessel, unless it be tapped, cannot send forth the liquor it hath within. And this assuredly is a notable trial of the soundness, and discovery of the unsoundness of our hearts. Nothing for a man to be chaste when no provocation to



uncleanness; to be temperate at a lean, and poor table, where he cannot otherwise choose. Here is the trial of chastity, when with Lot we can be chaste in Sodom; of temperancy, when with Timothy we can live temperately in Asia among the luxurious Ephesians. Here was the trial of Joseph's chastity, that though the occasion were offered by his own Mistress to do the deed, in such secrecy, and security, yet the fear of God over-ruled him. Here was the trial of David's right loyal, and faithful heart to Saul, that though he had him at the advantage in the cave, yet he spared his life. Many seem to be meek, and moderate men, while they are well dealt with. But let some injury be offered them, and the contrary will appear. And indeed there is no trial of meekness, and patience till we be provoked by injuries. It is no trial of fidelity in a servant, not to filch when his Masters eye is on him; but when opportunity serves his turn to play the thief, when he could purse his Masters money without his knowledge, then to be faithful is true faithfulness indeed. Thus the soundness of every virtue is made manifest. For that we are indeed which we are in temptation. By this means was some unsoundness detected in Hezekiah, when in his trial by the Babylonish ambassadors presence the Lord left him, to try him, saith the Prophet, and to (know) all that was in his heart. The heart then may know it self, if it observe, how it carries itself in temptation. So it is said the Lord suffered the Canaanites to remain among his own people, to prove them whether they would obey his commandments.

7. Trial is by our affections, For upon what our heart is set, thats our treasure. Our great joy when things go current with us in the world according to our hearts desire, and small joy in things spiritual, show plainly what kind of harts we have to God ward: Whereas David, because he had made gods favor his inheritance, rejoiced more in it, then the worldlings in all their abundance of corn, and oil. Our fretting likewise, and grieving at the loss of these outward things is an argument of our voluptuousness, and love of earthly delights, and shows plainly that we have laid up our treasure on earth. Whereas Job, because he had made God his portion, could be quiet at the loss of all at one blow. So our great anger for small injuries done to

ourselves, and still patience in the greater wrongs done to God, shows what the account we make of God's glory. Here was a notable trial of David's sincerity; Who was as a man deaf, dumb, and wholly senseless at Shemeis private reproaches of his own person: but not so at Goliath's public reviling's of God, and his Church. There how full of life and spirit, and holy impatience did he show himself to be? The like might be shown in our other affections. Of them then take we through notice, if we will rightly judge of our own hearts. Doest thou feel that Christ is thy greatest joy, sin thy greatest sorrow, that when thou canst not feel the presence of the spirit in thy heart, thou goest mourning, notwithstanding all other comforts, assuredly as that holy Martyr said, If thou wert not a wedding child, thou couldest never so heartily mourn for the absence of the Bridegroom. But alas if we examine ourselves by this note, how much imperfection shall we discover in ourselves? How strong are our affections, both of joy, and grief, in things earthly? how weak in things spiritual? Who findeth that he mourneth for his sins, as for the loss of the first borne? David at Absalom's death could cry out, in natural sorrow, O Absalom, Absalom, would to God I had died for thee: But not at Uriah's death, in godly sorrow, O Uriah, Uriah, would to God I had died for thee. And so much for these seven means of the discovery of our hearts.

## **CHAPTER XXVIII.**

Of certain notes which the word of God giveth of an upright heart.

After this discovery by the means, we must lay our hearts to the rule of the word, and examine them by those notes which there are given of an upright and sincere heart. And these are many. I will name only five.

1. A sincere heart is a humble heart. A hypocritical heart is always proud, and vain-glorious: As in the Pharisees Math. 6. And therefore our Savior said to them, How can ye believe, when ye seek glory one of another? And so in Simon Magus seeking his own praise, and profit, in the desire of the Apostolical gifts. Whom therefore Peter told, that his heart was not upright before God. In Jehu likewise we may discern the same spirit, when he said to Jonadab, Is thy heart upright, as mine? preferring himself before Jonadab. Whereas sincerity is always better conceited of another, and very fearful, and suspicious of itself. And so it will make a Christian, when he sees another, specially a Jonadab, to say to himself, Is my heart upright, so as is his? Again, Come, says he, and see what zeal I have for the Lord of hosts. Yea but sincere zeal desires not to be seen of any, save him who seeth in secret. The Pharisees desire to be seen of men, because they seek the praise of men. Their lamps will not burn without this oil. Wind-mills they are, which will not turn about to do any good service, without the wind of men's praises. Hence it is that they have little zeal in prayer, unless it be the public, that so ostentation & vain-glory may warm their hearts. As in fasting, once it fared with one, that in the monastery could fast whole days together with ease but in the desert he could not hold out until noon, but his belly would crave presently. Whereof when he demanded the reason, this answer was returned him, that in the monastery the praise of men was instead of meat to him, he fed there upon it, which sustenance failing him in the desert, his fasting strength also failed. But unto sincerity her very obedience itself is meat and drink. John. 4. 34. In other works, the worker must have meat, or else he will not hold out in his work. But unto sincerity, her very work is her meat. Hypocrisy, which is soon tired at this work, without the refreshment of human praises, well may it seek for public theaters: But sincerity hides itself in the closet, and as in prayer, so in all good duties shuts the door.

And as the sincere heart is humble in regard of the end, whereat it aims in doing any good, namely God's glory, not daring in anything to seek itself; so also in the manner of doing; not daring to trust

itself, but affected with a thorough sense of its own infirmity, it resteth itself wholly upon the power of God, to be perfected in her weakness. Peter therefore, in that wherein his heart was unsound, and deceitful, shown this spirit of pride, and vain confidence in himself. For he could not think that strength whereby he thought to stand was of Christ; because Christ flatly denied him his strength, and Peter never prayed for it. And yet lo how confident he was? Though all men, yet not I; as though there had been more in him, then in any other. Yea he contradicted Christ admonishing him of his frailty, & as Mark notes, the more Christ warned him, the more confident and peremptory was he.

Lastly, after the doing of every good thing sincerity still remains humble, and when men would defy us, it will not accept of any such honors, but sends them back to the Lord, as in Daniel, & the Apostles. And thus, if we be sincere, in all things we do, there must be humility, preposed, in regard of the end we must look at, apposed, in regard of the manner of doing, imposed, after we have done, as a curb to restrain us, least we rejoice not in the Lord but in our selves.

Object. But this is a hard saying will some say, and if the case be thus, who then can be sincere? for who is there that is not tainted with pride, if not in all, yet in some of these three respects?

Ans. It is one thing for a man's eye to glance towards a thing, another thing to fix, and fully to settle itself upon it. Thoughts of pride and vain-glory may rush into the heart of a sincere Christian: they rest only in the heart of a hypocrite; who is set on work only by them in all his actions, and seeks only to give contentment to them.

I add further, if sincerity be not humble in this first kind of humility, yet at the least, it is humble in an after-humility. If it have been overseen in the doing of anything in pride, it is twice as humble afterward, because it was not humble. A notable difference betwixt sincerity, & hypocrisy. There may be some kind of humility in hypocrisy, and of pride in sincerity: but hypocrisies humility is

followed with pride, and sincerities pride with humility. This latter humility is the better. And here only it is seemly for virtue to come behind vice. Hypocrisy is proud because it is humble: Sincerity is humble, because it is proud. Epaminondas a Thebane captain the day after his victory, and triumph went drooping and hanging down the head; and being asked why he did so, answered, yesterday I felt myself too much tickled with vainglory; therefore I correct myself for it today. The same is the spirit of the sincere Christian, of the true Israelite. As you may see in the example of Hezekiah, of whom it is thus written. His heart was lift up—notwithstanding Hezekiah humbled himself after his heart was lift up. In a sincere heart there must be either the fore-humility, or the after-humility, which is the more severe of the two; either the directing humility, for the right manner, or else the correcting humility, for the erroneous manner of doing. If we can follow the swing and sway of our own proud, and vainglorious affections, without all respect of God's glory, and yet never be truly humbled afterward, this is palpable hypocrisy, we have not so much as the least dram of sincerity: Which is many times more humbled for such mixtures, and defilements of good works, then for some works simply evil in themselves.

2. The sincere heart is a good, and honest heart, as our Savior calls it. The honest heart is that, which cherisheth a universal hatred of all sin, without exception, and carrieth a constant purpose, and resolution in nothing willingly to sin against God, but to endeavor itself to the utmost, in every good way of God's commandments. Whatsoever it shall know to be a sin, it will not purposely and deliberately do it for all the world, it will not detain the truth in unrighteousness. This note the Prophet David giveth. For having said, Blessed are the upright in their way, he teacheth us to discern them by this note, Surely they do no iniquity. And in another place, he opposeth such as walk in any crooked ways, to the upright in heart. Do good O Lord to those that are upright in heart: but those that turn aside by their crooked ways, &c. It is the property of a hypocrite, to dispense with his conscience, at least for someone special, beloved sin. As Job among other his characters makes this

one, that he holds his wickedness as a sweet thing in his mouth, & hideth it under his tongue, and favoereth it, and will not forsake it, but keepeth it close in his mouth. Now this honest heart, as it hates all sins, so at all times. Sometimes the unsound heart will hate sin, when there is no benefit by it, but if after it may chance to be beneficial to our selves, then we love it. Here is a notable trial of sincerity, to prefer virtue before vice, then, when in human reason virtue shall be the looser, vice the gainer. This note discovered false-hearted Jehu. He would not down with the worship of the calves, as well as with Baals, and why? because he thought that would be dangerous for his kingdom, if the Israelites were let go to the temple at Jerusalem, to worship. Therefore Jereboam's policy still prevailed with him. By this note many are detected for unsound.

1. Those that pretending conscience of small matters stick not at greater. Like the Pharisees straining a gnat, and swallowing a camel. Hypocritical Saul seemed to make a heinous matter of eating the flesh of beasts with the blood. For unto the people thus offending he said, Ye have dealt wickedly. But it was nothing with him to spill the innocent blood of worthy Jonathan his son: for unless he had been hindered, he had put him to death. Nay he was so scrupulous, that he would not so much as name a guilty man or a sinner, but in casting of lots, instead of saying, show the nocent or guilty, he said, show the upright, or innocent person, as Tremellius reads it. And yet this man at the same time, made no conscience of cruel and bloody oaths. The Priest in the Gospel, when he saw the wounded man lye half dead, he went on the other side of the way, fearing least, by coming near unto him, he might contract some legal uncleanness: but he feared not to pass by without all mercy and compassion, his poor, and distressed neighbor. The Pharisees would not defile themselves, in coming into the common hall on the day of preparation to the passover: but they scrupled not a whit to imbrue their hands in the blood of the innocent lamb of God. In no case would they eat in vessels unpurified: but the meats which they did eat in those vessels were horribly polluted, both with injustice and oppression, in the getting of them, and with intemperance, and riot in the eating of them. And

this is the meaning of that of our Savior, Woe be to you Scribes, and Pharisees, hypocrites, for ye make clean the outward side of the cup, and platter: but within they are full of bribery, and excess: So likewise Judas 30. pieces at no hand must go into the treasury, because it was the price of the blood. What a counterfeiting of holiness was this, not to suffer the price of blood to lie in a chest, and yet to suffer blood it self to lie in the conscience?

2. This note likewise discovereth such for unsound, whose conscience is only for the greater matters, the importants of the Law, mercy and judgment, without any regard of mint or annice, though these also be God's commandments, and ought to be regarded. A sincere heart is like to the eye troubled with the least mote, or like to a neat spruce man, that no sooner spies the least speck or spot in his garment, but gets it washed out. Whereas a nasty-sloven, though he be: all to be smeared, and be soiled, he can endure it well enough. A delicate garden may not have the least weed in it, though the wilderness be all overgrown with them. And a box of precious ointment may not have the least fly in it, though a barrel of pitch have swarms of them. A strait shoe cannot endure the least pebble stone, though a wide one may endure a greater. An unsound conscience is large and can swallow down anything. The sincere conscience is strait, and the least bone, though but such as are in little fishes, will stick in her throat. And certainly, he that is unjust in the least, is unjust also in much. Judas, being unfaithful to Christ in the matter of money proved also, at last, unfaithful to him in the matter of his life itself. And Solomon tells us, how he, that will lie ordinarily in common speech, will lie also before the judgment seat, when he is produced as a witness; as contrarily, he that is a true witness bearer there, will not lie in his ordinary discourse. For this I take to be the meaning of that Proverb, A faithful witness will not lie: but a false witness bloweth forth lies. If a man be truly faithful in much, he must needs also be faithful in little. For the same God that requires his fidelity in the one, requires it also in the other. Saint Paul upon this ground confirms his sincerity in a matter of private promise to the Corinthians, concerning his coming to them, by his sincerity in the

preaching of the Gospel, a far greater matter. God is witness, saith he, that our word, that is, promise of coming, towards you, was not yea and nay. Why? for the son of God, that is my preaching of him, was not ye, and nay. Neglect then of small matters may justly bring our obedience in greater matters into suspicion of unfaithfulness. And therefore in this regard must conscience be made of obedience even in the smallest matters, & that unto the death, namely that we may approve our obedience to be sound, and free from deceit. For in greater matters if we should not stand out, all the world would cry shame of us. And here it would be hard to say whether the shame of the world, or conscience of God's commandment urged us. But in less matters, the world rather will cry shame of us, if we dost and out. And therefore in our obedience here, God's commandment seemeth to carry the greatest stroke with us.

3. This note discovereth those also for unsound, that having some care of outward conformity, yet mind not the inward reformation of the heart. In this regard our Savior calls the Pharisees hypocrites, and resembles them to painted sepulchers. Art begins, where nature ends. Nature in the framing of man's body begins first with the heart, and other such inward parts, and then in the last place comes to the face, and the outward parts. Thus is it with hypocrisy, which is an artificial kind of holiness; it begins and ends in the outward face, and fashion of religion: The inward pith, the heart, and substance thereof it cannot attain unto. But the heart, and the purity thereof is the special thing the sincere Christian looks unto. God's Israel is pure in heart, so that though sometimes the hand be defiled, yet then the heart is not alike polluted, but still the true Israelite may say, My heart is awake, though mine eyes sleep. Whereas the base Israelite may say contrarily, My heart is a sleep though my eyes be waking, and my tongue be walking. My heart is foul though my hand be never so fine.

3. A sincere heart is a plain and open heart, not desirous to smother, or craftily to conceal it sins, but rather to have them laid open, and to have the conscience rubbed and ransacked. So that with David it



crieth, Try me O Lord, and see if there be any wickedness in me, and with the same Prophet, let the righteous smite me. But an unsound and crooked heart as well as crooked legs, loves to be hid. It hates the light; it cannot away with reprehension, but would rather eat of the delicacies of flatteries, against which the Prophet prayeth, Let not my soul eat of their delicacies, Let me not delight in their clawing's, but rather in the blows of righteous reprehensions. Neither in any sort can it endure trial. Guilty Rachel durst not rise, when Laban came into her tent to search for his Idols. On the contrary, as it argued humility in the 11. disciples, to suspect the worst by themselves, so also sincerity, that they were not privy to any such wickedness, when hearing our Savior foretell the treachery of one of them, they offered themselves to the trial saying, Master is it I? is it I?

4. A sincere heart is always most severe against sin, where nature & carnal respects would teach us to be mildest. As first to ourselves. Indeed sincerity cannot endure sin in any, in itself least of all. A hypocrite will not endure the least sin in others, no not so much as a mote in his brothers; so sharp is he: in the meantime he can endure a beam in his own eye; so indulgent is he to himself. Judah could adjudge Tamar to the fire: upon himself yet, being far deeper in that transgression, he could pronounce no such sentence. David lay snorting in his own sin, when yet he sentenced a proportionable sin, related in the person of another. Wherein he bewrayed want of uprightness. It was said of Antony, he hated a tyrant, not tyranny. It may as truly be said of a hypocrite, he hateth sinners, not sins. For he nourisheth many in him, notwithstanding the rigor of his zeal against other men's sins. This is an ill sign, wheresoever it is. A good heart is ready to throw the first stone at itself, being slower in censuring others. None can say so much against it, but it self will be ready to say much more.

And as the sincere man will no more wink at his own sins, then at another's, so neither at theirs, to whom he is tied more by natural and worldly respects, then others, to whom he is not so tied. No more at his own children's, then at another's, at his own parents, then at

another, at great and rich ones, then at the meaner ones, at friends to whom he is bound for, and depends upon in hope of kindness, then strangers that have no interest at all in him. Sincerity is free from partiality. With Levi it knows neither father, nor mother, neither King nor Caesar. This the Pharisees, though hypocrites, knew well enough when they said, Master, we know thou teachest the way of God in truth, that is, in sincerity, and carest not for any man's person, no not for Caesar's himself. Tell us then, whether lawful to give tribute to him or no. Here then was Jonathan's sincerity, when he condemned his own Father, and that a King, in his proceedings against David, & defended David's innocence. Here was old Jacob's sincerity on his death bed, when fatherly affections are most lively, so deeply censuring Reuben, Simeon, Levi his own sons. Here was John Baptists sincerity, that he would not be silent, no not at Herod's incest. Here was our Saviors sincerity, that his mouth was not stopped with the Pharisees good cheer, but even at their own tables laid them out in their own colors, and entertains them with as many menaces, as they did him with dishes of meats. Here was the Benjamites unsoundness, that were ready with the sword to defend in their brethren such prodigious lusts, which they could not but condemn in their judgments, & in others no doubt would have been ready to have punished with their swords. The Prophet joineth these two together, Thou art a God of pure eyes, and canst not behold iniquity. So must it be with us, if we will be pure & sincere in heart, we must behold no iniquity, no not in our selves, or those that are nearest unto us. For sincerity, as it loveth goodness even in the greatest enemy, so it hateth sin, even in the greatest friend.

Lastly, to omit many other notes, sincerity simply rejoiceth in goodness, & in good things themselves and the glory of God thence arising. Therefore as it grieveth for other men's sins, so it rejoiceth in other men's obedience. Many are of a contrary spirit. They can be grieved for their own sins, but not for other men's. Here it is suspicious, we grieve not so much for God's cause, for the dishonor our sins hath done to him (for then we should grieve also at our brethren's sins, because they also stain God's glory) but for our own

sake, for fear, or feeling of some evil procured to ourselves by our sin: and such grief argues rather self-love, then any true love of God. So likewise they can be cheered, when they see God's glory set forth by themselves in any good work: not alike, when by others. Nay rather they grieve at those good works of others, if of any mark, wherein they have had no hand themselves. Like those Ephraimites, that said to Iptah, Wherefore wentst thou to fight against the children of Ammon, and didst not call us? But the sincere Christian, so God be truly glorified, though it be without his help, yet rejoiceth and giveth thanks, nothing less, then if himself had been the instrument. If any good thing be done, he doth not stand curiously inquiring of the author; of his judgment, of his affections, to find out something to embase the work; but is glad that any glory is brought to God, or good to his Church, and with thanksgiving taketh his part of benefit thereout. Even as in eating of meats, we ask not where or how it was got, but fall to it; and in the shambles, the Apostle willeth not to inquire whether it had been sacrificed to the idol or no, but being good meat, and fit to be eat, without any more ado to buy it. Thus Nathaniel the good Israelite did not so stand upon, or stick at Nazareth, but that he would go and try what our Savior was. And though the Philippick preachers preached of envy, and vain-glory, yet for the matter soundly, their corrupt manner, what was that to Paul? that Christ was truly preached, he therein rejoiced, and would rejoice. It is not then sincerities palate, not to relish good meat, and well cooked, because we relish not the cook.

Thus I have shown both the means to discover and notes to try our false hearts by. And of the third illustration of the deceitfulness of the heart, namely by the unsearchableness thereof, so much.

## **CHAPTER XXIX.**

Certain general uses arising out of the former doctrine of the hearts deceitfulness, or an exhortation to watchfulness over, and dealing wisely, and straitly with our hearts.

Having by God's goodness thus finished the whole doctrine of the hearts deceitfulness, it remaineth now in the conclusion, that besides those particular uses which we have already made of some of the particular branches of this doctrine, we show also the general which ariseth from the whole. And they are specially five.

1. If our hearts be such deceivers, it stands us then in hand always to have our eyes in our heads, and to have our wits about us, having to deal with so noble a juggler, so full of cunning tricks, and sleights, continually ready to snare us. We walk in the midst of snares, not only near them, but in the very midst of them, encompassed with them on every side. Therefore let us always be suspicious, and jealous over our hearts, in all places, and upon all occasions, in our solitariness, in our company, in our business with men, in our dealings with God, in hearing, praying, meditating; in our dealings also with Satan, in wrestling with his temptations. When the Philistines were going out to war against the Israelites, they durst not let David go with them; they had him in jealousy, because of the love he bare to his own Country, and therefore put him out of the army. Happy were it for us in our spiritual war with Satan, if we could as easily rid ourselves of our naughty, deceitful heart, as they did themselves of David. We have far greater cause to suspect our hearts, then they David. The acquaintance of the flesh with Satan, and Satan's interest in the flesh is greater than the Israelites in David. Besides that they never had any experience of David's deceitfulness, and unfaithfulness, as we have had of the flesh. Therefore I say it were well, if we could wholly cashire this treacherous, and perfidious flesh. But since it sticks so close, as that we cannot possibly be shift of it, therefore we must always have an eye over it; even as we would have over an untrusty, pilfering servant, who, not observed, will filch. For certainly such is the deceitfulness of our hearts, that if our eye be never so little off them, off goes the yoke of the Lord presently, and

they break out into some unlawful liberty, or other. Keep we then our hearts, as Solomon counsels, fenced with a double guard, as the Jailer his close prisoner. See the doors be fast locked. Yea look to the windows, as Job did. If there be any open passage, this deceiver will either let in somebody to him, which should not come in, or else he will out himself. If we fall asleep and neglect our watch, either the Devil, and his suggestions will enter; even as when the sense of a vineyard is down, then the wild boar, and all manner of wild beasts come in, and devour all: or else our heart itself will wander abroad, like a gadding Dinah, in the idle roving of her own vain imaginations. Thus then should we think with our selves every morning, This day I am to venture into the world, and snares everywhere lie thick, and threefold. If I take not heed, easily shall I be caught. For what alas is there wherein my heart is not ready to deceive me? I am now going to prayer. My heart will be ready to thrust in idle, and wandering fancies, unless I watch over it. I am now to give an alms, or to go to confer with my Christian friends. Pride, and vain glory will foil me, unless I look well to myself. I am now going to deal in such a controversy, with a contentious, and wrangling man. My heart will quickly break out into rage, and distemper, and my mouth will soon overshoot itself, if I hold it not as with a bridle. I am going to a feast. If I put not a knife to my throat I shall easily be over-reached by my deceitful appetite. If I let loose the reins to mine own corrupt heart I shall soon offend in excess, either of meat, or mirth. I am now to go forth into the street. And how many are the temptations ready to encounter me? even everything I either see, or hear. If I see my enemy, in what danger am I of wrath, and malice? if my friend, flourishing, of envy? poor, of disdain? if a beautiful woman, of lust? If I hear rotten speech, how ready am I to be corrupted with it? if reviling, and injurious, how ready am I to be provoked with it? This is the cautelousness we must use in all our occasions whatsoever. For all places are full of these snares, the street, the house, the board, the bed, the closet, yea the Church, the pulpit. The exhortation of Paul to Timothy, Watch thou in all things, is needful; because the heart, deceitful above all things, is also deceitful in all things, even in the best things that may be. And

therefore Christ bids us take heed to our hearts, even in our alms, in our prayers, and other the holiest services, we can possibly perform for even in them snares will be set for us. In these actions we had need shut the door of our hearts that our minds steal not away from God.

Never then trust thou this heart of thine, that it will be well ordered, and kept in good frame, though thou carry not always so heavy a hand and narrow an eye over it. No, if thou look not thus straightly to it, it will be gone as a wild-horse, if a man once let go the bridle, as he is walking in his journey. And then when he is once gone, he will not be gotten again in hast; but a man must spend as much time in recovering of him, as would haply have been sufficient to have dispatched the whole journey. So will it fare with thy heart, if once thou let go this bridle of watchfulness. It will run out so far, that it will be long ere thou wilt catch it again. It will be so frozen, that it will be long ere thou can bring it to melt. It will be so loose, and idle, that it will be long ere thou canst work it unto true devotion. And thou must spend as much time, nay more, in seeking to regain thy heart again, and to bring it into temper, and tune, for the service of God, then would have served for the good performance of the service itself. But above all things see thou trust not thine heart with such things as may be dangerous occasions of evil. Look better to it then so. Be as fearful of this, as thou art of giving a knife to a child, or a sword to a mad-man. Thine eye cannot be quick enough for thy heart then. The mad-man will speak sometimes so soberly, and use such fair persuasions to be unfettered, and promise that he will be so quiet &c. But no sooner is he loose, but he plays reakes, wounds, slays, destroys whatsoever is in his way, yea even him that loosed him. So likewise deal our hearts with us. They can flatter with us, & O why should we trouble ourselves so much, always to be looking to them? and why should we deal so hardly with them, always so to keep them in, as a bird in a cage? to hold them so short of all liberty? why? they have better government of themselves, then that we need to fear them so &c. But when once they have got free, then they serve us like

the mad-man, so that we shall rue that time, that ever we gave them such liberty.

2. This deceitfulness of our hearts must cause us often to renew our covenant with God, and by solemn vows, and protestations of our repentance, as it were with strong ropes, to bind, and hold fast these fugitives. If a man be known to be a common deceiver, we will never take his word for anything: but if we must needs deal with him, we will be sure to have his hand and seal, and the best security we can get. So wise, and wary are we in the matters of this life. Well, thy heart is far more cunning to deceive thee, then the craftiest fox that is to overreach his neighbor. Be not now so simple as to believe every sigh, every wish and word, every motion, and inclination of thy heart. For how often, as I have shown before, do our hearts deal like Zarah when he was to be borne, make many good proffers of coming forth out of their sins as it were the darkness of the womb, into the light of grace, but they recoil presently? Every slight occasion is instead of a Perez unto them. And yet lo the silliness of men; to believe their hearts that are so light of faith. They think verily when they feel some fit of good affection, O now I have got the victory, sin shall never so prevail against me as it was wont; when yet the same hour, it may be, sees them in worse taking, then ever before. Saul, though, affected with David's apology, he acknowledged both David's innocence, and his own injustice, and though with tears, with good words, My son David, with good prayers, The Lord render thee good, he witnessed good will to David, yet for all this David trusted him not, but kept himself in the hold still. For shortly after Saul was hunting after him again. And though then also he seemed to relent, & promised David peace, Come again my son David, I will do thee no more harm, yet for all that David hearkened not. For what heed is to be taken to a false, and fickle-hearted man's words? Our hearts being as fickle, and inconstant in their relenting affections towards the Lord, as Saul's was toward David, should we trust them anymore in such fits, then David did Saul? No: but, since even the strongest bonds are too weak to hold such slippery hearts, that they slide not out of our hands, therefore, cause them to enter into solemn covenant with the Lord,

as those in Nehemiah, Ezra, and the Chronicles. Thus did David, I have sworn, saith he, and will perform it, that I will keep thy statutes. In evil things, to which prone by nature, we can bind ourselves by oaths, and vows, when we feel our selves disposed unto them, as to revenge, when the injury is fresh, and our hot blood is up: how much more then should we do the like in good? The devil sees that wrath is a fire soon out: therefore he will nourish it with an oath: how much more should we nourish the fire of zeal, and good affections, which have no fuel from within us, as anger hath, and so are far more easily extinguished? how much more I say should we maintain, and uphold in our selves all good things with this prop of an oath, and covenant-striking with the Lord? And here see that thou register, and record in thy accounts-book this thy covenant, that so when thy deceitful heart shall be offering to start aside, and give thee the slip, thou mayest presently recall it, and keep it in with putting it in mind of this covenant. What? didst not thou, on such a time, when thou wert humbled under the hand of God, and haddest some good desires kindled in thee by his spirit, didst not thou then solemnly give thy faith to God, and by the straightest bonds of thy vow, and oath firmly knit thyself unto him, and wilt thou so soon be offering to make escapes from him? Hast thou so soon forgotten thy covenant? Thou false fugitive, but yesterday wast thou brought home to thy master, then thou humbledst thyself unto him, soughtest reconciliation, promisedst more faithful service. And yet art thou now offering so quickly to take thee to thy heels again?

3. This deceitfulness of our hearts must teach us wisdom, to take them at the vantage, when at any time we find them in a good mood, in any sort well affected, or disposed to any good duty. Thou hast this wisdom in the things of this life. Having to deal with a light, and inconstant man, when thou findest him in the good vain, then thou wilt be sure to lay hold of that opportunity, and to take him then at his word. For thou knowest, that if thou shouldest let him go on never so little longer, within an hour, or two, he would be of another mind. Assuredly thy heart is far more variable, and uncertain, then the ficklest man that can be. Doest thou then feel at any time, that



thy heart is warmed with good motions, enlarged with good affections, lift up to heaven in spiritual meditations, doest thou feel any sparkled of the heavenly fire; take thou the bellows presently, blow till they flame, cherish, and make much even of the smoking flax. Now is the time for thee, now I say, in this float of good affections, when thy heart is so well prepared, to fall to prayer, to confession of thy sins, to reading, to all the good exercises of repentance, and invocation, and in a word to the doing of that good work for the which motions, and desires are risen in thy mind. For how often have the best of us been beguiled here? to think we should do afterwards that which in present we purposed, and desired, and within an hour, or less, all our heat is gone, our affections are grown chill, and cool, our hearts heavy, our spirits drowsy, and dead, and so our selves wholly disabled for the doing of that we thought. And why? because we stroke not the iron whiles it was hot, we held not our hearts fast, when we had hold of them, we used not the means to keep them still in good frame, and temper. And so all our good thoughts vanish, and come to nothing. Excellently David, My heart O God is prepared. What? shall I suffer now other occasions to call me another way? No: for then all that life and vigor which now I feel, will be gone: but I will arise, and give thanks, and so, I will arise and pray, arise and confess, &c. Oh if we would go to prayer in this spring-tide, as it were, of good affections, how then, as the Prophet speaketh, should we pour out a prayer? how would the rivers of repenting tears overflow? whereas, neglecting this occasion, our prayers come but droppingly from us afterward in the ebb of our affections. It cannot be spoken how little a thing will distract and unsettle our hearts. They are like to glasses, that will be hurt with a little breath, and unto musical instruments, that will be put out of tune with the least distemper of the air. And therefore we had not need pretermitt the opportunity, when we feel them wrought upon in any sort by the holy spirit of God. What good impressions would they not receive then, being so soft and tender? whereof afterward they will not be capable, being returned to their former hardness? Do then good thoughts, & desires offer themselves, do such guests seek lodging in thy heart? Oh welcome them in the kindest manner, lay

hold of them, and by thy kind and respective usage of them, constrain them, as they once our Savior, to stay still with thee; what is this kind entertainment, we are to show them, but the entertainment of our prayers, reading, and conferring of the word? If we would do so, after once good affections are entered into our hearts, we should even lock up the door upon them, that they could not get out again, and so we should have more of their company then now we have; instead of visiting us now and then, they would become daily guests, and ordinary residentiaries with us. Solomon bids us establish our thoughts by counsel. This Proverb hath his truth even in holy and spiritual thoughts, the which alas will soon fail, unless we settle and confirm them in our hearts, & after the spirit hath once entered them into us, do so peg and hammer them in, and drive them down so deep by the use of good means, as that we may not easily loose them afterward. At the first rising then of a good thought, pray with David, because thou fearest the deceitfulness of thine heart, knit my heart, this false fickle fugitive heart, always ready to steal from thee, knit it O Lord, and tie it fast unto thee, that as it is now with thee, so it may still remain with thee, and again with the same Prophet in the behalf of his people, when they were so well disposed in their cheerful offering to the temple, O Lord keep this forever, this frame of the thoughts of thy servants heart. And frame his mind towards thee. This counsel-taking with God in prayer, is the only remedy against the deceitfulness of our heart, for the preserving and establishing of all good thoughts and desires.

4. The deceitfulness of our hearts must cause us daily to keep an audit in our own conscience, ever and anon calling them to their accounts. A trusty servant, an Eleazar, we will let go on, and reckon but seldom with him. But a Gehazi, one that is but of slippery fidelity, had need be reckoned with every day The miserable experience then which we have had of the falseness of these harts so often deceiving us, must make us to be very strait and severe in examining of them. Solomon not obscurely intimates this to be the cause of our hearts deceitfulness, that we do not take this pains of a strict trial. Every man's ways are pure in his own eyes: but the Lord trieth the hearts, &

so sees their secret deceit, which we perceive not, because we try not. Let us never therefore let reckonings run on, but every day let us make all even, let us chastise ourselves every morning, examine ourselves every evening, even in the still silence of the night, as we lie waking on our beds. In the matter of disbursement of money for the repairing of the temple, Josiah gave charge that no reckoning should be made with them, into whose hands the money was delivered; for (saith he) they deal faithfully. Indeed, if our hearts dealt faithfully with us, we also might spare this labor of daily counts casting. But because both the word of God, and our own experience have sufficiently discovered their unfaithfulness, therefore we contrarily must say, Let there be daily, yea hourly reckonings kept with our hearts, for they deal exceeding unfaithfully. The musician because his instrument quickly grows out of tune, even whiles he is in playing, therefore even then he will be tuning of it, as soon as he spies the least jarring in any of the strings: so must we intermix the correction, and amendment of our hearts, (which is done by strict examination) together with their use, and employment, and not to be like the foolish mower, that still mows, and never whets his since.

Lastly; since all our hearts naturally are so full fraught with guile, being so immeasurably and unsearchably deceitful, as here the Prophet teacheth; it must cause us in the hearty bewailing, and confessing of this corruption to strive for the contrary grace. We, that by the mercy of God profess religion more sincerely, are ready to think our selves wronged, if we be called hypocrites, and deceitful people. No, let us make use of such imputations, and profit by the railings of our enemies. For they lay no other imputation on us, then here God himself doth, saying, The heart of man, without exception of any, is deceitful. So that the heart even of the most holy, and regenerate is still in part deceitful, as in part it is wicked. Let us not then deny that in ourselves, which the God of truth hath laid upon us, but let us rather search out this privy, and close hypocrisy of our hearts, and having found it, purge them of it. Praying with the Prophet, Renew a right spirit in me, laboring for that same truth in the inward parts which God so loveth, that so we may with Apelles,

be approved in Christ, and with Nathaniel, true Israelites, in whom no guile, even the Israel of God, pure in heart. The which, that we may attain unto I will here set down certain, both means and motives.

## CHAPTER XXX.

Motives unto, and means of sincerity.

The motives to incite us unto sincerity, and singleness of heart are many, & powerful, throughout the whole book of God, some whereof I will urge at this time.

1. Sincerity is the girdle, whereby all other graces are tied close unto us, So the Apostle in the description of the spiritual armor, calls it the girdle of truth. And therefore here also is true that we say, ungirt, unblest. He is but a loose man, that wants this girdle. Let his gifts and graces be never so excellent, yet they sit but loose about him, when a storm comes they will easily be shaken off. From him that hath not shall be taken away that he hath. From him that hath not the gift of sincere sanctification shall be taken away those common gifts of an overlie, and superfiary illumination, yea his shows also of true sanctification. Not only that he hath shall be taken away, but that also which he seems to have. The fig tree that only made a show with leaves, having no fruit, in end, being cursed, lost the leaves to, wherewith it deceived our Savior, and wholly withered. God's gifts in an unsound heart, contrary as it were to their own nature, being perverted to wrong ends, do even sigh under our abuse, & God hearing their groans gives them the wings of the Eagle, to fly away from such unjust possessors. How fearful are the examples of many unsound professors, who notwithstanding all their goodly flourishes,

have yet vanished at last? they have been stripped stark naked of all, their right hand hath forgot it skill, their right eye hath been darkened, their arm withered, they have moldered away, and become mere nothings, unsavory salt fit for nothing but the dunghill. Christ having told the Church of Sardis that her graces were ready to die, gives this reason thereof. For I have not found thy works perfect before God. Therefore they are ready to die, because tainted with the infection of hypocrisy. Had not Judas many excellent graces of prayer, preaching, miracles, &c? yet, forasmuch as they wanted the salt of sincerity to preserve them from putrefaction, both he and they miserably rotted, & came to fearful desolation. His heart became a sty, and stable for Satan to lodge in, & to beget that monstrous conception of barbarous and treacherous villainy. So that what the Psalmist speaketh concerning the wicked man's temporal estate, may truly be spoken concerning the hypocrites spiritual estate. I saw him like the fresh laurel, spreading himself, & flourishing: but lo the root being corrupt with hypocrisy, he could not hold out. Inquire for him, and for his many graces, his great knowledge, his burning zeal, his forward alacrity, &c. and lo their place cannot be found. The body when the soul is once gone, may not long stay above ground. It must needs be buried. So the hypocrites graces wanting sincerity, which is the very soul, & life of all grace, they are but a stinking carrion, and what should an odious and ugly loathsome carcass do, but be thrown into the pit? Standeth it not us then in hand to look to ourselves that we be upright in heart, if we would enjoy the sweet comfort of our final perseverance? For, as excellently Bradford, the way of Christ is the straight way, and so strait, that as few can find it, & few walk in it, so none can halt in it, but must needs go upright. For as the straightness will suffer no reeling to this side or that side, so if any mā halt, he is like to fall off the bridge into the pit of eternal destruction. An unsound horse that hath some secret fault, may carry as good a show as the soundest, and at the first for a mile, or two will travel as freshly and cheerfully, as any, but at length he tires, and gives over. So is it with an unsound, & deceitful Christian. Notwithstanding all his fair beginnings, and hopeful entrances, yet he continues not. Let an apple seem never so beautiful if it be rotten

at core, it will quickly putrefy. The house built on the sand cannot stand always. If a tempest arise, down it goes, it falls, and the fall thereof is great, like that of Jerusalem, which though it were a most glorious and godly city, yet it was wholly ruined, and levelled with the ground, not a stone left upon a stone. So great is the fall of these sandy Christians, that it even astonisheth them that knew them before, when they stood flourishing in their pride, & beauty. So that here also we may translate those words of the Prophet from the outward goods, and apply them to the inward graces of the wicked. Oh how horrible and suddenly are they consumed? Thou hast set them, and their graces too, in slippery ground, As a dream they vanish &c. And as they in the Prophet lament Tyrus and Sidon, with the like lamentation may we bewail the pitiful ruins of the unsound Christian. Thou hast been in Eden, the garden of God, as one of the fairest trees thereof, Every precious stone was in thy garment, the ruby, the topaz, the diamond, &c. But alas alas these great ones that were clothed with purple and silk. For in one hour are all these riches come to desolation. Yesterday flourishing like one of the gallant lilies, putting down Solomon in all his glory, and alas today cast into the fiery oven of hell. The many gourds of excellent graces sprouted up suddenly, and grew mightily, and under their shadow, ye sat rejoicing: but alas with Jonah his joy.

For the worm of a deceitful heart in one night hath as suddenly consumed them all. So that now ye are worse than ever before; as Jonah, after the perishing of his gourd, troubled not only with the sun, but also with the East-wind. The winds of the Devils temptations shall be let loose more fiercely to enrage the scorching sun of thine own concupiscence, and corruption; free liberty shall be given to thy formerly restrained corruption; and forasmuch as thou wast always a sow, power of reentrance shall be granted to the impure spirit with the company of seven worse, that as once he did those Gadaren swine, he may carry thee headlong into the filthy, and miry sea of thine own fleshliness there to wallow and tumble as before thy cleansing. God hath threatened, and he will be as good as his word, to spew out the luke-warm out of his mouth. Think not now

that God will be like thee, that as thou eatest up thy vomit, so he will his, and suffer thee, after thou art once vomited, to come into his stomach again. Nay, because he saw, thou wast such a dog that thou wouldst return to thy sin, which thou hadst vomited, therefore hath he spewed thee out forever; to teach thee by his example in spuing thee out, how thou shouldst have spewed thy sin out, namely without a desire of ever returning to it again, as the Israelites to their forsaken Egypt. Such Israelites, that after their departure from Egypt, carry yet a disposition of returning, in the wilderness must they die, into God's rest never must they enter. O miserable case of the hypocrite, which is so desperate, and irremediable! The fall of the sandy house, saith our Savior is great. Herein great, because so quashed in shivers, that it cannot be reared up again, and the curse of God is such upon it, being fallen that like Jericho, and Jerusalem it is irremediable. With my whole heart have I sought thee, saith David, suffer me not to wander from thy commandments. Insinuating thereby, that such as do not seek God with their whole hearts, that is in singleness of heart, unfeignedly, God will suffer them to wander in crooked blind ways, and that fearfully, and irreturnably. To the like purpose is that in the same Psalm, Let my heart be upright in thy statutes, that I may never be ashamed. Those then that are not upright in heart God owes them a shame, and will assuredly pay it unto them. Is it not a shame for a man in good trade to prove bankrupt, and turn beggar? will he not be ashamed to look anybody in the face, that knew him before? so surely is it with the deceitful Christian when he is thus fallen away; being now made a miserable spectacle, and as it were a monster to be pointed at with the finger, that as the true Israelite is noted out with a Behold, for imitation, Behold a true Israelite in whom no guile, so he with a Behold, for detestation, behold the man that took not God for his strength. What a shame this, when it will be said, was not this the great professor, the earnest preacher? and lo now with Demas he hath embraced the present world. Did not Adams apostasy fill his face with shame? Howsoever sometimes this kind of men have faces of wainscot, and foreheads of brass, yet their conscience, I dare say, is ashamed, to see God discover their filthy nakedness, by taking away their very shows

of grace, and bringing their secret wickedness to light. I conclude then this first motive with the words of our Savior whose it is. Take heed of hypocrisy. For there is nothing hid that shall not be revealed, nor covered, that shall not be known. How righteous, O Lord, is this thy judgment upon hypocrites? They are not that, they seem, and are thought to be: Therefore at last they shall seem, and be thought to be that, they are.

2. Sincerity is the highest perfection attainable in this life. That which is wanting in the measure of obedience, and holiness is made up in the truth, and soundness thereof. Therefore Peter, being asked of the measure of his love to Christ, lovest thou me more than these? answereth only concerning the truth; being asked of the quantity, answereth only concerning the quality, Lord thou knowest that I love thee. For the quantity, it matters not so much with thee: None loves thee so much as he ought: but for the sincere quality, which is all in all with thee, as for that, I appeal to thyself. Hence it is that where the scripture speaketh of perfection it is to be understood of sincerity, in the feeling of imperfection, and in an earnest desiring, and aspiring after perfection. Those that in one place are said to be perfect, in another, by way of exposition, are said to be upright.

3. Where sincerity is, there God both covers and cures all other infirmities. As hypocrisy drowneth many excellent graces, and causeth God to take no notice of them; so contrarily sincerity many gross infirmities, and by drawing the eye of God to itself, causeth it to wink at them. How many infirmities scaped from the good Prophet David? his numbering the people, his counterfeiting madness, his collusion with Achish, his rash anger, and furious swearing, and vowing the death of Nabal, and his unjust dealing with good poor Mephibosheth. These things were sins, yet sincerity was a veil unto them. Because sincerity was not so shaken in his other sins as in his murder, and adultery, God that took some special notice of this last, would take none at all of the other. The heart of David, saith the scripture, was upright in all things save in the matter of Uriah. When at Hesekiahs passover there had been some want in some of the



people their preparation, yet Hezekiah charitably presuming of the sincerity, and honesty of their hearts, prays thus for them, The good Lord be merciful to him that prepareth his whole heart to seek the Lord God, though he be not cleansed according to the purification of the sanctuary. Lo how sincerity prevailed against the defect of legal purification, being more powerful to draw God's blessing, then the other his curse. Some of Asa's infirmities having been mentioned by the holy Ghost, as that the high places were not taken away, yet the conclusion is, Yet his heart was upright towards the Lord all his days. Lo how all other his infirmities are covered with the mantle of sincerity. Contrarily in Jehu, we may observe, how the holy Ghost after a large description of many excellent things done by him, doeth at last as it were draw a cross line, and blot out all spoken before with this conclusion; But Jehu regarded not to walk in the law of the Lord with all his heart. Lo how all other his graces are buried in the grave of an unsound heart, Great virtues, not sweetened with sincerity, are no ornament unto us: And great infirmities, not soured with hypocrisy, are no great deformities. Those God acknowledges not: these God imputes not.

4. Neither doth God cover only, but in time cure also sincerities imperfections; giving it strength and daily increase of grace to prevail against them. For the eyes of the Lord behold all the earth to show himself strong with them that are of upright heart. Howsoever they may be weak in themselves, yet they shall feel God's strength perfecting itself in their weakness. For as it is in the Psalm, with the upright thou wilt be upright; thou wilt not fail him in his need. No, The Lord is near to them that call upon him, that call upon him in truth, he is near with the powerful presence of his spirit, to help them in all their needs, to relieve, & succor them against all their infirmities, and temptations. Whereupon the Psalmist prays, Do good O Lord to them that are true in heart; yea and assures us out of his own experience that God is good to Israel, even in the midst of affliction, and temptation, but to what Israel? to the pure in heart. And Paul promiseth such as are simple to evil, that is sincere-hearted, that they shall not always be held captive under their

infirmities, but at length Satan shall be trod under their feet. It is the wont of the Lord to reward the sincerity of a little grace with abundance of greater graces. Nathaniel, before his coming to Christ, could have no great knowledge, yet being a true Israelite, void of guile, Christ further in lightens him, gives him the sight of the true Messiah, not only bodily, but spiritual, indues him with true faith, and promises him still greater matters. Alas the weak and dim knowledge that the poor Eunuch, and Cornelius had in the mystery of godliness: yet because according to that poor measure of knowledge they had, they worshipped God sincerely, an Evangelist was sent to the one, and both an Angel, and an Apostle to the other, bringing the reward of their sincerity in their hands, the clearer light of the Gospel, and a fuller largesse of spiritual gifts. For as the curse of God is upon hypocrisy to decrease, and destroy a great deal, a great stock of grace, so the blessing of God is upon sincerity to increase the little stock, the two mites, the grain of mustard seed of sincerity.

So that as in the outward estate, so also in the inward it is true which the Prophet speaketh of the true child of God. A little unto the righteous is better than great riches to the wicked For as God's curse blows upon the great revenues of wicked men, so that they often fall into decay, and are forced, as the Psalmist saith, to come, and borrow even of the godly man, who is poorer, that is, hath not so much, as they, so also is it in the spiritual riches of the hypocrites graces compared with the upright Christians. Their great gifts they have prosper not, in the time of their trouble they are glad to borrow as it were of poorer men, to crave comfort, and relief of meaner Christians, not so richly gifted as themselves, like as the foolish virgins in the parable for all the great blaze of their lamps were fain to beg oil of the wise. Hence it is that the upright man's little portion of grace is better than the greater share of the hypocrite; because it thrives in his hands, and by his good husbandry quickly rises, the secret curse of God, as a mouth, eating up, and wasting the other. Is not a little spring, better than a great pond? yes. For in summer, when the great pond is dried up, the little spring still holds out, and

does us service. So is it with the graces of sincerity. Though they are but little as the oil in the cruse, and the meal in the barrel of the Sareptan widow, yet they have such a springe, that as she held out in the famine, when many of better estate, in all likelihood, perished, so when the proud hypocrite that had ten talents, is broken and hath brought his ten talents to none, yet the humble sincere Christian, that had but two talents, continues still, and hath brought his two to four, his five talents to ten. And whats the reason of this increase? Even his sincerity. Because thou hast been faithful saith our Savior, in a little, I will make thee ruler over much. Surely David, as all other Christians, had no great stock to begin withal: for the kingdom of heaven, in the first beginnings is but as a grain of mustard seed: yet, in short space of time, that his little, faithfully employed, & wisely husbanded, brought so admirable an increase, that the poor prentice got before the richest Merchants in this kind, even the teachers themselves, and the grave sages, and ancient fathers, that had of a long time known him that was from the beginning, were of his old acquaintance, and were in Christ long before him. I the other day a poor puny, a freshman, have now got more understanding, then all my teachers for all their great reading, yea then all my ancients, for all their long experience. But how might this come to pass? Because I kept thy precepts, namely in sincerity. This I had saith he, namely the grace to remember the name of God in the night, to make his statutes my songs in the house of my pilgrimage &c. because I kept thy precepts.

5. Sincerity as it lessens something our evil, so it amplifies and adds to the glory of our good actions, even such as are but of the lower sort. There is not the meanest action whatsoever, which sincerity, will not set a fair gloze upon, and procure it that grace in the eyes of God, that in some respects it shall be matchable even to works far greater, in their own nature. A poor laboring man that lives by his hands having been faithful in that place, and performing sincere obedience therein to God, may have as much comfort on his deathbed, as the best minister, and magistrate, whose service yet is in itself far more honorable. Yea if his sincerity in his calling be

greater than theirs is in theirs, his comfort also shall be greater. For God regards not so much the matter, as the form of our obedience, not so much the thing that we do, as the affection wherewith we do it. Where sincerity is, there, in the meanest works that are, together with them, the heart is given to God. And the more a man gives of his heart to God, the more acceptable is his work. The widows mite could weigh but light: but her heart weighed heavy. And so her heart being put to her mite gave it weight above the greater, but far more heartless, largesse of the Pharisee. Sincerity is to our works, as spirit is to our bodies, maketh it far better, then a greater, where there is more flesh, but less spirit. O rare and excellent virtue of sincerity which can make light drammes, and barley corns as massy and ponderous, as the huge talents. Whereas contrarily the want of sincerity maketh talents as light as feathers. Hypocrisy, such is the filth of it, embaseth the purest metals, and turneth very gold, yea precious stones into rusty iron; Contrarily, sincerity in an excellent kind of alchemy turneth iron into gold, and as once our Savior water into wine. Hypocrisy causeth the most glorious works of alms, prayer, preaching, with great indignation to be rejected: sincerity the poorest works, of keeping sheep, sweeping the house, &c. with great favor to be accepted. Sincerity then is all in all. A sincere Rahab, is better than an unsound Judas. As in the natural body to use S. Augustine's comparison, the case of the sound finger is safer than of the blindish eye. The finger indeed is but a little small thing, and cannot do such service as the eye, it is not of that admirable nimbleness, and quickness, nor cannot guide, and direct the whole body, as the eye doth. And yet it is better to be a finger, and to be sound, then to be an eye, & to be dim, and dark, ready to fall out of the head. Better in Gods family to be a faithful door-keeper, and so to be sure to hold our place, then to be an unfaithful steward, and so with him in the Gospel, to be thrust out, and come to the danger of begging. When we come to die, it is not the greatness, or the multitude of those good works which we have done, but the good disposition of an honest, and sincere heart in the doing of them that must then stand us in stead. The Psalmist pronounces them blessed that are upright in their way. He maketh no choice of the way, he

doth not say, Blessed are they that are upright in the way of the ministry, or the magistracy, but speaking indifferently of any way allow able by the word, be it never so simple, or mean, he saith blessed are the upright in their way, whatsoever it be, be it but to be a drudge in a kitchen, yet he that is upright in this way is blessed, as contrarily he that is not upright in a fairer, and more glorious way, as the way of Apostleship, is cursed. God looks not so much to the way, as to thy foot in walking in the way. Let the way be never so mean yet no discomfort, if thou walk in it uprightly: let it be never so glorious, yet no comfort, if thou walk in it haltingly. Therefore Esekiah being stricken with that thunderbolt of the sentence of death, what was his comfort? Even this, the conscience of his sincerity. O Lord thou knowest I have walked with an upright heart. This was his only refuge. Though those good works he had done were in regard of his calling of the highest note, the restoring of the true worship of God, the purging of the defiled temple, and priesthood: yet he doth not comfort himself with these so worthy works; O Lord thou knowest I have cleansed thy sanctuary, erected thy worship, repaired the decayed walls of Jerusalem, renewed the glory, and beauty of thy Zion: no; but without instancing in any particulars, he had done, he mentions only the manner of doing, his sincerity of affection in all his doings. I have walked before thee with a perfect heart. So how many, and glorious were the works of Paul, his miracles, his preaching, planting of Churches, conversion of sinners, suffering of persecutions. Yet reviewing his life, what was his chiefest comfort? Let us hear himself speak. This is our rejoicing, not that we have cast out the Devils, healed the sick, cleansed the lepers, by the thunder of my preaching caused Satan to fall down from heaven like lightning; (no none of all these were his comfort:) but, that in simplicity, and godly pureness we have had our conversation in the world. Hence it was that the Apostles when they returned to Christ rejoicing in their victory over the Devil were checked, and bidden to rejoice not in any other thing, then in that which every sincere Christian, though never so mean, and contemptible, may rejoice in as well as they, namely that their names were written in heaven.

6. The special hatred, and antipathy that is in God against deceitfulness should be a strong motive unto sincerity. There can be no union betwixt God, and the hypocrite, in regard of the great dissimilitude of dispositions. God is single; And he is double: having a heart and a heart, and therefore cannot be as David: a man according to God's heart. The hypocrite is crooked, and God is straight: And how will you compact together, and make even straight and crooked? How can there be friendship betwixt them that are every way of contrary dispositions? But where there is likeness of manners there easily will hearts be glued, and riweted together. Now the upright in heart are according to God's own heart, and therefore, as Solomon says, they are his delight. The Lord so loveth the truth in the inward parts, that he himself with his own mouth will commend, yea and admire the true Israelite. Behold a true Israelite, said our Lord of Nathaniel. Though sincerity lurk with Saul, and care not for being beheld, yet God brings it forth to light, and bids others behold it. So true is that of the Apostle, that the true Jews praise is of God. Was it thought such a matter for Achilles to have the Poet Homer describer of his virtues? O the glory then of the sincere Christian that shall have God himself the trumpeter of his praises? But he loathes, and abhors the hypocrite, even as the stomach doth lukewarm water, he distastes him as much as he doth the gross and open offenders. Therefore it is that he soaks them with such in their punishment. Do good O Lord to the true in heart. But these that turn aside by their crooked ways, them (that is hypocrites) the Lord shall lead away with the workers of iniquity; yea and reproacheth them with their name, when he inflicts the punishment, Depart ye workers of iniquity. Therefore it is also, that when he would threaten a man a grievous punishment indeed, he says he will give him his portion with hypocrites. And indeed the hypocrites punishment must needs be very grievous, since he must be spewed out of God's mouth. Now the basest places that are, we think good enough to cast up our gorge in. So odious is the lukewarm hypocrite in the eyes of God, that in some regards he can better away with the stark cold Atheist, and openly profane, and scandalous Epicure, as who would not rather have an open, then a secret, and friend-like enemy. Chrysostom says well,

that she is a worse woman than in hypocrisy blurs her face with tears, that she might be judged a humbled penitentiary, then she beautifies it with painted colors, that she might be reputed a fair and lovely creature. And in the same proportion of reason we may say that God more hateth the popish pharisaical pining of the body by counterfeit fasting, than the Epicurish pampering of the body with gluttony, and belly-cheer. So out of conceit is God with hypocrisy. And this he shows most apparently, in that he will not endure he should come near him in any service, or sacrifice of prayer, or praise. For his sharp nose easily discerneth, and is offended with the stinking breath of his rotten lungs, though his words be never so scented, and perfumed with shows of holiness.

7. And as in other regards God thinks him unfit to come near him, so specially in the function of the ministry. Some such indeed have come near him, as Judas among the Apostles. But often hath he cast them out with reproach, as unsavory salt into the dunghill. Whatsoever their other sufficiency's, and enablement's may be, yet their want of a sound heart makes God hold them unworthy of this honorable calling. For this is the special thing required of the disposers of God's secrets, that every man be found faithful. Therefore when Simon Magus would have been meddling here, Simon Peter thrust him away, & told him plainly, thou hast no part, or fellowship in this ministration. And mark the reason, why; for thine heart is not right in the sight of God. But though all, with this Simon, are not thus kept out, yet God shows his dislike of them some other ways, either cashiering them with great disgrace, or else making both them, and their ministry vile, & contemptible. For the Lord will be sanctified in them that come near him, if not in the sincerity of their sanctification, yet certainly in the severity of their condemnation.

8. And as the hypocrite is thus unfit for God, so also for all good men, to have anything to do with; such blemishes are they, and indeed the very botches of any Christian society. Lydia desired Paul and Silas upon no other condition to enter into her house, than this, if they

had judged her faithful. And David, having prayed for the sweet company, and communion of the godly, Let such as fear thee turn unto me, and such as know thy testimonies, immediately addeth another prayer, Let my heart be upright in thy statutes, that I may never be ashamed. Insinuating thereby that he should be unfit for the company of God's children, unless his heart were upright. As therefore in the former speech he prayed for the company of the godly, so in the latter for that which might make him meet for their company, so that he might hold out in that blessed fellowship, without being ashamed, when in the end for want of sincerity he should be shaken off by his companions. And again the same Prophet describing what kind of Court he would have when he came to the kingdom, banisheth from it the deceitful person, & maketh choice only of the faithful. Mine eyes shall be to the faithful of the land, that they may dwell with me. He that walketh in a perfect way he shall serve me. There shall no deceitful person dwell within my house.

9. Again hypocrisy is so loathed by God, that he grudged it the least success in anything it goeth about. Jacob's sons having treacherously sold their brother would yet cover their sin, as with a lie, so with a feigned, hypocritical consolation of their mournful old father. But with all their words could not they in the least sort cheer him up. They were but miserable comforters, because feigned. Hence it is that the blessing of God is not so usual, nor so large upon the labors of hypocrites, though never so well qualified, as of sincere preachers though otherwise of meaner gifts. If thou wilt turn unto me thou shalt convert, said God to Jeremiah. And this is given as the reason of John the Baptists so great success in conversion of souls, because he should have the sound, & powerful spirit of Elias. He shall convert, saith the Angel to Zechariah, many of the children of Israel to their Lord God. Why so? For he shall go before him, not in the spirit of hypocrisy, but in the spirit & power of Elias. So where the good hand of God is noted in the success of Esraes journey, this reason is given thereof, even Esraes faithful, and honest heart to Godward. He came to Jerusalem according to the good hand of his



God that was upon him. For Ezra had prepared his heart to seek the law of the Lord, and to do it &c.

10. Well, but this sometimes befalls sincerity for its further trial to be denied success. God forbid yet that any one should be judged a hypocrite for want of success. This would argue want of charity & judgment? but lo see the misery of a hypocrite in the want of success, and the happiness of the sincere professor in the same case. For the one hath comfort in the conscience of his sincerity: the other is vexed, and tormented with the guilt of his unsoundness, and taketh this punishment, as a just rebuke thereof. The unsound minister let his pains be never so great, his preaching never so profitable, yet, if it take not, hath just cause to lay the blame not up-his hearers, but himself. For well may he think with himself. How should I look that God should grace words coming from a corrupt, and impure heart with the attendance of his holy spirit? But such ministers, as in the want of success, are privy to themselves of their own sincerity, they may say with Paul, 2. Corinthians 3. 4. 5. If our Gospel be hid, it is hid to them that perish. Why so? For we preach not ourselves, but Christ Jesus the Lord, and our selves your servants for Jesus sake. Mark how the Apostle allegeth his sincerity in the discharge of his ministry as a reason of comfort, when it prevailed not; assuring himself upon this ground that the fault was in the hearers themselves, and not in him, or in his preaching. The hypocrite's success then is either none at all, or comfortless, and so as good as none. For all the joy of his success is dashed with the conscience of his own hypocrisy. Whereas the sincere Christian as he is under the promise of success, and so often hath it: so when for just causes God sees it not fit to accomplish this his promise, being only conditional, yet then hath he more comfort in his successless sincerity, then the hypocrite for his life can have in his most successful and happiest hypocrisy. Yea the sincere Christian being a beholder of his success oftens carries away all the comfort thereof, when the miserable hypocrite himself is left dry and destitute. The success of a good work done in sincerity is specially comfortable to the worker himself, above that it is to others. Contrarily, that comfort which is in the

success of a hypocritical good work is wholly others, the workman himself hath not the least jot. Hence S. Paul though the false Apostles were his adversaries, and preached of envy to vex him, and thought little of providing matter of comfort for him, yet he rejoiced in their preaching, and the fruit thereof. Whereas yet they themselves, preaching only of vain-glory and contention, could not have the least comfort thereby.

11. Lastly; In all dangers, trials, temptations, sincerity maketh us valiant and courageous, begetting in us the true manly, generous and heroical spirits, even that Lion-like boldness spoken of in the Proverbs. It is not put out of countenance with the false accusations of slanderous tongues. It throweth them off as Paul did the viper unhurt, yea in a holy scorning, it laugheth at them; as the wild asse in Job doth at the horse and the rider. No no. The breast-plate of righteousness, the brazen wall of a good conscience feareth no such arrows. It saith with Paul, I pass not for man's judgment. Though mine adversary should write a book against me, would I not take it upon my shoulder and bind it as a crown unto me? saith Job. Yea further saith that holy man, I will tell him the number of my goings, I will acquaint him with my whole life, & let him pick what he can thereout, so little do I know by myself: O the confidence of sincerity: yea yet further, I will come unto him, not as a guilty trembling slave, but as a prince, that being strongly guarded both with armed men and his subjects love; and emboldened with the might, & right of his own power, walks securely, and without fear. O the noble spirits of sincerity! And indeed every true Christian, being a spiritual Prince, hath the spirits of the best Prince, as having that Princely privilege of a double guard, the guard of the Angels without, & of a good conscience within, the peace whereof; as the Apostle speaketh, is instead of a guard against adversary power. Shall now such a Prince, so guarded, regard the enmity of any? fear threatening's of any, though never so mighty? No. Well may others fear him, as Herod and Saul proud tyrants did, the one John, his poor minister, knowing saith the Scripture, he was a just man and holy, the other David, his poor subject for the same cause: but he fears none but God; neither

yet him slavishly. God hath not given us the spirit of fear, but of power and love, & of a sound mind, saith the Apostle; opposing the spirit of fear to the spirit of soundness and sincerity. And indeed as there is nothing more bold then a sound conscience: so nothing more base, or sooner abashed, then an unsound conscience, destitute of this sincerity: Elijah in his rags had the heart to go meet Ahab in his robes, and David in the midst of all his reproaches, had the face to profess the name of God before Kings and Princes, without ever being blanked at their presence. For, let a man be never so much dejected, this sincerity will revive, and refresh his spirit, and put new life into him. Contrarily Peter, when he rushed, in the presumption of his deceitful heart, into danger, without this fence and fortification, how dastardly a coward shown he himself? See how small a thing daunted him; even the words of a poor silly wench. Who yet afterward, clothed with this armor, was so stout, and manly, that not the high Priest himself, nor all his prisons, nor punishments whatsoever, could anything appall him; so in the afflictions sent by God, O the relief that then sincerity yields within, when all other things fail us! This causeth us to lift up our heads with joy; when others are at their very wits end for fear. The hypocrite in peace, and security may seem strong and valorous; but let God by some affliction drag him out as it were by the ears from his lurking hole, and convent him before his tribunal, and thou shalt not see anything more abject or heartless. Then is that of the Prophet verified, The sinners in Zion are afraid, a fear is come among the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings? But the sincere heart even in this case holds out confident, and comfortable. When Christ seemed to set himself against Peter, and to call the truth of his profession into question, with that threefold pinching demand, Simon lovest thou me? Peters faithful heart still held it own, and overcame in that wrestling, Lord thou knowest I love thee. O the boldness of sincerity, that dares make God the Judge, when he makes himself the accuser! When Job had against him not only the devil his enemy, pushing at him with his poisoned weapons, but even his own friends, scourging him with their tongues, yea his own wife a thorn pricking him in the

eye, yea his own God, miserably lashing his naked soul with scorpions, what was it that relieved him against all these, but the remembrance of his own uprightness in the course of his life by past? And therefore he said, Until I die I will never take away my innocence from myself. My heart shall not reprove me for my days. Who now would want such a companion, such a friend as sincerity is, and that sticks so close unto us, and yieldeth such sweet comfort, even in our sorest trials, and hardest straits?

Here then happily some, feeling the want of this so necessary a grace, will inquire concerning the Means to attain thereto.

The first means is for a man always to possess his heart with the apprehension of God's presence, and so to keep it in his fear continually, to walk as Enoch did, with God, as being in his eye, and with Moses seeing him that is invisible. Walk before me, saith God to Abraham, and be upright. First, Walk before me, set thyself in my presence, behold my all seeing eye, that seeth in the dark, even in the darkest corners of the heart, and then be upright. This apprehension of God's presence will quash, & crush even the very first risings of hypocritical thoughts. What? God sees me, and shall I dare to dally with him? If but a man, nay if but a child could look into my heart, I durst not deal doubly, and deceitfully. How then may I dare to do so, when the God of heaven is present, and beholds me? Hypocrisy ariseth from the secret Atheism of the heart, whereby he saith. Tush none seeth. And in this regard Ananias and Sapphera, a pair of noble hypocrites are said to tempt God in their hypocrisy, that is to make trial of him, whether he were present everywhere or no, and so knowing all things were able to reveal their hypocrisy. And for the same cause did Peter tell them, that they lied not to men, but to the holy ghost, because they thought they were out of God's hearing, and only Peter, and they with him, heard them. Therefore the Church in the Psalms showeth how they were kept in their sincerity, from dealing falsely in their covenant with God; because they remembered that God would search it, as being the searcher of the heart. And S. Paul notably joins these two together, We make not merchandise of

the word of God, We play not the hucksters with it: but as of sincerity, as of God in the sight of God speak we in Christ. It is impossible for a man to speak as in God's presence, and not to speak sincerely.

A second means is diligently to review all our works of obedience, as one God did his of creation and to observe the peace and comfort of conscience which we find, when we do good things with good hearts, as on the contrary the trouble and disquiet of mind, when we do otherwise. And withal, when we take ourselves thus tardy, in a holy indignation to take revenge of ourselves, judging and condemning ourselves before the Lord. The very thinking of the after-reckonings we must come to, when we have done our work, will make us take heed how we do it. For who is there that useth for all his actions, at the days end to call himself to a severe examination, as the hard Master doth his servants, that must not needs, in the very midst of his actions reason thus with himself? Anon all this which now I do, must very narrowly be looked over, if it be not done faithfully and sincerely, I shall smart for it then; O the wrings and secret pinches which mine own guilty heart will give me; yea the lashes which by mine own covenant, I am tied to give myself, in case my work be found blurred with hypocrisy? It stands me in hand therefore to look to it, that though my work by reason of my weak skill, be but mean, yet it may be clean, though it be not fine, yet it may not be foul, being soiled, and slubbered with the slurry of a rotten heart.

A third means is true humiliation of spirit. For where this is, there must needs be the denial of ourselves. And where there is true denial of ourselves, there is not hypocrisy; which testifieth a man even in seeking God to seek himself, and in preaching Christ to preach himself. And therefore the Apostle opposing his own sincere, to others deceitful preaching, saith, We preach not ourselves, but the Lord Jesus. This is the ground of all unsoundness in religion, this want of humbling and denying ourselves. For hence it comes to pass, that we are so carried and swayed, even in our best actions, with the respects of our own praise, and profit. Therefore S. Luke notes that

the wise builder, that is the sincere Christian, digs deep, namely in a deep humiliation of his own soul, whereas the foolish builder, that is the hypocrite; builds without a foundation, that is, enters upon the profession of religion without ever being truly humbled, and cast down for his sins. And hence the building comes to be unsound, because unfounded. That the heart then may stand upright before God, it must first as it were make itself crooked in stooping and bowing itself under his mighty hand in the exercises of humiliation. That the heart may be whole, it must first be rent and broken. Corrupt and impure gold cannot be defecated and rid of the dross, till it be molten, and dissolved. Unsound bodies full of vicious humors cannot come to any good estate, till they be well emptied by purgation. Crooked things cannot be made straight without the wringing of the hand. Humiliation is that which melts us, purges us, wrings us, and so makes us of drossy pure, of foggy sound, of crooked straight Christians. Doest thou then desire to be a sincere Christian indeed, a true disciple of Jesus Christ, to be freed of all unsound mixtures? thou must first be broken and battered in pieces, by the humbling hand of God; thou must remember thy Masters rule, I any man will be my disciple, let him deny himself.

Lastly; sincerity being opposed to mixture, as the notation of the word teacheth, that which cleanseth our hearts from the defilement of such mixtures, must needs make us sincere. Now it is faith which purgeth, and purifieth the heart. Faith then apprehending the sincerity of God's love in Christ's death to us, and beholding there how Christ gave his heart to be pierced for us, cannot but make us return the like sincerity of heart and affection to God. Thy loving kindness, saith David, is ever before me, namely by the apprehension of my faith, therefore have I walked in thy truth. So Paul showeth that it was this love of Christ towards him, which by his faith he apprehended, and applied to himself, that made him deal so sincerely, and seek only God's glory, even then, when to the world, he might seem to be mad of pride, and vain-glory in preferring himself before the false Apostles. Whether we be mad saith he, we are mad to God. That is, when I thus commend myself, and boast of mine own

ministry against others, and in so doing seem mad to you, yet then I respect not myself in so doing, but only God and his glory; or whether we are in our right mind, that is, use such courses as to you seem wiser, we are it to you. We do it faithfully for your good. Now mark what it was which made him to do so. For the love of Christ constraineth us, because we thus judge, that if one be dead for all, then were all dead. And he died for all, that they which live should not henceforth live to themselves, but to him that died for them.

## **CHAPTER XXXI.**

The answering of the objection which the deceitful heart of man might gather out of the former doctrine of the hearts deceitfulness.

Vers. 10. I the Lord search &c.

This verse dependeth upon the former, as a secret prevention of an objection which upon occasion of the former doctrine of the hearts deceitfulness the wicked Jews might make against the Prophets threatening's, in this manner. If the heart be so immeasurable, and unsearchably deceitful, that none can know it, then we trust to do well enough, for all the inward wickedness, and hypocrisy of our hearts. For if none do know it, then none can punish it. The Lord's answer is, as if he should more largely thus have spoken. Nay soft a while, you run to fast. The heart cannot be known of any creature, but I the Lord, the creator, have a privilege above all creatures, thoroughly, and perfectly to know the inmost corners of your hearts. And therefore never think that the closeness, and secrecy of your corruption shall free you from punishment; for my knowledge of your hearts is not an idle, and vain knowledge, but therefore do I know them, that, thereafter as I shall see their inward soundness, or

falseness, so I may dispense my rewards, and punishments accordingly. This is the coherence.

The sense. Search, and try.] That is, most exactly know. A metonymy of the efficient. For by searching, & trying perfect knowledge is attained. And withal an anthropopathy, that is a manner of speech, whereby God, for our better understanding, is made affected like man. For God needs not any searching, to come to the knowledge of anything, as men's ignorance doth: But because men's knowledge is best there, where the greatest trial, and search hath been made, therefore under this phrase it pleaseth the Lord to signify his full, and absolute knowledge. Hearts, and reins.] That is, both thoughts, and affections, the reins being the seat of the strongest affection, namely that which is for generation. So Pro. 23. 15. 16. My son if thou be wise, my heart shall rejoice, and my reins shall leap for joy.

To give.] Either reward or punishment. According to his ways. Sometimes the word way is taken more specially for some special course in the carriage of some particular action; as Num. 22. 33. Jud. 4. 9. More commonly, for the general course, and carriage of our whole life's, as Psal. 119. 1. Math. 10. 5. So here. According to the fruit of his works. If his works be good fruit, then reward, if evil, then punishment. In the words thus opened I consider two pointes. 1. God's knowledge of our hearts, which is set forth by the exactness thereof, both in regard of the manner, in the words search and try, and in regard of the matter, Hearts & reins. 2. The end of his knowledge, That I may give &c.

To begin with the first. It is the constant doctrine of the scriptures everywhere that it is proper to God alone of himself, thoroughly, and exactly to know the secretes of the hearts of men. And therefore denying this knowledge to all others in the former verse, Who can know it? here he challengeth it to himself, I the Lord know it. But I say, 1. Of himself. Because by revelation from him, others may know. As Christ's humanity John. 2 24. But Jesus did not commit himself to them. For he knew them all. And had no need that any should



testify of man. For he knew what was in man. So also the Prophets. As 1. Sam. 9. 19. I will tell thee (saith Samuel to Saul) all that is in thy heart. No marvel, when God had told him before. Thus Elisha saw the hollow, and hypocritical heart of Gehazi, (Went not mine heart with thee in the way) and Peter of Ananias, and Zapphera. So in the primitive Church there were such as had the spirit of discerning. But that phrase of the spirit of discerning showeth that they discerned not men's hearts of themselves, but by a special work of God's spirit discovering them to their eyes, and that unless they had plowed with God's heifer, they could never have found out the so secret mysteries of deceitful hearts. 2. I say that God only knoweth the heart exactly and certainly. Because man, and Angels may know it conjecturally, and by way of guessing. Pro. 20. 5. Counsel in the heart of man is like deep water but a man of understanding will draw it out. Here even natural wisdom is compared to a bucket, which is able, being let down into the deepest well, to bring up the waters thereof. So though the heart of many men be full of deep deceit, and can cunningly couch naughtiness, yet a wise man by observation of their countenance, gestures, speeches, and such like outward signs will go near to discover them. And therefore Solomon afterward in this chapter, verse. 26. having said that a wise King scattereth the wicked, and causeth the wheel to turn over them, because it might be said, how can he do so, since wicked men have so many covers for their wickedness to hide it from the eyes of the world? he addeth, as answering this objection, The soul of man is the light of the Lord, and it searcheth all the bowels of the belly. So sharp is the nose even of natural sagacity that it is able to smell out, and ferret out wickedness, even when it lurks in her secretest holes, using those means I spake of, of diligent observation, inquisition, of comparing, and laying speeches, and actions together, and such like. But now God's eye needs no such spectacles to look into these blind corners of the heart. For he hath a fiery, and flaming eye, which is both the organ, and the mean of seeing, ministering light to itself, to discern all things. Whence it is, that, as the Psalmist excellently saith, he knoweth our thoughts, a far off, long before there go any outward signs in the face to bewray them. According to that which the Lord

speaketh of himself concerning his knowledge of the Israelites hearts; I know his thoughts even now, what he will do, before I bring him into the land which I sware. Whereas the wisest men know them only when they are near at hand, when they are ready to break out at our faces, eyes, mouths. So that in this regard we may justly use that of the Prophet, Am I God near hand only, & not also a far off. Yes Lord thou must needs be a God a far off, who knowest our thoughts so far off, even before we know them ourselves, yea before ever we had any being ourselves. Whereas we pore-blind creatures cannot see the heart, unless we may pore upon it, having it laid near our eyes in outward signs; and yet neither then can we see it otherwise then the man in the Gospel saw men walking as trees. Thou seest the deceits of the heart, with an unerring and undeceiving eye. We with an uncertain, and erroneous. As our heart is deceitful, so our eye also in seeing, and judging of the deceitfulness thereof, so that it cannot, when it is at the clearest, give any infallible, definitive sentence concerning any man's heart, but only probable, by way of divining. But in this conjectural knowledge the angels specially excel, by reason their eyes pierce deeper than ours, even to the sight of the inward parts of our bodies, as well as of our outward, though yet in the outward they are able to see far more, then we. Hence David for his wisdom in finding out of secrets compared to an angel of God, by the woman of Tekoa. The Devil therefore may be able to give a shrewd guess at our thoughts, the rather for that he himself often suggesteth thoughts unto us, & hath liberty given him to come, though not into the privy chamber, of the soul, yet into the outward chamber, the fancy, & to work upon those phantasms, which there he finds. Nevertheless he cannot directly, and certainly set down what our own secret thoughts be, but still this doctrine remaineth true, only God of himself, exactly knows the secrets of the heart. There is indeed a great mingle mangle, and confusion of thoughts, even as there is of dross, and good metal in silver and gold, which lie so confused together, that to the eye of man the dross is not discernible. But when they are in the furnace, and fining pot, then we may see them both distinctly. That which is the furnace to the gold, the fining pot to the silver, the same, saith Solomon, is the Lord's flaming eye

to the heart of man; even in the midst of the greatest shuffles, and confusions, it is a notable distinguisher, clearly discerning the bad from the good, the baggage, and refuse from that which is good and fine, though they be never so troublesomely jumbled together. And no marvel; for even hell, (a place far deeper, then the heart Luke. 8. 31. far vaster, and wider, being of so infinite receipt, that able to hold all the damned souls and bodies, Isaiah. 30. 33.) and destruction, (the infinite pains of this hell) which (as the Prophet speaketh of heavens joys) eye hath not seen, ear hath not heard, nor the heart of man once able to apprehend the thousand part of them) are open to the eyes of the Lord, how much more then the hearts of the children of men. And hereof the scriptures give a double reason.

1. God's omnipresence. If a man could be in any place where God were not, he might escape the sight of his eye. But, can any man (saith the Lord) hide himself in secret places that I shall not see him. Do not I fill heaven and earth. This reason David persueth notably Psal. 139. throughout.

2. God's forming of the heart. He that made the eye shall not he see? the ear, shall not he hear? the heart shall not he understand? Artificers know the nature, and properties of their works: And shall God only be ignorant of his workmanship? This reason also David urgeth in the same Psalm, verse. 12. 13. The darkness hideth me not from thee. For thou hast possessed my reins, thou hast covered me in my mothers womb.

To these 2. reasons I add a 3. namely that God is the preserver, and upholder of the heart. Act. 17. In him we live, move, and have our being. Which is to be understood as well of the motions of the mind in thoughts and desires, as of the body. The mind is borne up by God, even in the act of thinking, far otherwise then the earth beareth us in walking. Therefore it cannot be but God must needs perceive the motions of our minds, even as the senseless earth, if it had sense, must needs perceive the motions of our bodies.

The use, 1. This serveth to assure our faith, that the scripture is the word of God. For it is proper only to God to know the secretes of our hearts. But the scriptures do notably lay open the close corruptions of our hearts unto us, insomuch as we must needs be forced with the unbelieving idiot to fall down on our faces, and to say, verily God is here, it is he that speaketh. And as the woman of Samaria, when she heard Christ discover her secret adultery, then she gave over wrangling, and went to her neighbors, saying Come and see a man, that hath told me all that ever I have done, is not he the Messiah? so we, seeing our hearts so lively deciphered unto us in the scriptures, may in like sort cry out one to another, come, and see a book, that tells us all that is in our hearts. Must not this needs be his book who only knoweth the heart? Besides that as the scriptures do detect our thoughts in general, so some particular men's in special. As, what was Haman's proud thought, when the King asked him what should be done to the man he would honor, what was Mical's despitful thought, when she saw her husband dancing, what was Saul's murderous thought, when David played on the harp before him, what was Felix covetous thought when he talked privately with Paul, what was the Pharisees detracting thought, when the woman wiped our Saviors feet at the table. These persons had so much wit as to keep their own counsel, and in many of them shame must needs be of force to keep them from blabbing their own secrets, and uncovering their own filthy nakedness. How then is it possible for us to imagine how the writers of those histories should come to the knowledge of such secret, otherwise, then by the revelation of the spirit of God?

2. This must teach us in confession of our sins not to conceal anything, but to pour out our souls like water, for God hath a darting, and piercing eye that sees the very bottom of our hearts. This use Joshua made of this doctrine to Achan, when God by lot had detected him, My son give glory unto God, namely the glory of his omniscience, thou seest already the depth of his knowledge is greater than the depth of thine own deceitful heart, confess thy sin therefore unto God, even the whole circumstance of the matter. A malefactor

would not conceal anything from the judge, if he were certain the judge knew all. And in truth when we go about to hide anything, we rather hide God from ourselves, then ourselves from God, we put out our own eyes, not God's.

3. This must cause us to be sincere and constant in all the duties of godliness. 1. Thes. 2. 3. 4. We handled not the word of God deceitfully, we speak not as they that please men, but God which trieth the hearts. So the Church Psal. 44. 18. 19. 20. 21. After the profession of their integrity even in the midst of heavy persecutions giveth this as the reason of this their so doing, If we have forgotten the name of our God, and holden up our hands to a strange God, should not God search this out, for he knoweth the secrets of the heart. When something we are to do must be subject to the censure of some special wise, judicious man, alas how doth the sharpness of his judgment scare us, and what care, and circumspection use we in such cases? well all our actions whatsoever must come under God's scanning, and they must abide the censure of that pure and severe eye that cannot behold the least iniquity. And shall we nothing reverence, or respect this eye? Shall we take no care how to please it? O that we could but bring our selves once to give that respect to God's eye which we do to man's. It is true indeed the Apostle condemneth eyeservice in servants to their masters. But yet this eyeservice to men shall condemn our want of eyeservice to God: & would to God by their example, we could learn to perform eyeservice to God. The servant though he work idly, and lazily, when his masters eye is off him, yet painfully when it is on him. God's eye is always on us, and therefore if we had that respect of our heavenly master, which of our earthly, we should always perform obedience to him. Eyeservice, performed to God, must needs be lasting, & continuing service. If thou canst find a time when God's eye is off thee, I will then give thee leave to give over thy work, or to work untowardly: but since God's eye is always on thee, why is not thy eye also always on him, as Enochs was; why walkest thou not as in the presence of this God? Why laborest thou not in all thy services to approve thyself to this eye that seeth in secret, and is able by its own

crystal brightness to discover the smallest mote of hypocrisy in the blindest nook of thy heart? that so when it shall come to take a view of them, it may give witness to them, and acknowledge them, though not, as once those solely his own in the creation, for very good, yet for good in part, for good sincerely, though not good perfectly. This use David made of this doctrine to himself, Psal. 119. 168. I have kept thy precepts, namely constantly, and sincerely, for all my ways are before thee.

4. This must restrain us even from secret sins, which we might commit without the privily of any other. For wheresoever thou art, there is an eye that sees thee, an ear that hears thee, a hand that registers thy actions. By this argument Solomon dehortheth from adultery, which for the most part is committed in the night. Job. 24, 15. because all the ways of men are open, & naked to God's eyes. What horrible Atheism doth this argue, that the presence of a little child shall hinder us from the doing of some wickedness when God's presence cannot? but as our Savior speaketh concerning killing, so I of seeing, fear not them that can see the body only, but fear him that can see the soul also, to whom night and light, day and darkness all one, who can as easily see thee in the dead darkness of the night, as at high noon in the clearest sunshine, as well when the candle is out, as when sighted, him I say fear. If we did believe this ubiquity of God's eye, how would it quash the very first risings of evil thoughts in our hearts? The eye of man draws from us a care of our outward behavior, why then should not the eye of God draw from thee a care of the inward behavior of thy heart? since God sees thy heart, better then man thy face, and understands thy thoughts better then man thy words. Little children, when in the midst of their disorders they spy once their fathers eye, they are hushed presently. So should it be with us when through forgetfulness of this all-seeing eye of our heavenly Father continually overlooking us, our hearts have begun to break loose, and to sport themselves in vain, and idle thoughts, and desires; then should we consider that all this while God's eye hath been fixed on us; Wretches then that we are that have had our Fathers eye to be a witness of our misdemeanor! Then in this case

should this spiritual eye of God work the same effect in us which once the bodily eye of Christ, in Peter. It should even dash us, and shame us in the midst of our sin. If being in the sight & presence of our betters, whose gravity and authority claimeth special reverence at our hands, we yet, not knowing of it, have been otherwise in our speech and behavior, then became us, we no sooner see them, but are ashamed presently, & are ready to cry them mercy. Should we not do the like much more, when we have offended & grieved the holy eye of the Lord with any indecent behavior, though but of our heart only? Should we not say as once Jacob in Bethel, (since God is present in all places, as well as in Bethel, though not with so special a kind of presence) Surely God is here, and I was not aware of it.

5. This must make us take heed of deceiving ourselves, with vain pretenses, in shifting off good duties, or in excusing our sins. If we can find but the least starting hole, if we can get but the silliest pretext by the fingers ends, how glad are we of it? how fast do we hold it? But alas God's eye can easily see through these fig-leaves, it can easily fetch Adam out of the thickets. The anatomist doth not so clearly see the inwards of the body he hath opened, as God doth the secret deceit of our hearts, though never so fairly cloaked and colored. Away then with all daubing. Be not deceived said the Apostle to those, whose wit could find out lurking-holes enough for their wickedness in defrauding God's ministers, God will not be mocked. And excellently Solomon, Deliver them that are drawn to death, and wilt not thou preserve them that are led to be slain? If thou say, Behold we know not of it, he that pondereth the hearts doth not he understand it?

6. This doctrine is full of sweet comfort, and that in sundry cases. 1. In the perverse judgment of men often under valuing of us, and depressing us far beneath our inferiors. As the Corinthians did Paul under their shallow headed verbalists, not worthy to carry his books after him for sound and substantial learning. Our comfort here is this, that God seeth not as man seeth, judgeth not as man judgeth, by the seeing of the eye, by the hearing of the ear, by outward

appearances. Whence it comes to pass, that when the false and injudicious eye of man, too too much affected with outward shows, hath preferred bold Thrasoes before their betters, that cannot in like pompous ostentation set forth themselves, and hath adjudged preeminence rather to Eliashibs outward person, then David's inward parts, yet God coming after reverseth and repealeth this unrighteous judgment, thrusting down proud ignorance from the head of the table to the foot, and lifting up humble knowledge from the foot to the head. Thus Paul relieved himself when he was thus disparaged by the Corinthians. I pass not saith he to be judged of you. I measure not myself by any man's judgment. He that judgeth me, is the Lord. Wherefore as we have no reason to flatter ourselves, when men flatter us, so neither always to discourage ourselves, when men discourage us. As men's praises must not tickle us, so neither always their dispraises trouble us. For true, both praise and dispraise is from God, who searcheth the heart, and trieth the reins. Heed not then men's judgment overmuch, but against their black coals, comfort thyself with God's white stone. 2. Here hence also we may gather comfort in false imputations and slanders. As this was Job's comfort in the aspersion of hypocrisy, my witness is in heaven, and my record on high. 3. It steedeth also for comfort in the prevailing's of the wicked against us, and that under color of right, Psal. 7. 9. O let the malice of the wicked come to an end. But guide thou the just. For the righteous Lord searcheth the hearts and the reins. And therefore he seeth the innocence, and sincerity of the one, the fraud, and hypocrisy of the other, notwithstanding all their goodly words. The eyes of the Lord look down from heaven to show himself strong to them that are of a perfect heart, namely in the end at least, even when they are most weak in themselves, to give them the victory.

Fourthly. But most cordial is that consolation which this doctrine ministereth in our temptations, and inward conflicts with Satan, and our own consciences, crying out against us, that we are not that which others, and our selves have thought, that we have not so much as the least dram of any goodness. And indeed, in temptation, our sins often present themselves in such a multitude, that they wholly



intercept from our eyes the sight of grace. Yet here, in the defect of our own knowledge, we must comfort ourselves with God's; and say with Ezechiah, in that his grievous trial, O Lord thou knowest I have walked with a perfect heart before thee. Thus Peter, when Christ lay grating upon him with that threefold interrogation, Simon lovest thou me, thereby renewing the bitter memory of his threefold denial, and in effect saying thus much, How can I think that thou who hast so often denied me doest love me? he yet sustained himself with this meditation of God's knowledge; Lord thou knowest all things, thou knowest that I love thee. The Apostle showeth Rom. 8. 26. that sometimes, in the extremity of affliction, we are so confounded in ourselves, that though indeed we do pray in our secret sighs, and sobs, yet we perceive not that we pray. For so I take it that text may be read, we know not what we pray, the flesh with her murmurings makes such a din that we can hardly hear the voice of the spirit mixing with the flesh's roaring's and repining's, his praying sighs and sobbing's. But because a poor soul would hence discomfort itself, and think what good will such confused prayers do me, which I scarce discern myself? the Apostle answereth notably, opposing to this objection the comfort of this doctrine of God's knowing the heart. But he that searcheth the hearts he knoweth the meaning of the spirit. Mark how he opposeth God's knowing of our prayers to our own not knowing. As if he should say. Let not this trouble thee, that thou canst not perceive that thou prayest. Do not therefore think thou canst not, thou doest not pray. For though thou know not what it is thou prayest, yet God the searcher of the heart, who is greater than thy heart, he knoweth, and approveth also thy prayer. Discourage not then thyself over-much in the want of feeling of grace in thyself. Remember that God sees, as that evil, so also that good, which sometimes thou seest not in thyself. And therefore as thou oughtest not to be over confident in the not feeling of sin in thyself, but to say with the Apostle, though I know nothing (that is no evil) by myself, yet I am not thereby justified; so neither to be too far dejected in the not feeling of grace, but by like proportion to say, Though I know no good in myself, yet am I not thereby condemned. So much of the first point, God's knowledge of the heart: The second

followeth, the end of this knowledge, That I may give to every man according to his ways &c. The which words we will consider first in their reference to the former, secondly, apart by themselves.

Out of the former consideration we learn

1. That good and evil thoughts, and desires, in God's account, are good and evil works. For God here saith he taketh through notice of the heart, that he may recompense men according to their works. Thereby implying, that if he did not see the heart, there must needs scape many wicked thoughts, & desires unpunished, many good ones also go unrewarded; and so he should not be able to give to every work his proper recompense, namely to the inward works of the heart, the thoughts and desires thereof. Concerning evil thoughts, Peters speech is excellent to Simon Magus. Pray to God that if it be possible the thought of thy heart may be forgiven thee. Forgiveness presupposeth desert of punishment, punishment an evil work meriting it: for punishments are only awarded to works. For good thoughts and desires Paul's speech is excellent, It is God that worketh both to will and do. If both be his own works, the desire as well as the deed, he must needs love, and like both the one, and the other. This maketh against them, that make no bones of evil thoughts, as though no other evil works then such as be outward. 2. It serveth for comfort to the children of God, disabled sometimes by want of outward helps, or otherwise, for the performance of some kind of outward obedience. These must remember, how highly God apprizeth good purposes, and desires, accepting, and rewarding them, when they come to him, as if they came accompanied with the deeds themselves. David did but conceive a purpose to build God a house. God rewarded it with the building, and establishing of David's house 2. Sam. 7. 16. he did but conceive a purpose to confess his sin. God's ear was in his heart, before David's confession could be in his tongue Psal. 32. 5. The poor beggars that have wanted food for themselves Christ yet shall say at the last day, ye have fed me, when I was hungry, only in regard of their strong affection, if they had had ability. The prodigal child, when he was but conceiving a purpose of

returning, was prevented by his father first coming to him Luc. 15. 20. and Isaiah. 65. 24. God will answer us before we call, that is, in our purpose of prayer. O sweet comfort! when we address ourselves to prayer in our private meditations, and bethink ourselves of our sundry wants, we purpose with ourselves to beg such, and such things. Whereof yet haply we forget some in the vocal prayer. Shall any good soul now think that the memories weakness shall anything prejudice her in this case? no, thy purpose of asking the thing forgotten was a most effectual asking of it, and unto thee belongeth the comfort of that saying. I will hear before they call.

2. That God esteemeth of the goodness of our outward works by our hearts. Therefore here he saith that he first searcheth the heart, before he recompense the work. If God judged of works only by the outward matter of them, there needed then no looking into the heart, for the just dispensing of rewards, and punishments. Now there are two things more especially in the heart, whereby God judgeth of our works. 1. Faith, which cleanseth the heart, and maketh it a good treasury, fit for a good man to bring forth good things, which also propoundeth unto us, and urgeth upon us the commandment of God prescribing the good work to be done, whence that title of the law of faith, and whence also our obedience is called the obedience of faith. 2. A sincere affection chiefly respecting God's glory, and the Churches good in that we do. The use 1. Against the Papists, that upon such places as this would found the doctrine of merit. But here God says he looks into the heart, when he would reward the outward work. So that there is no worthiness in the outward work itself, but it is something within the heart, which procureth the reward to the outward work, and that is specially as I shown faith in the blood of Jesus Christ. 2. Against the works of moral, and civil men; which though beautiful in the eyes of the world, are yet deformed before God, because they neither flow out of a pure fountain of a purged heart, nor are referred to just ends. Let the civil man then know, that when he presents God with his outward righteousness, looking for some reward, the dung of his sacrifice shall be thrown in his face. For God will look into his heart, and finding it unbaptized, he will bid

him look into the rock, whereout his works were hewn, and into the hole, whereout they were digged, & then ask him, how that can be clean, which hath so impure an original? 3. Against hypocrites that with their leaven sour the best works they do. If God in judging of good works did not look to the heart, a hypocrite might speed as well, as the best Christian. But here we see the affection, and disposition of the heart is all in all with God. We indeed judge of the heart by the work: God contrarily judgeth of the work by the heart. We first approve the work, and then the workman. But God first hath respect to Abel, and then to his sacrifice. Though the matter of the work be never so good, yet the corruption of an unsanctified heart will mar all, and change the nature of it. And as it will be no excuse before God, when the matter of the work is ill, to plead the goodness of the heart, so neither, when the heart is naught, to plead, that the matter of the work is good. Whereof we have notable examples Es. 58. in the Jews urging God with their fasting, and yet sent away empty; and in those reprobates Math. 7. alleging their preaching in Christ's name, casting out of Devils, &c. but receiving that fearful answer, Depart from me ye workers of iniquity, I know ye not. Loe preaching itself though in Christ's name, because yet not for Christ's name, is, with God, but a work of iniquity, and hell fire is the reward of it.

So Cain's outward works in sacrificing were the same with his brothers, and yet Saint John says Cain's works were evil, and Abel's good. And God himself said to Cain, If thou doest well, shalt thou not be accepted? as though, for all his sacrifices, he had not done well as yet. And so the Jews sacrifices are in indignation rejected with a, who required these things? because indeed God did not require bodily exercise divorced from the spiritual, the shell without the kernel, the husk without the corn, the carcass without the soul. Hence it is that the Lord calleth the Jews incense and sacrifice though commanded by himself, their own ways. And in another place his own sacrifice, the sacrifice of fools. For as Martial said to Fidentine, the book thou readest is mine, but when thou readest it ill, then it begins to be thine: so may God say to hypocrites; These works of prayer, hearing &c. are mine, but when you go about them thus untowardly, and

perform them thus corruptly, then they are your own. I will acknowledge them no longer for mine. I see then that it is not safe for us to rest in the outward work, but that we had need to look to our hearts in all the services we perform. For God will look to our hearts in judging, and in rewarding. And that which God most looks to in rewarding: that had we need most look to in practicing. As the workman in the doing of any work will be most careful in that part of it, wherein he knoweth the eye of him, for whom he worketh, will be most curious. If God, when thy prayer shall come to be weighed in his balances, should then specially stand upon thy tongue, upon thy phrase of speech, upon the tune of thy voice &c. then it would stand thee in hand in praying, specially to mind these things. But since it is the affection of thy heart he will above all things make inquiry of, consider then what a folly it is in practicing, to be most diligent in that, whereof God in examining will be most regardless, and to be most negligent there, where we shall be sure to find him most strict, & severe. And withal consider thine own misery, who deprivest thyself both of man's, and God's reward. For the very matter of thy work will make thee odious to the world, as carefully fleeing the very appearance of good, as the Apostle biddeth us to flee the appearance of evil. But the corrupt manner of thy work will make thee twice as odious to God, to whom always feigned sanctity is double iniquity. Withal consider, what a grief it must needs be to thee, at the last day, to see others mites received for their sincerity, & thine own talent refused for thy hypocrisy; to see others cups of cold water mercifully rewarded, and thine own giving the cup of Christ's blood, the water and bread of eternal life, severely punished.

4. This must teach thee when after long outward practice of godliness, thou findest not the true reward of godliness, then to enter into thine own heart by examination, and to consider whether thou art not guilty of hypocrisy or no. For true godliness is great gain: and God always is just, giving men according to their works, but yet measuring the works by the heart. If then thou doing works outwardly good, receive no answerable reward, do not therefore challenge God of injustice, (as those Jews, wherefore have we fasted,

and thou seest it not?) but thyself of unsoundness of heart. Which correct thou, and thou then shalt see there will be no cause for thee to complain of the Lord.

5. Here also is comfort to those that have with good hearts done many good works which yet are ill taken, and ill rewarded of men. Men cannot see our hearts, and therefore what marvel, if they do not always reward us according to our works. If the wicked Jews could have seen how lovingly & tenderly Christ's heart was affected to them, they would better have rewarded his ministry, then that he should have needed to complain, I have labored in vain, I have spent my strength &c. But our comfort is, so as was Christ's, that our work, though never so much rejected of men, is yet with our God, in time to be rewarded of him. Because he seeth our sound and faithful hearts, and that to this ende, that he may reward us according to our works. The duty of reprehension Christianly performed is a good work, yet how distasteful to the reprehended, and how thankless an office? yet we must not be discouraged though by the performance of this duty we purchase ill will at men's hands. For God seeing the integrity of our heart will reward us accordingly, causing us at length to find more favor, even with the reprehended themselves, then those that have clawed or flattered, Pro. 28. 23.

Now I come to consider the words in themselves, observing three points in them, the rewarder the rewarded, the rule of rewarding.

1. The rewarder, God. That I may give, &c. Here we learn;

1. That God hath an infinite treasury both of rewards, and punishments, who giveth to every particular man his just portion, either of the one, or of the other. He is an unemptiable fountain of goodness that can never be drawn dry. His rewarding of one doth not disable him for rewarding another, neither doth he so spend himself in conferring his blessings upon any, that they which come after should need to speak unto him, as Esau to Isaac, Is all gone? hast thou never a blessing left behind for us? God's reward is not like the

blessing of Isaac, which could be bestowed only on one. For God himself the rewarder, is also the reward, and therefore as he tells Abraham, an exceeding great, an infinite reward, able to satisfy infinite worlds. His justice also, being as infinite as his mercy, cannot but furnish him with like variety of judgments, that as in heaven there are many mansions, and princely palaces, so in hell also many prisons, many dungeons; and as his chests and coffers are full of precious pearls and jewels, so his quivers of pestilent arrows prepared for the ribs of the ungodly. So that we need not fear that of our Jehovah, which they of their Jupiter, that if, as often as men sin, the thunderbolts should fly abroad, he would quickly be unfurnished of weapons. The use then is as to terrify the wicked, so to encourage the godly. It is a comfort to serve such a master, as besides his willingness, is also able to reward us. Therefore we see how kings services in this regard are most sought after. Never then grow we weary of serving this master with whom is such plenty of reward, whose is the earth, and the fullness thereof, the heavens and all their furniture, and at whose right hand is fullness of pleasures for evermore. Who may say unto us of all other base masters, as Saul of David, Can the sons of Ishi give you vineyards, and orchards? Can they make you captains over fifties, and over hundreds? so, can the Devil, the world, the flesh instate you into the felicity of my chosen? can they make you Kings, and set you in the chair of estate? The service of God is a reward sufficient to itself, and far from his servants is the base minds of mercenaries. Nevertheless it is fit, with Moses, to quicken our dullness with the consideration of the great recompense of reward.

2. That whosoever be the instruments either in our rewards, or punishments, God still is the chief, both rewarder, and punisher. That I may give. The use whereof is, both to teach us thankfulness to God, when rewarded, and patience, when corrected by men. It may be thou hast deserved well of those men, that deal unkindly with thee. But yet consider whether in the same thing wherein thou hast deserved well of man, thou have not deserved ill of God, because happily in these duties performed to man, thou haddest no respect of

God. If so, then acknowledge that God hath found out thy sin, complain not of men's unkindness, and injustice. God is just in their injustice. It is he that thus punisheth thee.

3. That whatsoever be the work for which we expect a reward, it is God that must reward it. This must teach us in the works of the second table, which respect man, to have an eye unto God, and to perform them as unto God, and so in serving of man to serve God. For it is God that must reward them and that (as I shown) doth reward them, even then when men reward them. For it is he that inclineth their hearts thereto. How then can we expect a reward of God there, where we have done him no service? If in serving of men thou hast served thyself, and sought thyself rather than God, when thou comest for thy reward, God's answer will be; let him reward thee whom thou servedst. Thou servedst thyself, reward thyself then, if thou wilt; for I never reward any services but mine own. Had we not then need in all duties done to men, to do them as unto God, least otherwise as we lose man's, so also God's reward. But do them unto God, and then we are sure, if not of both, yet of the best reward, and we take a very safe course for ourselves. For even the best men may prove unkind, and unthankful unto us. But God cannot but abundantly recompense the service done to himself. The duties of love & liberality done to men, which some of those to whom they were done had happily forgot, yet Christ remembers at the last day, only because they were done as to himself, Math. 25. 40. Ye have done them unto me. There is the cause of the reward. This is Paul's counsel to Christian servants yoked with cruel heathenish masters, to be obedient unto their masters, according to the flesh, as unto Christ, serving the Lord and not men, and that upon this consideration: Whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free. Servants in such cases are ready to object. Why should we have any care to please them, that have so little care to pleasure us, nay that are ready to do us all the displeasure they can? Yea but for this cause they had need so much the rather to make conscience of their duty even to the full, because by this means they shall provide a notable remedy against their



masters injuries, namely the bountiful reward of God himself. Thy master wrongs thee: what then? wilt thou therefore wrong thyself? he denies thee his reward: wilt thou therefore increase thy punishment? and as though this were not enough, deprive thyself also of God's reward? Laban's tyranny could not tire out Jacob in the course of his faithfulness, and behold in the end the Lord himself in spite of Laban's teeth richly rewarding him.

2. Circumstance is the persons rewarded. Every man, of what degree soever.

1. Mark here God's impartial dealing. Among men, gross vices of great ones are winked at, and eminent virtues of mean ones are not heeded. But with God neither shall thy greatness help thee from punishment, nor thy baseness hinder thee from reward. This must humble the great states of the world. God is no respecter of persons. They must not look for a chair and cushion, when they appear before God's tribunal. Nay thou must then be stripped stark naked of all outward pomp. God will put no difference betwixt thee, and the poorest Lazarus. He judges every man alike.

2. Hence I gather that there is a particular providence taking notice of men and their actions in special. For God's rewards are proportioned to his knowledge. I know the heart that I may reward. But he rewards every man in particular. Therefore also he knows him, and all his ways. Particular rewards argue particular knowledge. Terrible is this to the wicked, but most comfortable to the godly. If the King take notice of a meaner man, he will be ready presently to say in admiration, What, doth the King know me? But let the poorest Lazar, that is withal the child of God, know for his comfort, that the great King and mighty God takes special notice of him, and that for his good. It is not with our God as with their idol that hath no leisure to attend smaller matters. He is not like Baal, that pursuing his enemies cannot hear his friends, nor like Diana, that being present at Alexanders birth could not at the same time preserve her Ephesian temple from the fire.

3. Circumstance follows, the rule of rewarding, according to their own ways, &c. Here we learn, That God proportions his rewards and punishments to our works, as it were the line to the rule. This proportion hath sundry branches.

1. The evil of sin shall have evil of punishment in hell, the good of obedience, the good of reward in heaven. Mat. 25. 2. As our works are better or worse, so shall our joys in heaven, our pains in hell be more or less. Capernaum exceeding Sodom and Gomorra in sin, shall feel also an excess of punishment, and the willful servant shall receive more stripes then the ignorant. So also the greater our zeal, pains and travel hath been in God's cause, the greater shall be the weight of our glory. The twelve Apostles shall have twelve special thrones at the day of judgment, and whereas other wise men shall but shine with the brightness of the firmament, they that turn others from their evil ways, with the brightness of the stars; that soweth liberally shall reap liberally. And every good work added to the number of the former, helpeth to further our reckoning in the day of the Lord. Sleep is sweet, even to him that hath passed the day more easily, but the sleep of the laboring man, it is sweet indeed. So also though that sleep in Abraham's bosom be sweet even to such as have lived a more quiet and easy life here, yet even there also, the sleep of the laborer will be specially sweet. The greater our toil and trials have been, the more we have sweat, and suffered here for Christ, the sweeter shall we find that rest, and repose in heaven. The Martyrs shall be pillars in the house of God. Apoc. 3. 12. Our Savior in his answer to the petition of the two brethren, seems to imply, that there are some, for whom places of preeminence are prepared, as it were to sit at his right hand, and left, neither doth this doctrine of unequal degrees of heavenly glory anymore favor merit, then the unequal degrees of grace in this life, which oftentimes the Lord proportions to our desires, and endeavors in the use of the means, the wider we open our mouths, the more abundantly he will fill us, and with what measure we meat to him in painful and heedful hearing of his word, with the same will he measure to us in the dispensation of his grace; Neither yet doth our hearing of the word, desiring opening our

mouths wide, merit that which they obtain. And if the danger of the doctrine of merit hinder us not from holding that which is indeed apparent to our eyes, that according to the degrees of grace, and sanctification God dispenseth many of his temporal rewards in this life, as a greater good name, greater inward reverence and honor in the hearts of men to such as excel in mortification above their brethren, why should it fear us here? since the one draws merit with it no more than the other. 3. Besides this general, there is also a special proportion, agreeing to the works in special, in such manner that a man may almost read the sin in the punishment, the virtue in the reward. The midwives built the houses of the Israelites by preserving their children contrary to the Kings bloody edict. God therefore built them houses. David purposed to build God a house: God presently promised to build his house forever. Ebedmelech saved Jeremiah's life: God therefore gave him his own life for a pray. So he hath promised to recompense our zeal of his glory with his zeal of ours, I will honor them that honor me, neither doth God keep this proportion in active only, but also in passive obedience. Here Joseph's example is most remarkable if we compare his sufferings and rewards together. Instead of his brethren's hatred he got strangers love, his brethren that sold him as a slave, adored him as a Lord. Instead of the prison, he met with a throne. Instead of iron fetters, he found a chain of gold, instead of the labor of his hands, a ring on his hand, instead of the party colored coat, his brethren stripped him of, the princely robes Pharaoh put upon him, instead of the unlawful pleasure of adultery, the lawful comfort and contentment of an honorable marriage, instead of being a servant in the prison, being half a Sovereign in the Kingdom. The like measure keeps he also in punishment. Absalom's hair, his pride, became his halter. The waters which Pharaoh appointed to destroy the Hebrew babes, were afterwards made fit to poison the Egyptians. Pharaoh had infected them with blood of innocents, God turns them into blood: and in their color shows the tyrant the color of his sin. Pharaoh slays the Israelites children: God afterward slew his, and all the Egyptians first borne. Dives denied Lazarus crumbs of bread; Abraham afterward denied him a drop of water. Those that will not

hearken to the sweet and familiar voice of God, shall be schooled by the strange language of cruel strangers overtopping them.

The Egyptians had vexed the Israelites with much weariness, and thirst, in overburdening them with labor: God therefore by depriving them of the use of their waters, afflicted them with the same thirst, and with the same weariness in going about and seeking for water. Saul because he slew those that did wear the Ephod, therefore God would not answer him either by Urim or Thummim: & his own hands revenged upon himself the innocent blood of others. The wicked because in this life they say to God, as it is in Job, Depart thou from us, therefore in the life to come, God shall say to them, depart from me ye cursed. Adams desire of the godhead was punished with mortality and misery: And unto him that in Isaiah vaunts himself saying, I will ascend above the height of the clouds, and will be like to the most high, the Lord will have this answer to be made, Thou shalt be brought down to the grave, to the sides of the pit: Hypocrites perform temporary obedience, God only gives them a temporary reward here in this life Math. 6. verily they have their reward, namely here in this life, they shall have none hereafter. So Ahab's temporary humiliation obtained the rejourning of a temporal Judgment. Hypocrites also perform an imperfect obedience, they will do some few things commanded, but not all: God serves them in their own kind, he gives them some few of his meaner blessings, but denies them principal: Whence that excellent exhortation, 2. John 8. Look to yourselves that we lose not the things we have done, but may receive a full reward. There is then a plenary reward to a full, and a partial or half reward to a scanty and half obedience. Thus Jehu's obedience in destroying Ahab's house was recompensed with God's blessing upon his house to the fourth generation: answerable to his curse in the second commandment upon the wicked to the fourth generation as in Joram whose posterity is not remembered till the fourth generation in the Genealogy Math. 1. But yet because Jehu's obedience was not sincere, it was not rewarded: so as is true obedience, whose reward is far above the punishment. Even to 1000. generations. So that even in rewards, as well as in punishments, God

will put a difference betwixt an Israelite and an Egyptian; that as Gods children are not smitten so as their smiters the wicked; because their disobedience is not so full as the wicked therefore they have but half a punishment; So the wicked are not rewarded as are the godly; because their obedience is not so perfect, and complete, therefore they have but half a reward answerable to their half obedience. Again, hypocrites give God an outward obedience, without the inward affection. So God gives them his external benefits, but without any hearty love, or affection unto them; Look how they sever their hearts from God, in their obedience, so doth God his from them, in his benefits. So even, and equal is the retribution of divine justice. The use. First against the papists urging their doctrine of merit out of this, and such like places; but here we see, all the prophet teacheth is a proportion betwixt our works, and wages, betwixt our pains and pay, that is betwixt that we do, and that we receive. And therefore he maketh our works to be the rule, not the cause of the reward. The rule is not the cause of the line drawn by it. Neither doth God here say, that I may give to every man for, but, according to his works. Surely if good works, as they teach, should be meritorious, then as it is injustice in man, to detain the laboring man's wages, when his work is don: so also should it be in God, if he did not presently recompense every good work of his servants, as soon as it were done.

And as the hire of the laborers, detained, crieth against the covetous oppressors, so by like reason should the reward of our obedience, so long oftentimes deferred, cry against God. Even this one argument is enough to overthrow merit, God's slowness as it were in rewarding his children's services, and that liberty which he taketh to himself for the times of the reward. And therefore here he saith, That I may give to every man according to his works, without making any mention of the time when, leaving himself free for that. We see that in paying of wages to our servants, we limit ourselves to set times, as to the quarters, or half years end, because it is a matter of desert: but in our gifts, and gratuities, we do not so tie ourselves, but give them when we think good. And if there were any such worthiness in our works,

what need then that modesty, of the holy men in scriptures, who when they have desired their faithful service might be remembered with God's reward, have withal desired it might be remembered with God's forgiveness? as Nehemiah, Remember me O my God concerning this, and pardon me according to thy great mercy. Our best works then need forgiving's, and that which needs forgiving merits not giving. Our Savior when he would have us crave daily bread, as our bread, due to our obedience by gods promise, then withal he would have us crave forgiveness, for the wants of that our obedience, and to add unto, give us this day our daily bread, and forgive us our trespasses. Secondly, against our loose professors, promising to themselves, though living, and lying in their sins, the reward of glory. Noah, as thou sowest thou must reap, and as thou brewest thou must drink. If thou sow tares, never look to reap wheat. If thou brew with crabs, never look to drink mild beer. As our Savior comparing the man to a tree, the works to the fruits, says, Can men gather figs of thorns, thistles of grapes, so I comparing our works to trees, their rewards to the fruits, say the like, Think you ever of the thorns and thistles of covetousness, pride, uncleanness, blasphemy, swearing, profanation of the Sabbaths, ever to gather the sweet figs, or pleasant grapes of glory, and happiness? will this gall, and wormwood ever make pleasant drink? will these wild, and sour grapes ever yield sweet wine? O that we could seriously lay this to heart, that we must all appear before Christ, to receive according to that which here we have done, whether good or evil, that he that soweth to the flesh shall of the flesh reap corruption, and he that soweth of the spirit shall of the spirit reap life everlasting. Then would we begin presently to reason with our selves. Alas how poor how barren am I in good works, how fruitful in ill? Is it true indeed that according to the quality of our works we shall be judged? Alas, what other works can I present the Lord with, besides the works of death and darkness? If these had the promise of reward, then were my case good. Examine thy heart my brother, and think with thyself: Thus long have I lived, but what good have I done? either to myself, or others. Where are my prayers, fasting's, humiliations, meditations, well spent Sabbaths, well governed children and

servants? where are the works of mercy to my brethren's, either souls, in holy admonition, reprehension, exhortation; or bodies in ministering relief to their necessities? How can I look for the penny that have stood idle in the market place all the day long? for the crown that refused to run? for a good crop in harvest, that would not sow in seed time? Let us no longer deceive ourselves. That which Solomon speaketh of sloth in the things of this life, is true also of spiritual sloth. He that being slothful in winter will not plow, shall beg in summer, and have nothing; as we may see in the rich glutton begging water of Lazarus to cool his tongue, and in the foolish virgins begging oil of the wise. It were madness to seek for fishes in woods, for apples and pears in the seas. But what madness to seek heaven in hell, glory in shame, light in darkness, to think we shall find eternal life in the way of wickedness. Why seek ye the living among the dead? said once the Angel to those women. But why seek ye life in death, why seek ye that eternal life, among those dead works of darkness? No glory honor and immortality can be found of any but such as seek it by continuance in well doing, Rom. 2. 7.

If thou go about to seek God's kingdom, seek God's righteousness. So seek it, and find it. Otherwise thou doest but take a great deal of pains to go to hell. If thou pray thy kingdom come, pray also, thy will be done. God's will must be done of thee, before his kingdom can come to thee. III. Since the degrees of glory hereafter shall be according to the degrees of grace here, it must teach us, if we would then shine in glory, now to shine in grace. Naturally we affect preeminence, and precedency in all things. Take the advantage of this thy corruption, to shake off all spiritual sloth, use it as a goad in thy side to make thee sweat again in God's work. Double pains shall bring thee double pleasure, double diligence double delight, double holiness, double honor: who would be a common stone in the building, when he might be a pillar? who would be a doorkeeper, or porter in a house, when he might be a steward? IV. Look we to the whole course of our lives. God rewards not according to our good, or evil work, but according to our works, to the ordinary course of them. One evil work shall not prejudice thee, who walkest in the ordinary

tract of good works; nor contrarily, one good work shall not profit thee who makest an ordinary trade of doing evil works. V. This must teach us, faithfully to walk before the Lord in the discharge of our several callings, without any carking care, or distrustful thought taking, for any of the comforts of this life. All the cares that belongs to us is how to do our work well. The care of the reward of our works is God's. Look we well to do our work, and God will look far better to reward our work. And this is that which our Savior teacheth; when to those whining's, What shall we eat, what shall we put on, he appoeth a contrary care of seeking God's kingdom, and righteousness: for then if they would take care to work the work of God, the reward of God should not be wanting. O then that instead of taking thought how to get this or that good thing promised, we could once take thought how to do this or that good thing commanded, and so doing our duty, rest upon God in the belief of this doctrine; that he rewards every man according to his works. Our Savior forbidding his disciples over diligent care in provision of these outward things, not to gather silver or gold, gives this as a reason why he so forbids them, The laborer is worthy of his wages. The force of which argument consists in this doctrine of God's justice in rewarding well that which is done well. For the disciples might object, True, the laborer is worthy of his wages, but the unthankful world is unworthy of our labors, for it detains the wages due to our labors.

Therefore this speech of Christ is founded upon this holy justice of God, that cannot, whatsoever be the unkindness and injustice of the world, suffer good services to go unrecompensed. It is therefore as if he had said. Mind you the work of your ministry, let your only care be how to fulfill it. Do not disgrace God so much as to trouble yourselves with the thoughts of your maintenance, as though God was so unjust, as not to give good wages to good workmen. VI. Here is great variety of comfort. 1. Art thou discouraged with the meanness of thy good works? Thou art no Preacher to convert souls, no rich man to give alms, to build Colleges, &c. but only a poor servant keeping sheep, going to plough, &c. Here for thy comfort remember that God rewards everyone according to his works,



without making any curious choice of works. But as he will punish the least evil work, even an idle word: Math. 12. so will he much more reward the least good work: even a cup of cold-water Mat. 10. eating not only of our honey, but even of our honey comb. Cantic. 5. 1. for his mercy to us is greater than his justice. Yea at the last day notice will be taken of inferior sort of works, as giving a piece of bread, or a piece of cloth; when works far more glorious, as preaching, praying, martyrdom are not named, yet these are mentioned, Mat. 25. Neither is this without reason, for the baseness, or the meanness of the matter doth especially show the skill of the workman. For where the matter is excellent there it lendeth some help to the workman, where it is otherwise, there nothing but the bare and naked cunning, and artifice of the workman is to be seen. We will not so wonder at him that maketh a good Image of gold, as at him that maketh as good of meaner matter. So to see zeal, faith, love in preaching the word, in governing a kingdom, and such like works, is not so admirable, as in the poor and servile offices of underlings, as in keeping of sheep, sweeping the house, &c. 2. Art thou troubled at the worlds unjust and preposterous rewarding of works, justifying the wicked, condemning the godly, recompensing John's preaching with the prison, Herodias daughters dancing with the promise of half a kingdom; (so that, as Caesar once said, It were better to be Herod's swine then son, because he killed his son in that massacre of Bethlehem, when his sow was spared: so thou likewise thinkest, thou mayest as well say, It were better to be Herod's minstrel then minister, player then preacher, dancer then doctor, because of his minions dancing recompensed with his preachers head) comfort yet thyself with this, that God one day will deal otherwise, nay let this perverse Judgment of the world be an assurance to thee, that there must needs be a day of God's righteous Judgments. It is true, we may say to the world as Christ to the Jews, many good works have I done among you, for which do ye stone me, yet let us not wax weary, though after our sowing, storms and tempests, and the pinching cold of winter do follow, for in due time we shall reap if we faint not. God is not unrighteous to forget the labor of his servants. There are 4. kinds of rewards: first of good for good: secondly, of evil for evil:

thirdly, of good for evil: fourthly, of evil for good; the two former are the rewards of justice, the third of mercy, the last of injustice, and therefore is not incident to God. God forbid then that any should say with those in Malachi, It is in vain to serve the Lord. Hear thou God saying, Behold I come quickly, and my reward is with me. When Mordecai had performed a worthy service to Ahasuerus, in the discovery of a dangerous treason, he had not his reward presently: but yet his service was registered, and so afterward, when the King looked upon the records, it was royally recompensed. So Malachi teacheth us that there are books of remembrance written for them that fear the Lord. In them all our good works are enrolled. Our labor then shall not be lost. Not so much as our tears but they are bottled. Men may forget us, as Pharaoh did Joseph, Exodus. 1. and the Shechemites Gideon, Judge. 9. 17. but God will not; Our reward is sure, though not so speedy, as we desire; God here assures us of reward: the time he determines not.

3. Doth it trouble thee, that thy good works work not that good thou desirest? Remember that God rewards us according to our works, not according to his own work. Now the success of our works is his work, not ours. Do thou thy endeavor to do that which belongs to thee, to perform the duty required, with an honest heart; if there follow no success, thou art never the worse worker. The good Orator always persuades not, the good captain always overcomes not, the good Physician always heals not, the good preacher always converts not. It is enough if thou do that which lies in thee: Then whatsoever thy success be on earth, small or great, assuredly thy reward is great in heaven. Nay, the less the success, the greater shall be the reward, so thou be patient. For now unto thy active obedience in well doing, thou addest passive in patient suffering; & double obedience must needs have more than a single reward. 4. Art thou grieved at uncomely fights to see servants on horseback, and princes walking on foot? to see servants to have rule over Princes, that is, the wicked flourishing in their pomp, and pride, to tyrannize over the godly? dost thou see the whip which is most seemly for the fools back, to be held in his hand, to afflict the backs of others? dost thou see that

asses, instead of a halter, are set out with golden bridles? are these things pricks in thine eyes as once in David's? comfort thyself in the meditation of this doctrine. Grudge not that the wicked are rewarded according to their works. Grudge not, their external obedience proportionable reward in the outward things of this life: God herein does no otherwise, then as sometimes noble captains, who have honored their enemies, when they have fought valiantly; to put some spirits into their own soldiers; or then sometimes parents do, rewarding their servants diligence and dutifulness, thereby to provoke their own children. So shouldest thou interpret God's temporal rewards given to the unsound obedience of the wicked, his enemies his slaves, as a spur he puts into thy side his own soldier, his own son: for if thou wilt do thy duty as thou oughtest, how much more mayest thou assure thyself of a far greater reward. For God's bounty is not as manies, like to the rivers, who are greater further off, then nearer home, at the head, and well-spring where they first rise. Withal, consider these men's damnation sleepeth not. The day of judgment hasteneth, wherein the godly, in this life standing at the bar, shall sit on thrones, and judge their Judges, binding nobles with chains, and princes with fetters of iron. Though in this life Dives feast, while Lazarus is without, begging: yet in the life to come (lo a change) Lazarus shall feast at God's table, or on God's bed, lying in Abraham's, as once John in Christ's bosom, Dives in the meantime looking over, and begging. Then shall God make good that which here he speakerh of rewarding every man according to his works. Then, and not before shall the equality of God's rewards fully appear. Some of the wicked indeed even in this life he rewardeth with condign punishments, lest his providence, but not all, lest his patience and promise of the last judgment might be called into question.

FINIS.

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## **MONERGISM BOOKS**

A Treatise on Earthly-Mindedness by Jeremiah Burroughs,  
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### **Table of Contents**

#### [TO THE RIGHT HONORABLE AND MOST VIRTUOUS LADY](#)

[CHAPTER I. The Text opened; A preparation to the treatise following, showing the original of the hearts deceitfulness, the difficulty, and yet the means of knowing it.](#)

[CHAPTER II. Of the deceitfulness of the heart in regard of others.](#)

[CHAPTER III. Of the deceit whereby we judge ourselves not to be so evil, as indeed wear.](#)

CHAPTER IV. Of the deceits of three several sorts of men, the rich worldling, the civil justiciary, the loose libertine.

CHAPTER V. Of the deceits of the temporary believers Faith and feelings.

CHAPTER VI. Of the deceits of the temporary believers sorrows, and desires.

CHAPTER VII. Of the deceits of the temporary in the outward practice of repentance

CHAPTER VIII. Of the deceitfulness of the Temporaries obedience.

CHAPTER IX. Of the deceit of the heart in judging ourselves better than we are.

CHAPTER X. The use of the first head of the hearts deceitfulness, or an earnest exhortation to try our selves whether we have overtaken the temporary.

CHAPTER XI. Of the deceit of the heart in giving directions for our actions.

CHAPTER XII. The deceitful judgment of the heart in censuring our actions already done, and more specially the shifts it useth for excusing of sinful actions.

CHAPTER XIII. Of the deceit of the heart in translating the sin from ourselves upon some other cause.

CHAPTER XIV. Of two other deceitful excuses of sin, and the use of the whole.

CHAPTER XV. Five deceits of the heart in persuading to sin.

CHAPTER XVI. Of nine more deceits in the same kind.

CHAPTER XVII. Six deceits of the heart in persuading to the omission of good.

CHAPTER XVIII. Of another deceit in the same kind.

CHAPTER XIX. Of the deceit of the heart in that which it promiseth to us.

CHAPTER XX. Of the deceit of the heart in that which it promiseth to God.

CHAPTER XXI. Of four deceits of the heart in practicing.

CHAPTER XXII. Of eight more deceits in the same kind.

CHAPTER XXIII. Of the deceit of our affections in general.

CHAPTER XXIV. Of the deceitfulness of our love, anger, joy.

CHAPTER XXV. Of the deceitfulness of our sorrow, desire, and confidence.

CHAPTER XXVI. - Of the greatness of the hearts deceitfulness, and of the cause of her deceitfulness.

CHAPTER XXVII. Of the unsearchableness of the heart, and of six notes to discover it by.

CHAPTER XXVIII. Of certain notes which the word of God giveth of an upright heart.

CHAPTER XXIX. Certain general uses arising out of the former doctrine of the hearts deceitfulness, or an exhortation to watchfulness over, and dealing wisely, and straitly with our hearts.

CHAPTER XXX. Motives unto, and means of sincerity.

CHAPTER XXXI. The answering of the objection which the deceitful heart of man might gather out of the former doctrine of the hearts deceitfulness.