

# SIN'S OVERTHROW

A GODLY AND  
LEARNED TREATISE  
ON MORTIFICATION



JOHN PRESTON

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**OR, A GODLY AND LEARNED TREATISE OF MORTIFICATION.**

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**MONERGISM BOOKS**

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Editor's Note – During the EEBO-TCP Transcription Process, all the text was hand transcribed according to visual representation; and as such, sometimes the letters s, l, f & t are misconstrued with each other, these letters regularly being almost illegibly similar in the original facsimile script. Though it is rare for these errors to remain post-edit, unfortunately they may remain if uncaught. My apologies in advance where such errors occur. Also, the symbol <H&G>, when included, signifies omitted Hebrew & Greek. Lastly, some archaic words may be updated to more contemporary terminology; but changes have been kept to a bare minimum.

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## CHAP. I.

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### THE DOCTRINE OF MORTIFICATION.

**C**OL. 3:5.  
*Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.*

This Chapter containeth divers exhortations unto heavenly mindedness, by which the Apostle labors to dissuade the Colossians from corruptible things, unto things not corruptible, but everlasting; not earthly, but heavenly; in the which the life of a Christian, and true holiness standeth.

In the first verse he begins with an exhortation to seek heavenly things; If you be risen with Christ, seek those things that are above: that is, if you be risen with Christ, and dead unto the fashions of men, then there is an alteration and change in your souls wrought, by which you are brought to affect that which is heavenly, and basely to esteem of earthly things: therefore, If you be risen; that is, if this heavenly life, and disposition, and

change be in you, then let the same appear by your heavenly mindedness; that is, by seeking of heavenly things.

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

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

In the fourth verse the Apostle answereth unto a demand: for they might thus object, You tell us that we shall have a perfection of glory, and that it is hid with Christ, but when shall we have it; that is, when shall it be made manifest unto us? Unto this the Apostle answers, When Christ, who in our life, shall appear, then shall we also appear with him in glory. And hereupon he groundeth another exhortation in the verse I have read: as if he should say, Seeing you expect such a perfection of glory to be revealed unto you at



Christ's second coming, then it stands you upon to set upon your corruptions, to kill, and to slay them, that seek to deprive you of that glory. Mortify therefore, your earthly members; that is, slay every foul affection, inordinate desire of earthly things, rid your hearts of them by slaying of them; and although it may seem a hard work, yet fight still, or else you shall never attain unto that life you hope for: So that the first general point hence, is this:

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

This the Apostle makes the ground of our Mortification; If you be risen with Christ, seek the things that are above, mortify therefore your earthly members; that is, except you slay sin, that hath slain Christ, you cannot get life with Christ: Surely then, Mortification is not as men think it, a needless work which matters not much whether it be set upon or no, but this is men's sickness; for, as a man that is sick thinks Physic is not needful, because he is not sensible of his disease, when as the Physician knows that it is a matter of necessity, and that except he purge out that Corruption and humor of the body, it will grow incurable: even so, except this corruption of nature be purged out, it will-grow incurable; that is, we cannot be saved: therefore, we know to mortify sin, is a work of necessity, whereupon standeth every man's life and salvation.

The second thing which we note, is this:

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

And this also the Apostle makes another ground of Mortification; if you be risen with Christ, seek heavenly things, and therefore labor to mortify your inordinate affections, and sinful lusts, that so the frame of your hearts,

and disposition thereof, may suit with heavenly things: as if he should say, You profess yourselves to be risen with Christ; that is, that you are in a more excellent estate than you were in by nature, and you expect a perfection of glory; then it must needs follow, That the frame of your hearts must suit with your conditions; that is, you must be such as you profess yourselves to be; and this cannot be, except you mortify sin, all inordinate affections, all worldly lusts, all immoderate care for earthly things: think not to get grace, salvation, and eternal life, except first you slay your corruptions and lusts; for Mortification is a turning of the heart from evil to good, from sin to grace: or, it is a working a new disposition in the heart, turning it quite contrary: Or else it may be said to be the slaying of that evil disposition of nature in us.

Now we must know, that howsoever Mortification is a deadly wound given unto sin, whereby it is disabled to bear any rule or commanding power in the heart of a regenerate man, yet we say, Mortification is not perfect; that is, it doth not so slay sin, that we have no sin at all in us, or that we cease to sin; for in the most regenerate and holiest man that lives, there is still the sap of sin in his heart: A tree may have withered branches by reason of some deadly wound given unto the root, and yet there may remain some sap in the root which will in time bring forth other branches: so it is with a regenerate man, there may a deadly wound be given unto sin, which may cause inordinate affections to wither, and yet notwithstanding some sap of sin may remain, which had need still to be mortified, lest otherwise it bring forth other branches. Mortification is not for a day only, but it must be a continual work; when thou hast slain sin today, thou must slay it tomorrow, for sin is of a quickening nature, it will revive if it be not deadly wounded, and there is seed in every sin which is of a spreading nature, and

will fructify much; therefore, when thou hast given a deadly wound unto some special corruption, rest not there, but then set upon the lesser; mortify the branches of that corruption; and so much the rather, because it will be an easy work to overcome the Common soldiers, and to put them to flight, when the General is slain.

We call Mortification a turning of the heart; the heart by nature is backward from God; that is, it minds and affects nothing but that which is contrary to God, it is wholly disposed to earthly things; now Mortification alters and changes the heart, turning it from earthly to heavenly things; even as a river that is stopped in its usual course is now turned another way; so Mortification stops the passage of sin in the soul, turning the faculties, the stream of the soul, another way: the soul was earthly disposed, the mind, the will, and affections were wholly carried after earthly things, but now there is a new disposition wrought in the soul, the mind and affections are wholly set upon heavenly things; before he was for the world how he might satisfy his lusts, but now his heart is for grace, justification, remission of sins, and reconciliation. Here then, seeing Mortification is a slaying of sin, and that many do deceive themselves in the matter of Mortification, who think that sin is mortified when it is not; and contrariwise, others think they have not mortified sin, that is, they have not given a deadly wound unto sin, because they still feel rebellious lusts in their hearts; therefore for the better explaining of this point of Mortification I will propound two Questions: the first shall be, for the discovering of hypocrites; and the second shall be, for the comforting of weak Christians.

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

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

First, sin may seem to be mortified when the occasion is removed: As the covetous man may not be so covetous after the world as he was, because he hath not so good an opportunity, and thereupon he may grow remiss; and yet this sin of Covetousness is not mortified; for let there be occasion, or an opportunity offered, and you shall find this sin as quick and as lively in him as ever it was before; and so for Drunkenness, or any other vice in this kind: when the occasion is removed, the sin may be removed, and yet not mortified.

Secondly, sin may be mortified seemingly, when it is not violent, but quiet; that is, when an unruly affection troubles them not, they think that now that sin is mortified; but they are deceived, for it is with sin, as with a disease; A man that is sick of a fever, so long as he is asleep he feels no pain, because sleep takes away the sense of it; but when he is awake, then presently he feels his pain afresh: Even so, when sin doth awake them out of sleep, then they shall find it was not mortified, but they only asleep. Samson, Judge. 16, so long as he was asleep in his sin, thought all was well, and that his strength was not gone; but when he awakes out of sleep, his sin awakes, and then with much sorrow he finds that his sin was not mortified, especially when he fell into his enemy's hands.

Thirdly, sin may seem to be mortified when it is but removed from one sin unto another, when it is removed from a less to a greater, or from a greater to a less. As for example, A man may not be so covetous as he was, and think with himself that this his sin is mortified, when as indeed it is not mortified, but only removed unto another; for now it may be he is grown ambitious, and seeks after honor, and therefore it stands not now with his

reputation and credit to be covetous: hereupon he may grow bountiful, and nevertheless his sin of covetousness be unmortified: And so for drunkenness, and such as desire pleasure, their minds and delights may be changed, and the sin of the soul be not yet mortified. Sin is to the soul as diseases are to the body: now we know, that diseases of the body usually remove from one place to another, or at the least grow from a less to a greater: so it is with sin in the soul, it will remove from one faculty to another.

Fourthly, sin may seem to be mortified when the conscience is affrighted with the Judgments of God, either present upon him, or threatened against him: now by the power of restraining grace a man may be kept from sin; that is, he may so bridle his affections, that he may keep sin from the action, he may forsake drunkenness, covetousness, pride, and the like, and yet his sin be not mortified: for here is the difference between a man that hath his sin mortified, and one that hath not; The first is always careful, that his sin come not to action, he is careful and watchful over his ways and heart, as well when the Judgment is removed, as when he feels it: but the other hinders not sin longer than the hand of God is upon him; remove that, and then his care is removed.

Fifthly, sin may seem to be removed and mortified when the sap and strength of sin is dead, that is, when the strength of Nature is spent. As the Lamp goes out when oil is either not supplied or taken away, and yet the Lamp is still a Lamp, for let oil be supplied, and fire put unto it, and it will burn; so there may be not the action, and yet sin is not mortified in the heart; for he is as well affected to sin as ever he was, only the sap and strength of nature is gone; but if oil were supplied, that is, if strength of nature would but return, sin would be as quick and vigorous as ever it was.

Sixthly, good Education, when a man is brought up under good parents, or masters, he may be so kept under that sin may seem to be mortified, but let those be once at their own ruling, then it will appear that sin is not mortified in them; that is, that they have not lost their swinish disposition, only they are kept from fouling of themselves: As a Swine so long as she is kept in a fair meadow cannot foul herself, but if you give her liberty to go whither she list, she will presently be wallowing in the mire; even so, these are ashamed to defile themselves whilst they are under good education; but opportunity being offered, it will soon appear sin is not mortified.

The Use of this, briefly, is for Examination unto everyone to enter into his own heart, and examine himself by these rules whether his sin be mortified, or no; and accordingly to judge of him else.

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

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

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## CHAP. II.

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### EXAMINE BY THESE RULES SINS MORTIFICATION.

**F**irst, you shall know whether the lust in the heart be mortified, and proceed from a wounded heart or no, by the ground of it; that is, if it proceed from the right root, or arise from a deep humiliation wrought upon the soul, either by the Law, or by the Judgment, of God, whereby the Conscience is awakened to see sin in its own nature; and then a raising up of the soul by the apprehension of the love of God in Christ, and out of a love unto God to begin to mortify sin: if the heart in this case do fight against the spirit, that is, the lust of the heart, it is because it hath received the deadly wound; but if it be not out of love unto God that thou leekest sin, if thy heart, in this case, have much rebellion in it, whatsoever thou thinkest of thyself, sin is not mortified in thee: Everything proceeds from some Cause; if the Cause be good, the Effect must needs be good likewise: as (for instance) if the tree be good, the fruit must be good; but if the tree be evil, the fruit cannot be good: Let every man therefore examine himself upon this ground.

Secondly, you shall know it by the generality of it: For Mortification is general; and as death is unto the members of the body, so is Mortification unto the members of sin: now you know that the nature of death is to seize upon all the members of the body, it leaves life in none; so, where true Mortification is, it leaves life in no sin; that is, it takes away the commanding power of sin: For what is the life of sin, but the power of sin? Take away this power, and you take away this life. Therefore it is not sufficient to mortify one sin, but you must mortify all sins; to which purpose the holy Apostle here bids them Mortify; when he had exhorted them unto the general of mortification, then he subjoins divers particulars, as, Fornication, Uncleanness; of which hereafter, (God assisting) you shall hear. Hence then you learn it will not be sufficient for you to leave your covetousness, but you must leave your pride, your vain-glory: So also when thou hast slain sin in thy understanding, thou must mortify it in thy will, and affections; slay sin first in thy soul, and then slay it in the parts of thy body; and so examine yourselves whether you find this work of Mortification to be general.

Thirdly, you shall know whether your lust be mortified by this; Look if there be an equality between the life of grace, and the death of corruption; that is, if you find grace in measure answerable unto the measure of corruption which is mortified in thee, it is a sign thy sin is mortified; for as there is a dying unto sin, so there will be a quickening unto holiness; seeing the new man will begin to revive, when the old man begins to die; Grace will grow strong, when Corruption grows weak; and therefore the Apostle saith, Grow in Grace, and in the knowledge of our Lord Jesus Christ, 2 Pet. 3:18. As if he should say, you shall find by this whether the corruption of nature be slain in you, if you stand fast, (as in the former verse,) which you



cannot do unless grace grow, except there be a proportion betwixt the life of grace, and the death of corruption: Therefore examine yourselves by this, whether you do find that you are quickened in grace, to pray, or hear, which is an excellent sign that sin is mortified.

Fourthly, you shall know whether your lasts are mortified by the continuance of them: For if sin be mortified, and have received her deadly wound, it will be but for the present, it will not continue; it may well rage and trouble thee for a time, but it is only now and then by fits; whereas an unmortified lust ever rageth. It is with sin in this case, as it is with a man that hath received his deadly wound from his enemy, he will not presently fly away, but will rather run more violently upon him that hath wounded him; yet let him be never so violent, in the middle of the action he sinks down; when he thinks to do the most harm, then he is the most unable, because he hath received his deadly wound, whereby he hath lost the strength and power of nature which otherwise might have prevailed: so it will be with sin, and with a mortified lust, it may rage in the heart, and seem to bear sway and rule over thee as lord, but the power and strength of sin is mortified, and sinks down, wanting ability to prevail; and why? Because it hath received its deadly wound: Indeed the most honest man, and the most sanctified that is, may have lust in his heart, and this lust may many times for the present be violent; yet though it rage, it cannot rule; it may strive, but it cannot prevail: therefore you may try yourselves by this, whether the corruptions and stirrings of your hearts proceed from a mortified lust, or no.

Now seeing Mortification is so hard a work, and yet a work that of necessity must be done: Men also be so hardly drawn to mortify their lusts, which they account as a part of themselves, not to be parted withal; for Nature herself hath implanted this principle in them, Every man ought to

love himself, what then should move any man to mortify his lusts? Therefore for the better persuading of men unto this work, we will lay down some motives to move every man to mortify his corruptions.

The first Motive to move all men to mortify sin, is, Because there is no pleasure in sin: Sin cannot content the soul; for this is the nature of sin, the further a man goes on in sin, the further he goes on in sorrow, for in every degree of sin there is a degree of sorrow: As on the contrary, unto every degree of Grace, there is a degree of Joy; I say, the more thou gettest of grace and holiness, of Faith and Regeneration, the more peace of Conscience and spiritual Joy thou gettest; for Grace as naturally produceth Joy, as sin sorrow. Now if men did but consider this, that is, if they had any spiritual understanding to know that degrees of sin did bring degrees of sorrow, they would not so run unto sin as they do.

But they will object unto me, You are deceived, for there is pleasure in sin: we have found pleasure in sin, and what will you persuade us against our knowledge? Have we not reason to distinguish betwixt things which we know are of a contrary nature? Will you persuade men that honey is not sweet, who have tasted of it? If you should bring a thousand arguments, they will not prevail: even so we have felt sweetness in sin, therefore we cannot be persuaded to the contrary.

To this I answer, That the pleasure that is in sin, (if there be any pleasure) is no true solid pleasure, but a sick pleasure; such a pleasure as a man that is sick of a Feaver hath, a pleasure to drink; not because he hath a love to drink excessively, but because it is pleasing to his disease: even so, when men find pleasure in sin, it is not because it is true pleasure, but because it suits with their disease; that is, with their sin. Now that this is no true pleasure, appears, because that which gives true content unto the soul is

Grace, whichever is accompanied with Faith in Christ; and this works that peace in the soul which passeth all understanding, Phil. 4:7, whereas sin makes not peace but war in the soul; and where there is war in the soul, that is, where the faculties of the soul are in a combustion amongst themselves, there can be no pleasure. A man that is sick of a dropsy may have pleasure to drink, but his pleasure depends upon his disease; if the disease were removed, the pleasure would cease.

The second Motive, is, Because when men go about to satisfy their lusts, they go about an endless work: Now men in outward things would not set themselves about a work if they did but know before that it would be endless; that is, that they could never finish it; for everyone loves to go about things of a finite nature, which may be accomplished: even so, if men did but know the nature of sin, they would not give themselves to satisfy their lusts, because they go about a work that is endless: for the nature of sin is like the Horseleech which the Wiseman speaks of, Prov. 30:15, that the more it is given, the more it craves, but is never satisfied; so, the more you seek to satisfy sin, the more it desires; like the fire, the more you cast into it, the more it burns: but if you will quench it, then detract from it; so, if thou wouldest have sin to die, then detract from thy pleasure, from thy covetousness, from thy pride. A man that is sick of a Feaver, if you would not increase his heat, then keep him from cold drink, and other things that are contrary to it; but if you do satisfy the disease in these things, you do increase it: so, if you would not go about an endless work, give your lusts a peremptory denial, please not sin; for if you do, you will displease God: let this therefore move men to mortify their lusts.

The third motive to move all men to mortify sin, is because of the great danger it brings a man unto; it makes a man liable unto all the Judgments of

God, it takes God's special protection from a man, it fills the heart full of slavish fear; it is like a quagmire which may seem to be firm and solid, but being once in it, the more you strive to get out, the greater danger you are in: Like a bird that is taken with a gin, the more she seeks to escape, the faster she is holden by it; so it is with sin, it carrieth a fair show, it will pretend much good, but take heed of falling into it, for if you be once in it, it will be a hard matter to escape. The Understanding is the Porter of the soul; so long as there is spiritual life in the soul, the rest of the faculties do partake of it, and so the whole is preserved; now sin blinds the understanding, and when the understanding is mis-informed, it mis-informs the will and affections; that is, it breeds a disorder in the soul: and when once there is a disorder in the soul, and among the faculties, then the means of grace becomes unprofitable: To this effect the Apostle saith, They became blind in their understanding, and then they fell unto noisome lusts, giving themselves unto a customary sinning, they became blind in their understandings; that is, it put out their eyes, it made them blind as beetles; and when a man is blind, he will run upon any danger, because he sees it not: even so, when sin hath put out the eye of the mind, the soul is in marvelous great danger of falling irrecoverably: therefore let this move men to mortify sin.

The fourth Motive to move all men to mortify sin, Is, Ie sin will deceive men: Now there Is no man that would willingly be cozened, every man would be plainly dealt withal; therefore if men did but know this, that if they gave way unto their lusts, they would befool them, surely men would not be so easily led away by them. But men will not believe this, they cannot conceive how there should be such deceit in sin, seeing they are of

so near a conjunction, as to be a part of themselves: and therefore I will show you how sin doth cozen them, and that in these particulars:

First, it makes a man a fool, by blinding the understanding; and when he is thus blinded, he is led away to the committing of every sin: and therefore it is said, 1 Pet. 1:14. Not fashioning yourselves according to the former lusts in your ignorance; that is, before you were enlightened, your lusts had made you fools by taking away your understandings, and putting out the eye of your minds, but now fashion not yourselves, suffer not sin to blind you again, seeing you now see.

Secondly, it doth cozen you by making large promises: if thou wilt be a wanton person, it will promise thee much pleasure; if ambitious, much honor; if covetous, much riches: nay, if thou wilt be secure, careless, and remiss for spiritual things, as grace, and justification, and remission of sins, it will make thee as large a proffer as the devil sometime made unto Christ, Mat. 4:4. All these things will I give thee, if thou wilt fall down and worship me: So, it may be he will promise thee salvation and life everlasting, but he will deceive thee, for it is none of his to bestow; if he give thee anything it shall be that which he promised not, and that is, in the end, horror of conscience and destruction.

Thirdly, by promising to depart whensoever thou wilt have it: Oh, saith sin, but give me entertainment for this once, be but a little covetous, a little proud, or ambitious, and I will depart whensoever thou wilt have me: But give way unto sin in this case, and thou shalt find it will deceive thee; for sin hardens the heart, dulls the senses, and makes dead the conscience, so that now it will not be an easy matter to dispossess sin when it hath taken possession of the soul. It is not good to let a thief enter into the house upon such conditions; therefore the Apostle saith, Heb. 3:23. Take heed lest any

of you be hardened through the deceitfulness of sin; that is, sin will promise you this and that, but believe it not, it will deceive you.

Fourthly, in the end when we think it should be our friend, it will be our greatest enemy: for instead of life, it will give us death; it will witness against us, that we are worthy of death, because we have neglected the means of grace, neglected to hear, to pray, and to confer; and what was the cause of this remissness but sin, and yet it accuseth us of what itself was the cause. Now what greater enemy can a man possibly have than he that shall provoke him to a wicked fact, and then after accuse him for it: therefore let this move men to mortify their lusts.

The fifth Motive to move all men to hate sin, is, Because it makes us Rebels against God; and who would be a Rebel, and Traitor against God and Christ, who was the cause of his being? The Apostle saith, Being servants unto sin, we become servants of unrighteousness, Rom. 6:19, that is, if we suffer sin to reign in us, then we become servants of unrighteousness, rebels unto God, and enemies unto Christ, who love righteousness: now he that is a friend unto God, loves that which God loves, and hates that which God hates; but he that is not, loves the contrary, for unrighteousness is contrary to God, and he that loves it, is a rebel against God: Every lust hath the seed of rebellion in it, and as it increaseth, so rebellion increaseth: therefore let this move men to mortify sin.

The sixth Motive to move men to mortify sin, is, Because sin will make us slaves to Satan: The Apostle saith, That to whomsoever you yield yourselves servants to obey, his servants you are to whom you obey, Rom. 6:16, that is, if you do not mortify your lusts, you will be slaves to your lusts, they will bear rule over you; and miserable will be your captivity under such a treacherous lord as sin is: therefore if you would have Christ

to be your Lord and Master, if you would be free from the slavery of Satan, then fall a slaying of your lusts, otherwise you cannot be the servants of God: let this move men also to mortify sin.

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## CHAP. III.

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### MORTIFICATION AS EVIDENCE, AND IN EVERY REGENERATE MAN THERE IS A FREEWILL TO DO GOOD.

**N**ow to make some use of it to ourselves: The first consecretary or use, stands thus; Seeing the Apostle saith, If you be risen with Christ, then mortify your earthly members, therefore Mortification is a sign whereby you may try yourselves whether you belong unto God or no. If you be risen with Christ, that is, if the life of grace be in you, it will not be idle, but it will be employed in the slaying of sin. Now if Mortification be not in you, you can then claim no interest in Christ, or in his promises; for he that finds not Mortification wrought in him, he hath neither Interest unto Christ, nor to anything that appertains unto Christ: and seeing this is so, let us be taught by it, that everyone should enter into examination of his own heart, to find out the truth of this grace of Mortification, especially before he come unto the Sacrament; for if we find not Mortification wrought in us, we have no right to partake of the outward signs.

The second Use or Consecretary, is, That seeing the Apostle saith, Mortify; hereby ascribing some power unto the Colossians to mortify their



Corruptions; as if he should say, You profess yourselves to be risen with Christ, then let that life which you have received, slay your corruptions. Hence we note, that there was and is in every regenerate man, a certain free will to do good. Now when we speak of free will, I do not mean that Free-will which is in controversy nowadays, as though there were such a thing inherent in us; but this which I speak of, is that freedom of will that is wrought in us after Regeneration; that is, when a man is once begotten again, there is a new life and power put into him, whereby he is able to do more then he could possibly do by nature: and therefore the Apostle saith unto Timothy, Stir up the grace that is in thee, 2 Tim. 1:6, that is, thou hast given thee the gift of instruction; the life of grace is in thee, therefore stir it up, set it on work, use the power of grace to do good: which shows that there is a certain power in the regenerate man to do good: for although by nature we are dead, yet grace puts life into us; As it is with fire, if there be but a spark, by blowing, in time it will come to a flame; so where there is but a spark of the fire of grace in the heart, the spirit doth so accompany it that in time it is quickened up unto every Christian duty.

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

To this I answer, that the regenerate man is able to do more then he could do in these two particulars:

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

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

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

To this I answer; It is true, that in the most sanctified man that is, there is corruption; and this corruption will fight against the spirit, and may sometimes hinder good; but it is then when it exceeds the measure of grace he hath received; neither is it always prevailing in this kind, for when it exceeds not the grace, the spirit overcomes it: neither doth it always continue; it may be in the heart, but it cannot reign in the heart; it may be in the heart, as a thief in a house, not to have residence and a dwelling place, but for a night and be gone; so this lust in the heart of a regenerate man dwells not there; that is, it doth not always hinder him from good, but for a time, and then departs: but it is not thus with an unregenerate man, sin takes possession and keeps possession of his heart.

The third consecutory or use stands thus; seeing the Apostle saith, mortify; that is, do not only abstain from the outward actions of sin, but from the thought of the heart; for Mortification is a slaying of the evil disposition of the heart, as well as the slaying of the actions of the body; Mortification is first inward, and then outward: Hence we gather this point, That it is not sufficient for a man to abstain from the actions of sin, but he must abstain

from sin in his heart, if he would prove his Mortification to be true: 2 Pet. 2:14. The Apostle saith, that their eyes were full of adultery: Now lust is not in the eye, but in the heart; but by this he shows, that it is the fullness of sin in the heart, that fills the eyes; therefore look unto the heart, for the actions are but the branches, but the root is in the heart; that is, whatsoever evil action is in the hand, it hath its first breeding in the heart; if therefore you would remove the effect, you must first remove the cause: Now the cause, if it bring forth an evil effect, is the greater evil; as the cause of good is greater than the effect it produceth: even so the sin of the heart, because it is the cause of evil actions, is greater than the evil that it produceth. Then think not with you selves, that if you abstain from the outward gross actions of sin, that sin is mortified in you; but go first unto the Cause, and see whether that evil disposition of the heart be mortified, whether there be wrought in you a new disposition to good, and a withering of all inordinate affections.

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

To this I answer; It is true, that men shall be judged by their works, because actions declare either that good that is in the heart, or the evil that is in the heart; so that he will judge the heart first as the cause, and then the actions as the effects. Rom. 8:27, it is said, He that searcheth the heart, knoweth the mind of the spirit: so it is as true, that he knows the mind of the flesh; that is, the actions of the unregenerate part. Now as the sap is greater in the root than in the branches, so the greater sin is in the heart, and therefore it shall receive greater punishment. Therefore if the root be not

purged, notwithstanding thou abstain from the outward actions, thou hast not as yet mortified sin, because thy heart is impure; and seeing God will judge us by our hearts, if we have any care of our salvation, let us labor to cut off the buds of sin that spring from the heart.

The fourth Consecratory, or Use, stands thus; seeing the Apostle exhorts the Colossians to mortify their lusts, who had set upon this work already; hence we note this point, That no man is so holy or sanctified, but he had need still to be exhorted to Mortification; For howsoever it be true, that in the regenerate sin hath received a deadly wound, yet it is not so killed but there is still sap in the root, from whence springs many branches; and therefore had need of continual Mortification, because the flesh will still lust against the spirit; and although there is such corruption in them, yet are they not under the power of it, neither doth it bear rule in them. Let them therefore that have not set upon this work of Mortification, now begin to mortify their lust; and let all those that have already begun, continue in this work. Thus much for the uses.

But you will say unto me, How shall we attain this work of Mortification? And therefore here will I lay down some means how a man may come to this work of Mortification.

The first means is to endeavor to get a willing heart to have your sins mortified; that is, a holy dislike, and a holy loathing of them, with a desire of the contrary grace: If men did but see what an excellent estate regeneration is, it would breed in them a holy desire of Mortification; therefore our Savior saith, when his Disciples came to him, and complained of the weakness of their Faith, Mat. 17. If ye have Faith as a grain of Mustard-seed, ye shall say unto this mountain, Remove, and it shall be removed. By setting forth the excellency of Faith, he takes pains to work in

them a desire of it; even so, if a man once can get a desire but to have his sin mortified, he will presently have it; for Christ hath promised it, Mat. 5:9. Blessed are they that hunger and thirst after righteousness, for they shall be satisfied; that is, they which hunger in general for any part of righteousness, they shall be filled: therefore if we can come but to hunger, especially for Mortification, which is the principal part of righteousness; I say, if we can but come unto God in truth with a willing heart, and desire it, we shall be sure to have it: for besides his promise, we have him inviting of us to this work; Mat. 11:28. Come unto me all you that are weary and heavy laden, and I will ease you: Now what will he ease them of, the guilt? No, (though it be not excluded) but principally of the commanding power of sin; that he may not only be free from the guilt of sin, but from the power of sin, that he may have his sin mortified and subdued. Now what else is the reason that men have not their sins mortified, and that there is such a complaint of unmortified lusts and affections, but because they come not with a willing heart: their hearts are unstable, they are willing, and unwilling; willing to leave sin, that they may be freed from the guilt; unwilling to leave the pleasure they have in sin: therefore, saith one, I prayed often to have my sins forgiven, and mortified, and yet I feared the Lord would hear my prayers: so it is with many in this case, they pray for Mortification, but it is but verbal, it comes not from the heart; that is, from a willing mind: therefore if thou wouldest have thy sin mortified, labor to get a willing heart.

Theleaked means, if you would have your sins mortified, is this, You must take pains; Mortification is painful and laborious, and yet pleasant withal; it will not be done by idleness, a slothful man will never mortify sin, for indeed it is a work that desires labor: everything that is of great worth, if it

may be attained by industry, deserves labor; that is, the excellency of it challengeth it of men: even so, the excellency and preciousness of this work of Mortification, because it is a thing of much worth, deserves labor at our hands: The knowledge of every Art requireth labor and industry, and the greater mystery that is enfolded in the Science, the greater labor it requireth: even so, Mortification requireth much pains, for it discovereth unto us a great mystery, the mystery of sin, and the baseness of our nature, and also the excellencies that are in Christ, both of Justification and remission of sins. And this necessarily flows from the former; for if there be a willing mind in a man to mortify sin, then certainly he will take any pains that he may attain unto it; as the Apostle saith, 1 Cor. 9:26. I run not in vain, as one that beats the air; that is, I take pains, but it is not in vain; I take no more pains then I must needs, for if I did take less, I could not come unto that I am at. The less labor that any man takes in the Mortification of sin, the more will sin increase; and the more it increaseth, the more work it maketh a man have to mortify it: therefore it stands men upon to take pains with their corruptions in time, that so they may prevent greater labor: and this meets with the errors of certain men:

First, those that think that all sins have the like proportion of labor in mortifying; they think that a man may take no more pains for the mortifying of one sin, than another; but these men are deceived, for all sins are not alike in a man, but some are more, some are less violent; and accordingly, Mortification must be answerable unto the sin. It is with Mortification in this case, as it is with physic in diseases; all diseases require not the same physic, for some diseases must be purged with bitter pills, others not with the like sharpness: again, some physic is for weakening, others for restoring the strength: even so there are some sins, like that devil which our Savior

speaks of, that cannot be cast out but by fasting and prayer: that is, they cannot be mortified without much pains; for if it be a heart-sin, that is, a sin that is dear unto thee, a beloved bosom sin, (as all men are marvelous subject to love some sin above another) there must be, for the Mortification of this, a greater labor taken then for a less corruption: these are called in Scripture, the right eye, and the right hand; and as men are very loath to part with these members of the body, even so are they loath to part with their beloved sins which are dear unto them.

The second error, is of those that think if they have once mortified their sins, it is sufficient, they need not care for anymore, they have now done with this work. But these men are deceived, for they must know, that the work of Mortification is a continual work, because the heart is not so mortified, but there is still sinful corruption in it; so that if there be not a continual work of Mortification, it will prove filthy. The heart of man is like the ballast of a ship that leaks, though thou pump never so fast, yet still there is work: even so, the heart is a fountain of all manner of uncleanness, there is much wickedness in it, therefore we had need pray for a fountain of spiritual light; that is, of sanctification, that we may not be drowned in our corruption: Or, it is like a brazen Candlestick, which although it be made marvelous clean, yet it will presently soil, and gather filth, so it is with the heart of man, if this work of Mortification do not continue, it will soil and grow filthy.

Now in this work of Mortification, the Papists seem to take great pains for the mortifying of sin; and indeed they might seem to us to be the only men that take pains for this grace, if we did not meet with that Clause, Col. 2:23, where the Apostle saith, that this afflicting of the body is but formal, will-worship; they prescribe for the disease a quite contrary medicine; for as the

disease is inward, so the medicine must be inward: Now Mortification is a turning of the heart, a change of the heart, a labor of the heart, but whipping and beating of the body is but, as it were, the applying of the plaster itself; for an outward plaster cannot possibly cure an inward disease; that is, a disease of the soul; but if the disease be inward, then the cure must be wrought inwardly by the Spirit. Notwithstanding, I confess there are outward means to be used, which may much further the work of Mortification, but yet we must take heed of deceit that may be in them, that we do not ascribe the work unto them; for if we do, they will become snares unto us; and therefore to prevent all danger of deceit from thee, I will here set them down.



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## CHAP. IV.

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### TO TEACH US THAT NO MAN IS SO HOLY, BUT HE NEEDS MORTIFICATION.

**T**he first outward means, is, A moderate use of lawful things; that is, when men use lawful things in a lawful manner; as a moderation in diet, in clothes, in recreations, and pleasures, a moderate use of a lawful calling, and many more which may be means to further this work: but yet we must take heed of excess in these lawful things; that is, we must take heed that we do not go to the utmost of them; for if we do, it is a thousand to one we shall exceed. As for example, It is lawful for a man to eat, and to drink, and to use the Creatures of God for his nourishment; and it is lawful for a man to clothe his body, and use recreations so far forth as they may serve for the good of his body; but if he use these inordinately, that is, if he eat to surfeit, and drink to be drunken, and use his pleasure to satisfy his lusts by neglecting his place and calling, they are so far from being means of Mortification, that they become utter enemies unto the work; therefore if you would have this outward means an help to Mortification, that is, if you

would have them to bridle nature, then look that you use lawful things moderately.

The second outward means are Vows and Promises, and these in themselves simply are good, and may be a good means to Mortification, for they are as an Obligation to bind a man from the doing of such or such a thing; for so the proper signification of a Vow is, to bind a man, as it were, to his good behavior, always provided, that it be of indifferent things; that is, of things that be lawful, else vows bind not a man to the doing of that which is evil: now if it be made in things lawful, and to this end, for the bridling of our evil disposition of nature, that we will not do this or that thing, or if we find our nature more subject to fall, and more inclined unto one sin than another, or more addicted unto some pleasure than another, to make a Vow in this case, it may be a means to bridle our affection in this thing. But here we must take heed, that we make them not of absolute necessity, by ascribing any divine power to them whereby they are able to effect it, but to esteem them things of indifferency, which may either be made or not made, or else they become a snare unto us: Again, if thou makest a vow in this case, that thou wilt not do such a thing, or such a thing; if it be for matter of good to thy soul, make conscience of it, take heed thou break not thy vow with God in this case; for as this ties thee in a double bond, so the breach of it becomes a double sin: Again, take heed that thy vow be not perpetual, for then it will be so far from being a means of thy good, that it will be a snare unto evil; for when men make perpetual vows, at last they become a burden, and men love not to bear burdens: Therefore, if you make a vow, make it but for a time; that is, make it so that you may renew it often, either weekly, or monthly, or according as you see necessity require; so that when time is expired, you may either renew them,

or let them cease. Now if you observe this in the making of your vows, it may be another means unto this work, otherwise it will be a snare.

The third outward means, Is, The a'oidi'g of all occasion to sin: When a man avoids either the company of such men as formerly were a means to provoke him to sin, or the doing of such actions as may provoke lust or sin in this kind, or places that are infectious this way; this will be a means to mortification. And this we find was that command which God laid upon every Nazarite, Numb. 6:4, they must not only abstain from strong drink, but also they must cast out the husks of the grapes, lest they be an occasion of the breach of their vow: So in Exod. 12:15, the children of Israel were not only commanded to abstain from the eating of unleavened bread, but it must be put out of their houses, lest the having of it in their houses should be an occasion to make them to break the Commandment: Thus we see that the avoiding of the occasion of sin, will be a means to keep us from sin.

But some will say, I am strong enough, I need not have such a care to avoid the occasions of sin: it is true, it is for Babes, and such as are weak Christians, to abstain from such and such occasions; but as for me that have been a Professor a long time, and have such a strength and measure of faith, I need not much to stand upon these terms.

To this I answer, that this is men's weakness thus to object, for this want of fear ariseth from the want of spiritual strength; for this is the nature of spiritual strength in a man when he fears sin and the occasions of sin, the more he fears in this case, the stronger he is, and the less he fears, the weaker he is; the less spiritual strength he hath, whatsoever he may seem to have: therefore, doest thou find want of spiritual fear in thee, then thou mayst justly fear thine estate; for if thou hast true grace in thee, it will be so far from making of thee careless, that it will make a double hedge and ditch

about thy soul. Again, know that all the strength thou boasts of, is but habitual grace, and what is habitual grace but a creature; and in relying upon it, thou makest flesh thine arm; that is, thou puttest more trust and confidence in a creature, than in God, which is a horrible sin, and flat Idolatry: therefore you see this is men's weakness thus to object.

The fourth outward means is, Fasting and Prayer; though abused by the Papists, yet very necessary, and a good outward means to Mortification, being used lawfully: for what is Fasting but a curbing of the flesh, and a pulling of it down, a bridling of Nature, and a kind of mortifying of the body? And what is Prayer, but a praying or begging of grace, or for the preservation of grace, and power against corruptions? These two things are very commendable, and much used in the Primitive Church; for the Apostle saith, Let Fasting and Prayer be made for all the Churches: which if it had not been necessary, he would not have commended it unto the Church. And I see no reason why it should be so much neglected amongst us, especially at this time, in regard of the affliction of the Church abroad, whose necessity requireth it; and also being a thing so acceptable to God, and commendable in the Church, I would it were in greater favor and request amongst us.

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

But this may seem a strange thing, a thing of impossibility to get the Spirit; for you will say, How is it in our power to get the Spirit? How can we cause the Spirit to come from heaven into our hearts, seeing our Savior saith, John 3:8, that the wind bloweth where it lusteth; that is, the Spirit worketh where it listeth: now if the Spirit be the agent and worker of every grace, then how is it in our power to get him?

To this I answer, howsoever I grant that the Spirit is the agent and worker of every grace, yet I say, there may be such means used by us, whereby we may obtain the Spirit; and therefore the Apostle saith, Rom. 8:13. If you live after the flesh you shall die, but if you mortify the deeds of the flesh you shall live: which must be done by the Spirit; for the Apostle makes us the Agents, and the Spirit the Instrument; whereby he shows us thus much, that it is possible not only to get the Spirit, but also have the work of the Spirit ascribed unto us.

Now as there is a means to get the Spirit, so also there is a means to hinder the Spirit; so that the Spirit may be won or lost, either by the doing or the not doing of these three things:

First, if thou wouldest have the Spirit, then thou must know the Spirit; that is, so to know him as to give him the glory of the work of every grace; for how shall we give the Spirit the glory of every grace if we know not the Spirit? And therefore our Savior makes the want of the knowledge of the Spirit the reason that men do not receive the Spirit; Joh. 14:17. I will send unto you the Comforter, whom the world cannot receive, because they know him not: that is, the world knoweth not the preciousness of the Spirit, therefore they lightly esteem of him; but you know him, and the excellency of him, therefore you highly esteem of him: The first means then to have

the Spirit, is, Labor to know the Spirit, that you may give him the glory of every grace.

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

First, take heed thou resist not the Spirit; now a man is said to resist the Spirit, when against the light of nature and grace he resisteth the truth; that is, when by arguments, and reasons, and ocular demonstrations laid before him, whereby he is convict of the truth of them, yet knowing that they are truth, he will notwithstanding set down his resolution that he will not do it; this is to resist the Spirit: Of this resisting of the Spirit we read in Acts 6:10, compared with Act. 7:51, it is said of Stephen, that they were not able to resist the Wisdom, and the Spirit by which he spake; that is, he overthrew them by argument and reason, and they were convinced in their consciences of the truth: and yet for all this it is said, Acts 7:51. Ye have always resisted the Spirit; as your fathers have done, so do ye: that is, howsoever ye were convict in your consciences of the truth of this Doctrine which I deliver, yet you have set down your resolution that you will not obey. Now this is a grievous sin; for sins against God and Christ shall be forgiven, they are capable of pardon, but the resisting of the Spirit, that is, sinning against the light of the Spirit, is desperate and dangerous.

Secondly, what is meant by grieving of the Spirit? Now a man is said to grieve the Spirit when he commits anything that makes the Spirit to loath the soul; and therefore the Apostle saith, Grieve not the Spirit, Ephes. 4:30, that is, by foul speeches and rotten communication; for the Apostle in the former verse had exhorted them from naughty speeches, Let (saith he) no evil Communication proceed out of your mouths; and then presently adjoins, and grieve not the Spirit: for if you give yourselves to corrupt

Communication and rotten speeches, you will grieve the Spirit, it will be a means of the Spirits departure: the Spirit is a clean Spirit, and he loves a clean habitation, a heart that hath purged itself of these corruptions. Therefore when you hear a man that hath rotten speeches in his mouth, say, that man grieves the Spirit; for there is nothing so odious and contrary to men, as these are to the Spirit: and therefore if you would keep the Spirit, then let your words be gracious, powdered with salt; that is, with the grace of the Spirit proceeding from a sanctified heart: and as speeches, so all evil actions, in like manner, grieve the heart.

Thirdly, what is meant by quenching of the Spirit? A man is said to quench the Spirit, when there is a carelessness in the using of the means of grace whereby the Spirit is increased; that is, when men grow careless and remiss in the duties of Religion, either in hearing, reading, praying, or meditating. Again, when a man doth not cherish every good motion of the Spirit in his heart, either to pray, or to hear, &c. but lets them lie without practice, this is a quenching of the Spirit: therefore the Apostle saith, 2 Thes. 5:19. Quench not the Spirit; that is, by a neglect of the means.

Thirdly, if you would get the Spirit, you must use prayer; for prayer is a special means to get the Spirit; and it is the same means that Christ used when he would have the holy Ghost for his Disciples, he prayed for him, as you may see, John. 14:14. I will pray the Father, and he will send the Comforter unto you; that is, the holy Ghost; for he can comfort indeed, and he is the true Comforter; and indeed there is no true Comfort but what the Spirit brings into the heart. Now that the Spirit may be obtained by prayer, is proved Luk. 11:13, where our Savior makes it plain by way of opposition to earthly parents; For (saith he) if your earthly parents can give good things unto their children, then how much more will your heavenly Father give the

holy Ghost unto them that ask him: Therefore if thou wouldest draw the holy Ghost into thy heart, then pray for him; prayer is a prevailing thing with God, it is restless, and pleasing unto God, it will have no denial; and to this purpose saith God to Moses, Wherefore dost thou trouble me? That is, wherefore art thou so restless with me, that thou wilt have no denial till I grant thee thy desire? So then if you will prevail with God by prayer, you may obtain the Spirit.

The fourth means, if you would have your sins mortified, is, To walk in the Spirit; that is, you must do the actions of the new man; and therefore the Apostle saith, Gal. 5:16. Walk in the Spirit. Now here by the Spirit is not meant the holy Ghost, but the regenerate part of man; that is, the new man, whose actions are the duties of holiness, as Prayer, hearing the Word, receiving the Sacraments, works of Charity, either to the Church in general, or to any particular member of it; and there must not only be a bare performing of them, for so an hypocrite may do, but there must be a delight in them; that is, it must rejoice the soul when any opportunity is offered whereby any holy duty may be performed. But on the contrary, when we grow remiss in prayer, or in any other duty, the devil takes an occasion by this to force us to some sin; hereupon we presently yield, because we want strength of grace, which by the neglect of that duty we are weak in. We know some physic is for restoring, as well as for weakening, thereby to preserve the strength of the body; now this walking in the actions of the new man, is to preserve the strength of the soul, it preserves spiritual life in a man, it enables him to fight against Corruption, and lusts; for what is that which weakens the soul, but the actions of the old man? Therefore if you would mortify your lusts, you must walk in the Spirit.



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

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

By Faith in this place is meant a Justifying Faith; Faith that applieth Christ and his righteousness in particular unto a man's self for his justification, and hereupon he is raised up to holiness, and enabled, out of love unto Christ, to mortify sin.

Now the order of this grace in a regenerate man, is wonderful; for first, the Spirit, which is the holy Ghost, comes and enlightens the mind, then it works Faith, and then Faith draws down Christ, and when once Christ comes, he takes possession of it, never resting till he hath rid the heart of the evil disposition of nature with a loathing of it; then the regenerate man hereupon out of love unto Christ, and hatred unto sin, begins to mortify his corruptions.

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

To this I answer, that the Spirit dwells in the heart, as the Sun in a house; now we know that the proper place of the Sun is in the Firmament, yet we say the Sun is in the house, not that we mean that the body of the Sun is

there, but the beams of the Sun are there in the house: so we say, that the proper place of the holy Ghost is in heaven; and when we say he is in the heart of a regenerate man, we do not mean essentially, but by a divine power and nature; that is, by sending his Spirit into the heart, not only to work grace in the heart, but to dwell therein. Now when the Spirit hath taken possession of the heart, it draws and expels away all the darkness of the mind, and makes it to look and to see Christ in a more excellent manner than before, assuring him of perfect Justification, and remission of his sins.

And here the error of many is met withal, in the matter of Mortification; they will have Mortification first wrought, and then they will lay hold upon Christ for remission of sins. Oh, say they, if I could but find this sin, or that sin mortified, then I would lay hold upon Christ, then I would believe; for alas, how can I look for remission of sins, how dare I lay hold, or how can I lay hold upon Christ, when I find that my corruptions have such hold on me? But these are deceived, for this is contrary to the work of the Spirit: for first, Faith assureth of pardon, and then follows Mortification; that is, when a man is once assured of pardon of sin, then he begins to mortify, and to slay his corruption; for Mortification is a fruit of Faith: and therefore the Apostle saith, Phil. 3:10. That I may feel the power of his death, and the virtue of his resurrection: Now what is meant by this but the two parts of repentance, Mortification and Vivification? The Apostle believed before, and now he would have his faith appear in the grace of Mortification, that he might sensibly feel it. And therefore, if you would have your sins mortified, you must by Faith draw Christ into your hearts.

The sixth means, If you would have your sins mortified, is to get spiritual Joy. But this may seem a strange thing to mortify corruption by; a man or a woman would rather think that this were a means to increase sin: but it is

not so; for spiritual Joy is a special means to mortify sin, if we do but consider the nature of Mortification; for as I said before, what is Mortification but a turning of the heart, a working in it a new disposition? Now we know when the heart is not regenerate it is full of sorrow, and joy in this estate increaseth sin: But when the heart is turned from sin to grace, that is, heavenly disposed, there is a pleasant object represented unto the eye of the soul, as Christ, Justification, Remission of sins, and Reconciliation: and hence ariseth a spiritual Joy in the soul, which rejoicing is a Mortification of sin; for when a man or woman sees such excellencies in Christ, (as before) he so rejoiceth in them that he loatheth whatsoever is contrary to them. As a man that hath gotten a fair Inheritance which formerly was content with a small Cottage, but now the right that he hath to the other, makes him despise that: so it is with a regenerate man, this spiritual Joy makes him basely to esteem of sin, and his natural estate: and therefore saith the Apostle, 1 Cor. 15:31. I protest that by the rejoicing I have in Christ Jesus, I die daily: that is, that spiritual Joy which he had in Christ, of Justification and Remission of sins, and that sight of glory which he saw by Faith, mortified sin in him, made him basely to esteem of his corruptions. We see, by example, a man that is wrought upon by the Law, or the Judgments of God, may for a time leave some sin, and rejoice in good, as Herod heard John gladly; and yet this his joy doth not mortify sin, because it is not wrought by the Spirit upon an apprehension of the love of God; that is, it doth not proceed from the right root; for spiritual joy that mortifies sin, ariseth from an assurance of remission of sins; but this ariseth from some other sinister respect, or else for fear of hell. Now that spiritual joy mortifies sin, the Wiseman proves, Prov. 2:10, compared with the 16<sup>th</sup> verse, When Wisdom entereth into thy heart, and Knowledge is pleasant to

thy soul, &c it shall keep thee from the strange woman. When Wisdom entereth into thy heart; that is, when the Spirit enlightens thy mind to see, grace and knowledge is pleasant unto thee; when thou doest rejoice in the knowledge of Christ, and graces of the Spirit, then it shall keep thee from the strange woman; that is, from inordinate affections, which otherwise would bring thee to destruction. Thus you see that spiritual joy is an excellent means to Mortification.

The seventh means, If you would have your sins mortified, is, Humbleness of mind: this is an excellent means to Mortification; for when the heart is proud, it will not yield; that is, it is unfit for grace; for there is nothing so contrary unto the nature of the Spirit, as a proud heart; and therefore the Apostle saith, 1 Pet. 5:5. God resisteth the proud, but he gives grace to the humble. He resisteth the proud; that is, he doth stand in opposition against him as one most contrary unto him; he rejecteth his prayers and his actions, because they proceed from a proud heart: but he gives grace unto the humble; that is, the humble heart is fit to receive grace, therefore he shall have every grace necessary to salvation, as Faith, Repentance, Mortification, Peace of Conscience, and Remission of sins. Now this humbleness of mind is a base esteeming of a man's self in an acknowledgement of his unworthiness to receive any grace with an high esteem of God's love; which indeed may seem to be contrary to spiritual joy, but it is not so; for the more humble any man or woman is, the more spiritual joy they have: it is increased by humility, it is decreased by pride; the humble heart is always the joyfullest heart; for the more grace the more humbleness, and the more humility the more spiritual joy, for where there is a want of grace there must needs be a want of spiritual joy. Now dejection and humility are of a contrary nature; a man may be cast down, and yet not

be humble; humbleness of mind is more inward than outward, but the other may be outward but not inward; therefore if you would have your sins mortified, get an humble heart, for it is said, Psalm. 34:18. The Lord is nigh unto them that are of a broken heart: a broken heart is an humble heart: and, Ezek. 36:26. A new heart, and a new spirit will I give you: that is, when I have thoroughly humbled you, and cleansed you from your rebelliousness against me, then I will do this and this for you: well then, labor for humbleness of mind, if you would have your sins mortified. Thus much of the word, Mortify.

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

That all earthly members are to be mortified.

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

For the first; What is meant by Members? By members is meant sin, or any foul affection of the heart, when the heart is set upon a wrong object; or else upon a good object, yet exceeding either in the manner or the measure, makes it a sin: as first, when a man's heart is set upon a base object, as the satisfying of his eyes according to the lust of his heart, or set upon his pleasure inordinately to the satisfying of his lusts; now these are base objects. Again, there are other objects which in themselves are good and may be used, as care of the world, and the things of the world: a man may lawfully care for the things of this life that hath a charge, or a man may use his pleasure for recreation, or may seek after his profit, thereby to provide

for his family; but if the care for the world, and the things of this world, exceed either in the manner or the measure, that is, if they be gotten unlawfully, and if the heart lust after them, if they breed a disorder in the soul, and a neglect of grace, then they become sin.

Now they are called members for these reasons:

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

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

Thirdly, they are called members, because they are weapons of unrighteousness; for so the Apostle calls them, even as the actions of the new man are called the weapons of righteousness; that is, the care for the actions of the new man. Now we know that it is the property of one member to fight for the good of another; as we see, one member will suffer itself to be cut off, and separated from the body for the good of the rest; and so it is in like manner with these, for all will join together for the mortifying of sin one in another. On the other side, these weapons of unrighteousness, they

fight for one another against grace, they are careful to perform the actions of the old man, and to fulfill every lust of the flesh.

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

Secondly, what is meant by earthly members? By earthly members is meant all earthly affections; as immoderate cares, inordinate lusts; or it is a depraved disposition of the soul, whereby it is drawn from heavenly things to earthly; that is, it is drawn from a high valuing of heavenly things to a base esteem of them, and from a base esteeming of earthly things unto a high esteem of them, this is earthly mindedness. But for the better explaining of this point; first, we will show what it is to be earthly minded: secondly, what it is to be heavenly minded.

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## CHAP. V.

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### WHAT IT IS TO BE EARTHLY AND HEAVENLY MINDED.

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



Secondly, by the affections a man may conceive of spiritual things, for the affections are the proper seat of love, and a man being endued with love, may be affected with heavenly things, so far as they are sweet unto nature; and hence may arise fear of losing them, not because they are heavenly things, but because they are sweet unto his nature. Besides, the affections may restrain him, and turn him from esteeming of things base, to an esteeming of things that are more excellent, and yet be but earthly minded: for it is not the affection to good that proves a man to be good, but it is the rise of the affection that is the ground from whence they spring; namely, from a heart enlightened by the Spirit: Herod may affect John, and John's doctrine, but this is not bred by the Spirit, but a carnal affection.

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

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

Secondly, if he be of a more noble spirit he may do good, either for Church or Common-wealth; he may be very liberal and bountiful unto any that shall seek unto him in this kind, and hereupon may grow remiss after the things of this world, and so be not all so violently carried away after covetousness, and yet not be removed.

Thirdly, he may come to see holiness in the children of God, and thereupon be wonderfully affected with it, insomuch that he may wish himself the like: nay more, he may wonder at their holiness, and be

astonished with an admiration thereof, as one overcome of it, and yet not be renewed.

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

Fifthly, he may feel the sweetness of the promises, of remission of sins, justification, and reconciliation, and rejoice in them, as Herod heard John gladly, Mark. 6:20, that is, he was glad to hear John preach repentance and remission of sins, he felt sweetness in this; so he was content to hear that it was not lawful for him to have his brother's wife, but he was not content to obey; in like manner, any man or woman may find sweetness in the promises, and yet not be renewed.

Sixthly, he may believe the resurrection to life, and hereupon rejoice after it, because he believes there is a reward laid up for the righteous with Christ, and may desire to be made partaker of it with them, and yet not be renewed: For if you look into this man, none of all these have the first seat in his heart, but they are, as it were, in a second room, or closet; for earthly things have the first and principal seat in his heart, but these come in after, as handmaids or servants unto the other, and therefore have no spiritual taste to him.

To make this plain, let us consider the order of the faculties of the soul: the mind is the principal faculty, and this rules the will and affections: now the mind being earthly disposed, the will and affections can go no further

than the mind guides them: every faculty hath an appetite, and the soul of a man hath an understanding which governs; now look what the mind of a man loves or hates, that the will wills, or wills not; for the will is but the appetite that follows the understanding. Again, every faculty in man hath a sense, and by that it is drawn to affect that which it chooseth, for the desire follows the sense; and as it is with one faculty so it is with all the other of the faculties; for the faculties suit all after the senses, and affect that which the mind affects: and thus the will and affections hanging upon the mind, it is impossible that the will of a man should will and affect any other thing then that which the mind is affected with.

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

To this I answer, that a natural man may come for substance as far as a spiritual man, but not in a right manner; the Apostle saith, Rom. 8:5. They that are of the flesh, do savor the things of the flesh: and, 1 Cor. 2:14. The natural man perceiveth not the things of the Spirit: where the Apostle saith, he doth not know them at all, for he wants a sanctified knowledge of them; he knows them, but not by that knowledge which is wrought by the Spirit always accompanied with sanctification; he knows them for substance, but not in the right manner, as to be a rule to his life. A carnal man may speak of spiritual things, but not religiously; that is, with an inward feeling of that in his heart which he speaks of: so also a carnal man may have light, but it is but a dark light; he may have light in the understanding, but it is not transcendent unto the rest of the faculties to transform and enlighten them: and therefore though he have light, yet still he remains in darkness.

The second thing to be considered is this, What it is to be heavenly minded: A man is said to be heavenly minded when there is a new life put into him, whereby he is able both to see and to speak of spiritual matters in a more excellent manner then ever he was: And therefore the Apostle saith, Ephes. 4:23, and be renewed in the spirit of your minds; that is, get a new kind of life and light in your soul; for when Christ enters into the heart of any man or woman, he puts another kind of life into them than that which he had by nature; the Spirit works grace in the heart, and grace makes a light in the soul; it makes another kind of light then before; for before there was but a natural light, a sight of Christ and salvation, but with a natural eye; but now there is a spiritual light in his soul whereby he is able to see Christ in another manner, and therefore it is called the light of the mind, the boring of the ears, and the opening of the eyes; that is, there is a change and alteration wrought in him whereby he can perceive spiritual things; his ears are opened to hear the mysteries of salvation, with a mind renewed to yield obedience unto them, making them the rule of his life; and his eyes are opened to see the excellencies that are in Christ, as remission of sins, justification, and reconciliation in a more excellent manner then before; he is, as it were, in a new world, where he sees all things in another manner then before. Now I do not say, that he sees new things, but old things in a new manner; he saw Justification, Remission of sins, and Reconciliation before, but now he sees these and Christ in a more excellent manner; there is, as it were, a new window opened unto him whereby he sees Christ in a more plain and excellent manner, and hereupon he is assured in the way of Confirmation of the remission of sins: he had a general trust in Christ before, and he saw a glimpse of him, but now he enjoys the full sight of him; that is, such a sight as brings true comfort unto the soul. As a man that

travels into a far Country sees at last those things which before he saw in a Map; he saw them before, but in a dark manner; but now he hath a more exact and distinct knowledge of them: even so it is with a regenerate man, he saw Christ and the privileges that are in Christ before, but darkly, as it were in a Map, only by a common Illumination, but now he sees them by the special Illumination of the Spirit through grace: And therefore the Apostle saith, 1 Cor. 2:9. The eye hath not seen, nor the ear heard, neither hath it entered into the heart of man to conceive of those things that God hath prepared for them that love him: Howsoever this place of Scripture be generally expounded and understood of the Joys of heaven, yet, in my opinion, it is much mistaken; for by this place is meant those spiritual objects that are shown unto a man when the Spirit begins first to enlighten him; the eye hath not seen; that is, which it hath not seen in a right manner: he never saw them in such a manner as now they are shown unto him, he now sees heavenly things in another manner, he sees Justification in another manner than before, he sees remission of sins in another manner than before: so likewise he sees sin in another hew than before; for now he sees remission of sins follow them as a medicine to heal them: Again, he sees Justification and Remission of sins in another hew, he sees them in an higher manner than before, he sees them now as suitable to himself, and necessary to salvation; before he saw them as good, but now he sees them as most excellent. As it is with a man that is well, so it is with a man that is not regenerated: now tell a man that is well, of Balsam and Cordials, what restoratives they are, and what good they will do to the body, yet he will not listen unto them because he is well and needs them not; but tell them unto a man that is sick and diseased, he will give a diligent ear unto them because they are suitable for his disease: so it is with a spiritual man before he be

regenerate, he listens not, he regards not spiritual things; when he hears of Justification and Remission of sins he slightly passeth them over, because he feeleth himself in health, and finds no want of them; for what should a man take and apply a plaster to a whole place that hath no need of such a thing? But when he is once renewed and mortified, then he finds these suitable to his disposition; and this is to be heavenly minded: A natural man or woman may talk of grace, of Justification, and Remission of sins, but they cannot say that these are mine, or that I stand in need of them; for so saith the Apostle, 1 Cor. 2:14. The natural man perceiveth not the things of the spirit: that is, he may talk of deep points of Divinity, but not by the feeling of the Spirit; he may see God and Christ, but not in a right manner.

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

To this I answer, that though the spiritual man be thus minded and enlightened, yet he must seek for more; because this knowledge is but in part; For we know but in part, saith the Apostle, 1 Cor. 13:12, that is, though we know much of heavenly things, yet it is but a part of that we ought to know, or that we should know: therefore we must ever be breeding in the Spirit, we must be ever growing towards perfection: now there can be no growing till the mind be enlightened, for this is a work of the mind; and so far as the mind is enlightened, so far is the will enlightened, and not only that, but the rest of the faculties are enlightened accordingly.

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

To this I answer, That earthly and heavenly mindedness is seated in the understanding, will, or mind of a man: as for example; A Lantern is the proper seat of a Candle, now it receives not the Candle for itself, neither keeps it the light to itself, but it receives it in to preserve light, and to communicate it to others; even so doth the understanding, it doth not only receive light for itself alone, but by preserving of it, it doth communicate his light to the good of the rest of the faculties: so the Apostle saith, You are begotten by the word of Truth, James 1:18. Now Truth is properly in the understanding, it is first there, and thence it doth communicate unto the rest of the faculties by redundance; I say by redundance, but not by infusion; that is, the light that is in the understanding doth redound to the enlightening of rest, but it is conveyed to the rest by the Spirit, and so a man is renewed.

Now for the better explaining of this, we shall show how the understanding being enlightened, may do good unto the rest of the faculties.

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

Secondly, although the understanding cannot remove fear and anger, because they are qualities of nature, and evil dispositions of the soul, which it got by Adams fall; yet it may hinder the growth of them, it may withstand the actions of them. As a Pilot cannot hinder the raging of the Seas, it is not

in his power to make them calm, yet he can, by using means, do so much as to save his ship: so a regenerate man, though he cannot stay his impatient anger and fear, yet he may keep himself from the actions of impatient anger, and so bridle his immoderate fear, that he may not be distracted with it.

Thirdly, the understanding may do much good by instructions, when it is renewed, and therefore it comes many times that the rest of the faculties are overturned by the reason; as thus, when the will and affections are immoderately set upon a wrong object, the mind comes and instructs the will and affections of the vileness of the object, and the danger that will ensue; and then contrarily informing them of grace, propoundeth heavenly objects unto them; hereupon they become affected with them, and so are turned by the Reason.

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



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## CHAP. VI.

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### TO REPROVE SUCH AS FAVOR EARTHLY MINDEDNESS, OR INORDINATE AFFECTIONS.

**T**he first Use then shall be, to reprove sharply such as favor the members of this body, and are inordinately affected with this earthly mindedness, such also as cannot deny these members anything that is pleasant unto them, whereas they should be suppressed and mortified by the Spirit. The rich man feeds these members with his riches, the covetous man with his covetousness, the proud man with his pride, and the ambitious man with his vain-glory, when as these are their greatest enemies, howsoever they are cozened by them; but if they did but know, if they were but truly enlightened with grace, they would perceive the evil of these members, and how great an enemy this earthly mindedness were unto them, and then they would starve their bodies, sooner than they should deceive them of their souls. For first, as there is nothing more hurtful unto man than earthly mindedness; so, secondly, there is nothing more hateful unto God; and thirdly, there is nothing more contrary unto the profession of Christianity, than the loving of those earthly members.

For the first, I say that there is nothing in the world more hurtful unto man than earthly mindedness, because it makes him worse than the beasts; the beasts do not sin, but these earthly members are the cause of sin in us, and sin takes away the excellency of the creature. Innocency is the excellency of the creature, simply taken as he is a creature, and this was all the excellency that we had in Adam, but sin took away that excellency: therefore what Jacob said of Reuben, Gen. 49:4, when he had defiled his bed, Thou hast (saith he) taken away my excellency; that is, that which I outwardly respected most, may be said of every lust; for what a man keeps, that is his excellency; the wife is the husbands excellency, and therefore when she is defiled, he hath lost his excellency; for as a man keeps or loseth that outward thing which he most respecteth, so he keepeth or loseth his excellency: The Stars that fall, when they are in the Element they shine and give light, and then they are said to keep their excellency; but when they once fall then they lose their excellency, because they have lost their light and splendor; so men are said to lose their excellency when they give way unto their lusts.

And the reason is, first, because when the mind affects earthly things, it mingles together two contraries, Grace and Christ, with sin and the world, and so eclipseth the excellency of the one with the baseness of the other: As when gold and dross are mingled, the baseness of the one doth corrupt the other, so as the excellency thereof doth not appear; but mingle gold with silver, or let it be alone, and then it keeps his excellency, and is not eclipsed: even so, when a man is earthly minded, and his affections are set upon base objects, with that enlightened knowledge he hath, he minglenth an ignoble and base object together, and so loseth the excellency of it. Now there is nothing that can make a man to lose his excellency, but sin; for other things

that happen unto a man are not able to take away his excellency, as reproaches and imprisonments in the world; for a man may keep himself heavenly minded for all the reproaches and imprisonments that he shall meet withal, if he can keep out sin; all other things are unto him but as a candle in a dark night, which makes a man see his way the better; so all things in the world cannot eclipse the grace of a Christian, but in the hardest estate he will so keep his heavenly mindedness that his grace shall the more appear.

Secondly, sin pierceth men through; for that which is said of riches, 1 Tim. 6:10, is true of every sin, It pierceth them through with many sorrows; that is, it wounds his soul, and makes him to draw to his own destruction: Again, sin having once gotten possession, will have no denial; if once you give way unto it, it is restless; for when a man hath satisfied one lust, another comes to be satisfied, till at last his heart is hardened, and his Conscience hath lost all sense, and when it is thus with him he is drowned in sin: he is, in this case, like the Silke-worm, that never rests turning herself in her web till at last she destroy herself: so earthly minded men, when they are once catched in this snare, they never rest turning themselves from one sin unto another, till at last they destroy themselves.

Secondly, there is nothing more hateful and offensive unto God then when a man is earthly minded; for when a man is earthly minded, he sets up Idolatry in his heart: I speak not of the bodily prostration, howsoever in time it may be he will be such an one; but I speak of covetousness, that spiritual Idolatry of the heart, as the Apostle calls it; which is when the heart is once sotted with these earthly things, that it draws all the faculties of the soul after them, so that the Commandments of God become a burden unto him. Now there is nothing in the world more odious unto God than to be an

Idolater, for he is a loathsome creature, one whom God hath left to himself: now God never leaves a man till he forsakes him; but when he doth forsake God, then he is left to himself: and this is properly called the hatred of God, for then God with-draws from a man his Spirit and special providence, because he loathes him: And as it is with us, what a man loathes that he hates, and we know that a man cares not what becomes of that which he hates; so it is with God in this case: For, I say, the turning of a man's heart from spiritual things to earthly, is the setting up of Idolatry in the heart; and nature herself abhors to have the affections drawn away: for as an Adulteress is odious unto her husband, because her heart is drawn away from him; so an Idolater is odious unto God, because it draws away the heart from God: and therefore the Apostle saith, Jam. 4:4. Know you not that the love of the world is enmity to God? That is, if you love the world it will make you commit Idolatry, and then you are at enmity with God, and so consequently God and you are at odds, you stand in defiance one against another; for who is at greater enmity with God than an Idolater?

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

one sin to another; it is, as it were, but the putting off one garment to put on another, which is not unseemly; or the pulling of a ring off one finger to put it on to another, wherein seems no undecency; so the sins of profane men seem not to be unseemly in regard of the persons from whence they come; for there is no other things, at leastwise better things, to be expected from them: but for one that hath professed Christ, after long profession to fall greedily unto the world, this is unbeseeming a Christian man; other things are contrary unto grace, but this forsaking of the world is suitable unto grace. For a covetous man that is profane, there is no contrariety in that, it is suitable unto his disposition, but for any man that hath tasted of heavenly mysteries, as the Apostle saith, Heb. 6:6, to fall away into a swinish disposition, as to covetousness, or pride, he shall hardly be renewed by repentance; that is, he will hardly scrape off that blot of relapse: nay, many times the Lord meets with such by great judgments; as Solomon in his youth how did he maintain Religion, yet in his age how fearfully did he fall into idolatry? Asa being young, honors God in his youth, yet he fell away in his age, and the holy Ghost hath branded him with three fearful sins: and so Ahaziah, he fell away from God to idolatry, and in his sickness sent to witches to help him: how unanswerable were the ends of these to their beginnings; therefore take heed of Apostasy. I speak of this the more, because we see daily many in their youth are marvelous zealous, and pretend great love unto Religion, and yet if you mark the end of these (I speak not of all) who greater backsliders then them? And indeed this backsliding many times proves the portion of God's children; the most holiest, and dearest of God's Saints many times are subject unto this alteration, and yet be dear and precious in the sight of God: As we see in David and Peter.

But there is great difference betwixt the slackness of the Saints, and the wicked, backsliding: the godly they may slack, but it is but for a time; he is cold and remiss in the duties of holiness, but it lasts not, it vanisheth away: on the other side, the wicked lye and continue in Apostasy unto the end; in these it is natural, but unto the other it is but the instigation of the devil working by some lust upon one of the faculties. Now slackness or coldness of God's children may seem to proceed from a threefold cause:

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

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

Thirdly, the last cause may proceed from this, that he is removed from under a powerful ministry which formerly he lived under, unto a careless shepherd, or at least an unprofitable one; hereupon he may grow remiss and cold in the duties of Religion: but nevertheless although this ariseth from men, yet the cause is in themselves; for what is the reason that they fall, but because they find spiritual things dead in them, and an in-lack of grace. Therefore I beseech you take heed of falling away, for if a man should run in the ways of holiness, and catch heat; that is, be enlightened, and then sit down in a consumption of grace, or fall sick of the love of the world, surely

it is a fearful sin: therefore let this teach every man to take heed to his standing.

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

Secondly, for those that have fallen unto earthly mindedness, let them learn with Philadelphia to repent, and to do their first works; that is, let them labor to get out of this condition.

Thirdly, for those that have not yet tasted of the sweetness of Christ, let them here learn to be ashamed of themselves, because they have neglected so great salvation: and those that have had the means of grace a long time preached unto them in the evidence of the Spirit, and yet have not been renewed; that is, have not left their swinish disposition, may here be ashamed. But it is a hard matter to persuade the world of the truth of this point; the Ministers may speak and persuade, but it is God that must change the heart, and make the man willing to have his corruptions mortified. We speak but to two sorts of people, young men and old: First, young men when they are persuaded to forsake the world, they reply, It stands not with their youth to set upon this work; they are not able, or at least not willing, to leave their pleasure. Secondly, old men, when they are persuaded to forsake the world, reply also and say, They have been instructed, and have made choice of this, and therefore are now unwilling to repent of their earthly mindedness, lest they should be reputed remiss and weak in their judgments; and therefore now they will not change their estates which they have lived so long in. But howsoever it is hard for a man to draw men out of their swinish condition, yet it is an easier work if God will be the

instructor, if he do put his Spirit into the heart, it will easily expel the works of the devil, those strong holds that Satan hath in the heart:

Now the reasons that make men mind earthly things, to stick so fast unto them, are these: First, because earthly things are present. To this may be replied, It is true, earthly things are not at all to come, for that which we have is present; those things of the world which we enjoy and have in possession, are present, as riches, honor, and the like: yet there are other things that are present which are of a higher nature, which we ought to set our hearts upon, if we will be led by presents; for Joy in the holy Ghost is present, and Justification is present, and Regeneration is present, Remission of sins is present, Reconciliation is present; and you will say that these are far better than the things of this world: But say that these were not present but to come, yet we account it a part of wisdom to part with a thing present that is of small account, for hope of a better afterwards; who is there that will not part with a small thing present, upon condition of enjoying of a greater afterwards? The world and the things of the world are nothing in comparison of grace and salvation; therefore what if thou forsake all these things, upon condition you shall get eternal life for them hereafter. For this is the difference between reason and sense; Nature is carried away by sense, it delights in that which it feels, now sense is present; but reason goes according to judgment, and rests upon hope: therefore let the children of God use their spiritual reason in the forbearing of present worldly delights, in hope of enjoying of better things; and take heed of sense, be not led away by it, for it is usually a great means to draw our heart and affections from grace to earthly things. Luk. 15:23, the rich glutton when he was in torment, had this answer from Abraham, Son, remember that thou in thy life time hadst thy pleasure; that is, thou hadst it then when it was not a time for



pleasure; thou wast led away by sense, and now thou must be punished. The Apostle, Jam. 5:5, pronounceth a woe upon rich men, because you received your consolation here, that is, you have received pleasure in a wrong place, for the earth is no place for true pleasure; therefore you have received your consolation: you can expect no other pleasure hereafter, for you have sought true content where it is not; therefore woe unto you. A man that minds earthly things is like a man that hath a great grasp, which cannot hold anything more, except he let fall that which he hath. Earthly minded men, they have their hearts full of earthly things and pleasure, and therefore it is not possible that they should grip Christ and grace, except they let fall that grip that they have already of earthly things: Therefore this is a false reason that men do object.

The second objection is, Ie e'rthly'things are sensibly felt, and in things that are sensibly felt, there is sweetness; but as for other things, they are only conceived by the imagination, as grace and other spiritual things.

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

Now in the matter of sense between the superior and inferior faculties, the Schoolmen make a threefold difference. First, say they, that sense which the understanding or mind hath, is permanent, it lasts forever, because the things themselves are permanent; it feels Grace, Justification, Remission of

sins, it feels God, and Christ, and the Spirit; but the sense of the other faculties vanisheth and passeth away: As a man that hath for the present tasted a Sermon well, and another hath tasted a good work, or a good turn done, which in time are forgotten; the remembrance of them lasts not forever. Secondly, these natural senses are but for the present; that which you now taste is present, that which you tasted before is gone, this is the nature of these faculties; but it is not thus with the understanding. Thirdly, these senses lessen through defect and weariness; a man will be weary with eating of honey, though it be pleasant unto the sense; a man is weary with meat, and with sleep, with rest, and with pleasure, when as these are delights, and very pleasant in the fruition; but over much of any of these makes them a burden: but the spiritual senses are not so, for they are endless; Justification, Remission of sins, and Reconciliation, are without end; therefore labor to find the sweetness that is in God, rest not till thou get the Spirit which brings grace into the heart; and do but talk with those that have tasted of this sweetness, that have first tasted of earthly things, and now have tasted of spiritual, and they will tell you of the excellency of the one above the other. Heb. 11:14, &c. They declare plainly, that they seek a City, not in this world, for then they might return, but a heavenly place.

The third Objection Is, Ie of the opinion and speech of men concerning these earthly things; and this hath a great force: Isa. 6:5. Woe is me, for I am a man of unclean lips, and dwell in the midst of a people of unclean lips: that is, I shall have a base opinion of this people, if I shall prophesy unto them. So, Mat. 24:11. Many false prophets shall arise, and deceive many: that is, men shall be taken in a trap to do evil, by the false opinion and speech of the multitude; for men that fall into errors, are always drawn by fancy.

To this I answer, first, you shall find them but mouth-friends, and therefore when they persuade men by speech and opinion, it is because they would deceive; and therefore I beseech you take heed of them: It is a dangerous thing when the devil will plow with our Heifer; that is, when he will use our fancy and appetite as an instrument to draw us to sin: You see the danger that Adam fell into, when Eve was made the instrument, by being led by fancy and opinion; the devil shows her the excellency of the Apple, and by his persuasion she is drawn to taste of it. So I read of a Martyr, who when he came to suffer, his friends persuaded him to turn; he answered thus, You speak it out of love, but there is one within who is mine enemy, that persuades you thus to speak. In like manner say you, that the opinion and speech of men is good, but there is an enemy within that useth deceit. We have a proverb, It is good telling of money after ones father; so it is good trying the speeches of the dearest friends, lest there be deceit in them.

Secondly, to this I answer, to be sure not to be deceived by the false opinion of men, it is to get sound knowledge in the Word, and from it to gather a peremptory conclusion, that we will not be drawn no further than we are warranted by that: Now a man must look that he stand upon his own bottom, and not wholly on another man's judgment. A man that sets himself upon a good ground, will stand fast when others shake and fall; now this ground is the word of God: and when we have this ground, to resolve with Joshua, that whatsoever others do, I and my house will serve the Lord: and peremptorily to take up the resolution of Peter, Though all the world should forsake Christ, yet we will not. I say, a peremptory will to do good, is good; though we have not power to effect it: but we must look that it be upon a good ground; for we must know that the way to heaven is not a

broad footway, where many footsteps appear, as a path-way is to a great City; but it is a narrow way, and therefore we must throng hard: besides, there are not many going that way; and therefore we must not give ear unto the opinion and speeches of the multitude. You know a man of understanding, if a child come unto him and speak of his rattles and babbles, he will not answer him, because they are too base things for him to talk about; and if he do speak unto him, it is because the child wants understanding to conceive of other things: so it is with carnal men, as the Apostle saith, 2 Pet. 2:12. They speak evil of those things they know not, because they want spiritual knowledge: They are like a Country-man, that comes, and seeing one draw a Geometrical line, begins to wonder what it means, marveling that he will spend his time in drawing of such a line, though he knows well the use of it that draws it; and to this purpose the Apostle saith, 1 Pet. 4:4. They marvel that we run not with them unto the same excess of riot: that is, they cannot see the reason why we should not be as profane as they.

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

To this I answer; Let men look unto this, that they be not deceived in them, and compare them with the Scriptures: for if you judge of things as the Scripture doth, it will appear that the reason is false, but if you do not, although they be vanity, yet they will deceive you whatsoever you esteem of them; for the truth is, that there is nothing in them but vexation of spirit; you shall find great enticements, and much evil in them: besides, they will fill your hands full of much evil and blood; that is, they will give thee no

true Joy: for what joy hath the murderer of his murder? Now the reason wherefore they cannot give true Joy, is, because they are under the faculty of joy: As the eye is weary quickly with looking on a small print, but let the print be suitable unto it, then it will delight in it; so it is with the faculty of joy, if there were no weariness brought to it by them, then men would not be weary in the acquiring of them; but we see there is such an awkwardness in the minds of men for the getting of them, that it wears the mind, but satisfies it not. Jer. 9:23, saith the Prophet, Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches: that is, he hath no cause to glory in any outward thing, because it is the Lord that showeth judgment, and can dissolve any creature to nothing; but if he will glory, let him glory that he knows God; for the true knowledge of God bringeth true Comfort and Joy. But it is not so with the creatures, for there is no creature can bring good, or do good or evil without God; I say, no creature can bring comfort unto a creature without God; for God, if he is the sustainer of all creatures, so likewise he is the Author of all. But if we come to spiritual comfort, God doth not communicate it unto any creature, no creature hath part of it: The creature nourisheth us not simply as it is a creature, but it becomes nourishable by reason of that which is put unto it; as the fire brings light and heat, heat is the matter of the fire, light is but a thing or quality that depends upon it: so the matter of every comfort is God, and of all things in the world, though the instruments that do convey this comfort be a creature: therefore you may have the husk when you want the kernel, that is, you may have these outward things, and yet want the sweetness of them. And this is when God turns away his face from a man in the creatures, then the comfort in the creature is gone; and therefore David prayed, Turn not thy face away from thy servant: that is, take not away my

comfort. All men's comforts stand in God's face: let a man be never so rich, let him have wife and children, lands and possessions, give him what outward things you will, and what joy and comfort is in them if God's face be turned away? Ahab is rich enough, and Haman hath a wife and children, and yet what comfort and joy had they in them? It is not the creature that can yield true comfort, but it is the All-sufficiency that is in God, and from him derived unto them: As for example, Take a man that is in despair, tell him of the world, make large promises unto him in this kind, none of all these will comfort him, they are so far from ministering comfort, that they add unto his sorrow, especially if his grief be for a matter of sin; but tell him of God, and his sufficiency of Christ, and of Justification, and Remission of sins, then he will begin to have some joy in God: And as the presence of God is now most comfortable, so in hell the knowledge of God and his presence shall be their greatest torments. Therefore let my advice be unto you that which the Prophet David gives in the like case, Psalm. 62:23. Trust not in oppression, and if riches increase, set not your hearts upon them: that is, set them not so upon them, as to place your happiness in them.

The Use then may serve for the just reproof of all eart'y minded men, and for 'xhortation unto all to leave their earthly mindedness: Let us all therefore labor to deprive ourselves of all inordinate desire of them; especially it concerns those that abound in them, to keep a strong watch about their hearts, lest this viper lay hold upon them: for as it is a hard thing to keep a cup that is full without spilling, so it will be a hard work for those that have their Closets full of earthly things not to have their hearts taken up with them; and therefore our Savior saith, It is a hard thing for a rich man to enter into the kingdom of God. What is the reason of this? Because it is hard to have abundance of outward things, and not to put trust in them: and

what is said of riches may be said of any other outward thing whatsoever, whether it be pleasure, or honor; for these all work the heart of a waxy disposition to evil, so as it will take any impression, it will be ready to receive into the soul any sin, or embrace any object, and carry the impression of it unto action.

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## CHAP. VII.

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### TO EXHORT MEN TO LEAVE THEIR EARTHLY MINDEDNESS.

**N**ow what should move us to mortify these earthly members? The first motive is, because if we do not mortify them, the Devil will ensnare us by these earthly members, though we seem not to be within his power: As a dog that hath broken away from his keeper, yet going with his chain he will the more easily be taken; so these earthly members are as a chain, whereby the devil lays hold on us; therefore if you would not be taken by Satan, then mortify these earthly members.

The second Motive to move us to mortify these earthly members, is, because one earthly member, or the reigning of one sin in us, ties us fast from God, and binds us fast to the devil: now what matters it whether a man be tied with one chain, or twenty chains if he be tied fast; so what matters it whether he be tied with one sin, or many sins, if one keeps him from God: For as one grace, truly wrought by the Spirit, makes a man righteous; so one raging sin makes a man unrighteous. Men think that they may retain some sin, and yet be righteous; but I say, if thy heart be set upon any earthly thing, if it be but an immoderate care for these earthly things, or if it be but



fear of such or such a man, which may seem to be but a small thing, that ties thee from God; I say, if you look unto such a man, if a matter of Conscience come before thee, and thou dare not do justice for fear of him, but will in this case rather break with God, it is a sign that there is no true grace in thee, thou art as yet earthly minded: but if thou be heavenly minded, thou wilt set thy resolution thus; This thing I know to be just and right, it is a matter of Conscience, though all the men in the world should be angry with me, yet I will do it. And therefore our Savior saith, Except he deny himself, he cannot be my Disciple, Luk. 9:23, that is, if he cast off all self-love of these outward things, so as he will not set his heart immoderately upon them. But it is now far otherwise with men, they will do as other men do; like the Planets, they will turn every way; and therefore it is impossible but Satan should catch these men, because they love to play with his bait: deceive not thyself, if thou forsake some, and do not forsake all, thou art as yet not heavenly minded: For a man may not be altogether covetous, and yet not renewed; he may not grip so fast after the world as another, and yet not be depending upon God, such an one is but an earthly minded man: so a man may be religious a while, and he may deny himself either some sin, or else the company of wicked men, and yet when he comes but unto this, that he must deny himself in all his pleasures, here he stands at a stay, God's grace and salvation and he parts, he will not buy it at so dear a rate as to lose his pleasure in these outward things.

But you will say unto me, How shall we do to get this loathing of earthly things? Therefore, for the better helping of you unto this work, we will now come down to consider some means by which you may obtain it.

First, if you would get a loathing of earthly things, the first means, is, to get a sound Humiliation: For what is the reason men do so mind earthly

things, and why they do not place heavenly things before, but because they have not felt the bitterness of sin. Now the true ground of Humiliation, is the hating of sin, out of love unto God: but men turn it another way, they make another ground of Humiliation.

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

Secondly, it may be they are humbled because of some general loss of outward things, or of some general judgment that is befallen the land; or it may be a particular loss of credit, or the like, but not for any particular sin.

Thirdly, it may be there was a deeper ground, the persons of some men that were rich, but now are fallen, and therefore because their hopes depended upon this man, and now being unable to help them, they are dejected. But this is a false Humiliation; for true Humiliation consisteth in an abstaining from sin, because it is displeasing unto God; and a raising up of the heart by Faith in Christ to believe the promises both of Justification, and Remission of sins, and then from hence flows a loathing of sin.

Secondly, if you would get a loathing of earthly things, you must remember the royalty of the spiritual things, what the excellency of them is; they far surpass all the things in the world: Grace hath the greatest power in it, it is able to quench fire, to stop the mouths of Lions, Heb. 11:34. Now if men did but believe that there were such a power in Grace, they would never be brought to mind earthly things: therefore labor to ground yourselves in the true knowledge of God, get good arguments in yourselves of the preciousness of heavenly things; for if a man be not thus grounded, but shall see greater arguments to the contrary, he will presently begin to suspect that spiritual things are not the best. Now when a Christian is thus

grounded, he is able to discern things of a contrary nature; therefore bring them unto the trial, and the more you try spiritual things by a sanctified judgment, the more excellent they will appear; but if they be not spiritual things, the more you look upon them, the baser they seem to be.

Thirdly, if you would get a loathing of earthly things, then labor to keep a constant and diligent watch over your hearts; for when a man sets his heart and mind upon earthly things, they will work carelessness and remissness of better things; it so possesseth his heart with fear, that he altogether neglecteth spiritual things; it will make thee careless in prayer, and other holy duties. Take heed therefore of filling thy heart with earthly things, for it will take away the relish of spiritual things; and if once the sweetness of them be gone, thou wilt make small account of them: Take heed of too much pleasure, for then you will neglect prayer in private; and take heed of abundance of riches, for they have a drawing power in them: And here what Christ spake unto the Church of Smyrna, Rev. 3:8,9, I know thou art rich, &c. may be said unto you, I know you are rich, by the great labor ye take after the riches: men take much pains forth getting and keeping of earthly things, then how much more should they labor to get and keep spiritual things; labor to keep your hearts in tune, labor to keep a relish of spiritual things in your hearts, and expel whatsoever is contrary unto it: Take heed of immoderate love of riches, pleasure, or honor; take heed that you encroach not upon the Sabbath, set that apart for the enriching of your souls. I speak not this because I would have you careless in your places and callings, but I would have you cast off all unnecessary occasions and businesses which you draw upon yourselves, by reason whereof ye neglect better things. It now remains that I give you some means to get heavenly mindedness.

The first means, If you would get heavenly mindedness, Is this, you must labor to get Faith; for the more Faith thou hast, the more thou art in heaven: Faith overcomes the world, which sets upon us two ways: first, by promising things that are good; secondly, by threatening that which is evil. Now Faith overcomes both these: For,

First, the world tells thee, that if thou wilt be earthly minded, thou shalt get respect and credit, thou shalt get an Inheritance, thou shalt be a King; but Faith tells thee, that if thou wilt be heavenly minded, thou shalt get credit and respect with God and his Angels, and an Inheritance undefiled, immortal, which fadeth not away; thou shalt be as a King, and a Prince here in this life, over the world, the devil, and thine own corruptions, over all these thou shalt be more than a Conqueror, and have a Crown of glory in the life to come.

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

The second means, if you would get heavenly mindedness, is this, you must labor for Humility: this is that which the Apostle James exhorts us unto, Jam. 4:8. Cleanse your hands you sinners, and purify your hearts you double minded; and then humble yourselves, cast yourselves down, and the Lord will raise you up. Where we may note, that before our hearts and hands can be cleansed, we must be cast down. This we may see in the parable of the Sower, Luk. 8:8, two of the sorts of ground were not fit to

receive seed because they were not humbled, and therefore the Word had not that effect in them as it had in those that were humbled, plowed, and had the clods broken. It is with an humble soul, as it is with an hungry and thirsty man; tell him of gold and silver, he cares not for it, only give him meat and drink, for that is the thing he most desires, and stands most in need of: or like a condemned man, tell him of lands and possessions, he regards them nothing at all; for nothing will satisfy him but a pardon: so it is with a Christian that is humbled and cast down under the sense of the wrath of God for sin; tell him of anything in the world in the most learned and excellentest manner that possibly you can, yet nothing will satisfy him but the love and favor of God in Christ, he can relish nothing but heavenly things; nothing will quench his thirst but the imputed righteousness of Christ. Thus you see that Humility is an excellent means unto heavenly mindedness.

The third means, If you would get heavenly mindedness, Is this, thou must labor to get thy judgment rightly Informed, especially concerning earthly things: The reason wherefore men are so besotted with the world, is, because they do not conceive of the things in the world so as indeed they are, they think better of them then they deserve, and look for that from them which they cannot afford them: therefore hear what the Preacher saith of them; Solomon saith, that they are vanity and vexation of spirit; yea, he calls all vanity: and in another place he compares them to things that are most variable, and most uncertain, as to grass that withereth, to a shadow that is suddenly gone; this is the esteem that the Wiseman had of earthly things. And thereby we may see, that they are not truly good, because they are uncertain things, and promise that which they cannot perform unto us; for at the best they are but things wherein, as through a crevice, we have a

small glimpse of the true good; yet they themselves are not overgood, because they are not the cause whereby the chief Good is produced; neither are we able to keep them, for at such or such a time they will be gone; so that they are neither true good, nor our good: and therefore this should wean us and our hearts from them. But let us strive to set our affections on things that are durable good, and substantial good, which will not deceive us; and will promise us nothing but that which it will perform far beyond our deserts: therefore labor for a right informed judgment.

The fourth means, if you would get heavenly mindedness, is this, Labor to get a sight into the All-sufficiency of God: Remember what the Lord said unto Abraham, I am God All-sufficient; walk before me and be upright. God is an All-sufficient God for general good; things of this life are at the best but particular good; as health is a particular good against sickness, wealth and riches a particular good against poverty, honor and credit a particular good against disgrace; but God is a general good, and the fountain of all goodness: other things are but created, like cisterns, that good they have is put in them; therefore the Lord complains of the people, Jer. 2:13. They have forsaken me the fountain of living waters, and have digged to themselves Cisterns that will hold no water; that is, they have forsaken God the fountain of all good, and have chosen unto themselves the creatures, that have no more good than that which comes from God, the fountain: As a man that forsakes a fountain that continually runs, and betakes himself to a cracked Cistern that hath no water but that which cometh from the fountain, and is also subject to lose his water; so when men set their hearts on earthly things, they forsake God who is All-sufficient for them, and seek to his Creatures which are insufficient and unable to help themselves: therefore you ought to think of these things to the end you may be heavenly minded.

The fifth means to get heavenly mindedness, is this, To Remember from whence thou art fallen, Rev. 2:5, this is for those that have been heavenly minded, and now are earthly minded. It is with many Christians as it is with the shadow on the Dial, the Sun passeth and they know not how: or as a man going to Sea, first he loseth a sight of the Towns and houses, then the sight of the Churches and Steeples, and then he loseth the sight of the mountains and hills, then at last he seeth nothing but the motion of the Seas; so there are many Christians that make a godly show of profession at first, but by degrees they fall away, till at length they become nothing; they leave the good profession, and take up an outward professing of Christianity, and do all in hypocrisy: it is with these men as it is with a man that hath a Consumption in his body; first, he grows weak; secondly, he loseth his color; thirdly, he loseth his relish and taste, and this is the most dangerous of all: so it is in a spiritual Consumption; first, they are weak and feeble to perform holy duties; secondly, they lose their color, that is, their cheerfulness in the performance of holy duties; thirdly, which is the worst of all, they lose their relish, they cannot taste wholesome Doctrine, they delight not in the pure Word; and this is dangerous, and hard to be recovered. A Consumption at first is more easily cured than discerned; and at length it is more easily discovered than cured: so it is with the spiritual: the sickness and the weakness of the soul may at the first be more easily cured than discerned, but when they begin to lose their color and taste, it is more easily discerned then cured. This is a marvelous dangerous case, and therefore to prevent this sickness of the soul, let men remember from whence they are fallen: I can compare such Christians to nothing so fit as unto the Image of Nebuchadnezzar, which he saw in a vision; the head was of gold, the breast, shoulders, and arms of silver, the thighs and legs were of

brass and Iron, and the feet were of clay: so many Christians, at the first, for their zeal, knowledge, tenderness of conscience, are as pure gold; afterwards, they grow more cold and remiss in the performance of holy duties, than before; as also not so careful in the keeping of a good conscience, and this is worse than the first, even as silver is worse than gold; again, they come to a degree worse than that, like brass and Iron, dead and cold to everything that is good; then at last they come to clay; that is, to be earthly minded, minding only the things of the earth: and therefore if thou wouldest get heavenly mindedness, and keep off this spiritual Consumption of thy soul, remember from whence thou art fallen.

Having already showed you the difference between earthly and heavenly mindedness, and also showed you the means whereby you may get out of earthly mindedness, it now remains that we lay down some motives to move you to this work.



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## CHAP. VIII.

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### MOTIVES TO HEAVENLY MINDEDNESS.

**T**he first Motive to move all men from earthly mindedness, is, because heavenly things are a better object: the desire doth not die, but change; the affections and desires are but changed from earthly things to heavenly things: now every desire hath a conjunction with the things that they affect; if it be but an earthly desire, it hath a conjunction with an earthly object; so if it be an heavenly desire, it hath a conjunction with an heavenly object. Now if men did but know, or at least would be persuaded of this, it would be an excellent means to persuade men to leave earthly mindedness: for what is the reason that men will not profess Religion, but because they say, then we must be crucified unto the world, and the world must be crucified unto us; that is, they must leave all their pleasure and delights. It is true, thou must be crucified unto the world, thou must leave inordinate care of earthly things, all distrusting care, which is a companion of earthly mindedness in unregenerate men; now what loss will it be unto thee, if thou have heavenly affections for earthly? Will not a man willingly part with dross for gold? A man that is recovered of a dropsy, what if a

necessity be laid upon him to abstain from excess in drinking, would he not rather willingly leave his desire, than have his disease to return? So, what if thy affections be changed from earthly to heavenly things, so as thou dost feel the burden of immoderate cares cast off thee? What though a necessity be laid upon thee not to entangle thyself with the things of this world; is it not for thy souls health to keep it from a Consumption? If men would be persuaded of the benefit that comes by this heavenly mindedness, and that it were but a change of the desire; not to their loss, but their great advantage, surely they would not be so backward from getting of heavenly mindedness: therefore labor to persuade thy heart of the truth of this grace; for this doth not so tie a man from the world that he must not have anything to do with it, but it orders a man in the world, it keeps him from all inordinate cares of the world, and all inordinate desires of earthly things, it sets all the faculties of the soul in order, and it sets the body in order: now if men did but know the benefit of this change, they would be more easily persuaded to leave earthly mindedness.

The leeked Motive, to move all men to leave earthly mindedness, is, because there is no sweetness in these earthly members; there is an insufficiency in them, they cannot give any true content to the heart of a man; and that they cannot do it, this is clear by two particulars: First, this ariseth from the mutability of the things; Secondly, it ariseth from the disposition of the persons.

First, I say, they can give no true content unto the heart of a man or woman, because they are mutable, and subject to change: now you know that all earthly things are mutable, they have a time of being, and a time of not being: let the heart of a man or woman be set upon any of these earthly things, and the loss of it will bring greater sorrow of heart, by how much

more he hath set his heart upon them; if immoderately, then the sorrow is the greater; if moderately, the sorrow is the less; but if he set his whole heart upon anything, whether it be his riches, or his honor, or his pleasure, the loss thereof will cause much sorrow of heart: now it is only grace that gives true content unto a Christian; spiritual things they change not, they are constant, immutable, and permanent, as Justification, Remission of sins, and Reconciliation, these are not subject unto any change, they cannot be lost; for when the heart is set upon heavenly things, the comfort cannot be removed, because the cause of that comfort continues. Now comfort in Christ is the true content of the soul, and therefore where Christ is by his grace in the heart, there is content.

Secondly, I say, they can give no true content unto a man or woman, if we consider the condition and the disposition of the persons, and that two ways: first, if we consider them as good men, and so belong to God; or secondly, if we consider them as bad men, and so not belonging unto God, we shall see that outward things cannot yield any true content unto either.

First, if they be good men, and so belong unto God; yet there cannot be such sweetness in them as to give true content unto the soul. For many times they are a cause, or at least a means to draw afflictions from God upon a man: for God is a jealous God; that is, a God hating spiritual Idolatry. Now when the heart of a man or woman is immoderately set upon, when, I say, his heart runs a whoring from God after earthly things, whether it be after riches, honor, or pleasure, the Lord will be sure to meet with him, and whip him home for it: As we see in David and Eli; if David will set his heart upon Absalom, the Lord will be sure to meet with his Absalom above all the rest; if Eli will not correct his sons, but let them dishonor the worship and service of God, God will correct them himself. And this ariseth from

the nature of God; for God hath a fatherly care over his children, and therefore will not suffer them to soil themselves with the things of the world, nor their affections to be drawn away; and therefore the Apostle saith, that he chastiseth every son whom he doth receive; that is, if a man or a woman do belong unto God, they shall be sure of sorrow and affliction; and these are sent unto them to wean them from the things of this world, to purge out of their hearts that sweetness that they are ready to conceive in these outward things by reason of that corruption that is in them.

Secondly, if they be wicked men and do not belong unto God, yet there shall be no sweetness in them; for if he be not regenerate, outward things are not sanctified, and where they are not sanctified unto a man or a woman, no sweetness can be expected from them: And the reason is, because they have not peace of conscience, which proceeds from grace. Now howsoever worldly men may seem to the world to have true content, and to be filled with joy, yet the truth is, it is a sick joy; for their consciences are ever accusing of them, and they are in a continual fear that they shall lose one another: therefore the Lord will be sure to afflict them, Psal. 55:19, the Lord will hear and afflict these because they have no changes; therefore they fear not God: therefore dost thou see a wicked man prosper in the world, and is not subject to such crosses and losses as other men are, it is a foul sign that that man doth not belong unto God, but is one whom God hath appointed unto damnation: For this is the nature of earthly mindedness, it casts out of the heart the fear of God in an unregenerate man; now where God's fear is not, God's grace will not help that man. But this is not usual; for the Lord most commonly meets with them here either by afflicting of judgments upon them, or else with sudden death; but if he do not meet with them here, it is because their judgments may be the greater,

that when they have heaped up the measure of their sin, then God will heap up the measure of their punishment, and the measure of his wrath, to press them down unto hell. Now what if God defer the execution of Judg'ent, it is not because there is any slackness in God, as if he did not regard them, but the Apostle saith, that tis his Patience, 1 Pet. 3:20, he takes notice of it, he puts it upon record, he remembers it well enough, but he is a patient God; that is, he waits for their conversion. Now patience is an attribute of God, and every attribute of God is God himself; for there is nothing that is in God but it is God: Patience, I say, is one of the Attributes by which God hath made himself known unto us: now when men abuse this Attribute of God, hardening themselves from his fear, he will certainly meet with them: what and if God do defer long? It is not because he shall escape unpunished; for saith God, When I begin, I will make an end: that is, I will strike but once, they shall have no more time for repentance, they shall not abuse my patience anymore. This is a fearful Judgment of God, when God doth proceed by prosperity to destroy them; and it was the judgment the Lord threatened against the two sons of Eli, Hophni and Phineas, 1 Sam. 3:22. Thus you see there is no sweetness in outward things for a man to set his heart upon them.

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

dominion in his heart. Now I say there is a necessity laid upon every man to be heavenly minded; for so our Savior saith, Mat. 6:24. No man can serve two masters, he cannot serve God and Mammon; that is, he cannot serve God with one part of his soul, and the world with another, you cannot be earthly minded, and heavenly minded; God will have all the soul or none, God will admit of no Co-partnership, he will not be a sharer with the world of that which is his right. Again, two contraries in nature cannot stand together; now there is nothing so contrary as God and the world: and therefore the Apostle saith, If any man love the world, the love of the Father is not in him: that is, if he set the world in the first place, he cannot keep the love of God, God and his grace will depart from that man: It is a thing contrary to nature to serve two masters, men cannot bear it, for there can be but part serving; and surely it is not so contrary to a man, as it is contrary unto God; therefore it is the folly of men that think they may retain their earthly mindedness, and yet serve God too; but it is impossible to join these two in any action, and yet be acceptable to God: Faith is that which is the ornament of every action; Whatsoever is not of Faith, is sin: now every earthly minded man, is a faithless man; it keeps Faith out of the soul, whether it be love of riches; or honor, or pleasure, though it be but a depending on the approbation of such or such a man, it will keep Faith out of the soul; so saith our Savior, John. 5:44. How can ye believe, seeing ye seek honor one of another, and not the honor that cometh of God? The cause that they wanted Faith, was, because they preferred the approbation of man, and sought that before the gifts and graces of God; for it is impossible you should believe, so long as you retain any affection of vain-glory. Luk. 9:23, our Savior gives two marks of a true Christian; the one is, to deny himself; and the other is, to take up the Cross; therefore it is not

only required that a man deny himself the pleasures and profits of the world, and all inordinate affections, but he must also take up the cross, he must be willing to suffer, for Christ, reproach, disdain, and shame; for there is as great a necessity laid upon him to suffer, as to deny himself: and think, think not yourselves heavenly minded, except you find in you a heart willing to suffer for Christ.

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

First, I say, we will prove heavenly mindedness to be the better part by Authority or Scripture, as Luk. 10:41,42, where in the story of Martha and Mary, our Savior makes a four-fold difference between earthly and heavenly things; first, Christ saith to Martha, Martha thou carest and art troubled; that is, there is much care and trouble both to get and keep earthly things, these cannot be gotten without great labor, it is a part of that curse which God laid upon Adam, that in the sweat of his brows he should eat his bread; that is, he should find much difficulty and labor to get outward necessaries for the sustaining of nature: Mary she sat down, she was at rest, which shows us thus much, that it is an easy labor, and an easy work to seek after grace: Indeed it is no labor at all, if we compare it with the earthly labor; the one is the delight of the soul, but the other is the burden of the soul: now that which is the only delight of the soul is grace, and therefore what the body doth to satisfy the soul in this, it accounts of it as no labor to itself, for it yields willing obedience to the soul: now where there is a

willingness in any man to do a thing for another, the performance of the thing is not accounted as a labor to him, but as a delight, because he is willing; but earthly mindedness is a burden to the soul, because it is compelled by the unregenerate part to yield obedience unto it: therefore you see that heavenly things is the best part, because it is an easy work.

Secondly, Martha is troubled about many things; that is, there are many things required to make an earthly minded man perfect, to make him such an one as he would be: if he have riches, then he must have honor, and pleasure, and a thousand things more, and yet never come unto that which he would be; it may be he is rich, but he wants honor; it may be he is honorable, but he wants riches; or it may be he hath both, but he wants his pleasure, he enjoys something, but he wants that which he would enjoy. But Mary hath chosen but one thing, and that is Christ, this satisfies her; but she hath not him alone, but with him she hath Grace, Justification, and Remission of sins; one spiritual grace with Christ makes Christian happy, he needs not to labor for any other; if Christ be in the heart, he will draw all grace with him into the heart: and therefore the Apostle saith, He that gave us Christ, will with him give us all things else: that is, all grace that we shall stand in need of.

Thirdly, Martha was troubled, but about earthly employments, things of little moment in comparison of grace: but Mary's was for the one thing needful; namely, grace and holiness, and therefore Christ called it the best part; and indeed what comparison is there between earthly things and grace.

Fourthly, Martha's part is but of corruptible things, subject to change; they were mutable, there was no solidness in them; but Mary's part shall never be taken away from her: Now with men, that which will endure the longest, is always esteemed the best: Mary's shall never be taken away; which



implies that Martha's was nothing so, because it was set in opposition against it. Thus you see how Christ judges of them, and therefore if you will believe Christ, spiritual things are the best part. Again, Luk. 16:8-11, there are four differences set down between earthly things and heavenly things, whereby Christ proves that heavenly things are the best part. First, they make us unrighteous, and therefore they are called unrighteous Mammon, verse. 8, they draw the affections away from God, and then a man becomes unrighteous; but that which makes us truly righteous, is grace; so then it cannot be denied but that is the best part that makes us the best. Secondly, they are the least part; He that is faithful in the least, is faithful also in much; that is, all outward things are less than grace, though they were never so great; a little Faith, a little Sanctification is better than a whole kingdom without this. Paul reckons all his outward privileges but dung, in comparison of grace, Phil. 3:8,9, which he would not have done if they had not been the better part. Thirdly, they make us unjust; he that is unjust in the least, is also unjust in much; that is, he that sets his heart upon earthly things, it will so draw his heart from God, that he will make no conscience of right and wrong; now that which blinds the conscience is certainly the worst part. Fourthly, it makes us unfaithful; If you have been faithful in a little wicked riches, how will you be faithful in the true riches? That is, he that is earthly minded God cannot trust with any grace; for earthly mindedness takes away the fidelity of the creature; now where there is no true faith, there can be no true repose in that man: A man without faith, is like a house without a solid foundation, nobody dares trust to it, neither will God trust an earthly minded man with grace. Thus you see it proved by Scripture, that heavenly things are the best part. Now we will prove it by Reasons that it is the better part.

The first reason is, Ie Christ In the places before-named proved it to be the best part, therefore if you will believe Christ on his Word, heavenly things are the best part. The second Reason is, because they make us the sons of God, and consequently, the heirs of salvation; We are, saith the Apostle, the sons of God by faith in Jesus; but the other makes us the children of the devil: And the third reason, is, because he rewardeth heavenly mindedness with salvation, but the other he doth not reward.

The fifth Motive to move all men to forsake earthly mindedness, (if none of all these before spoken of will move thee, yet let this move thee) is this, because all things are at God's disposing; he it is (as the Wiseman faith) that gives riches and honor, poverty and want; all things are of God, there is nothing in earth, but it is first in heaven: as the eclipse of the Sun is first in heaven, and then in the water and land; so there is nothing that comes to pass in the world, but it was in heaven before all eternity. This David confesseth, Psal. 31:15. They have laid a snare for me, but my times are in thy hands: that is, they have laid a trap to take away my life from me, but it was first decreed in heaven with thee what they should do to me, all things come from God, whether they be good things or bad, whether they come immediately from God, as life, health, joy, salvation, or the like; or whether they come mediately by other means, as friends, wealth, pleasure, sickness, sorrow, or the like: when thou art sad, who can comfort thee if God will not? When thou art sick, who can heal thee? When thou art going to hell, who can save thee? Art thou weak, who can strengthen thee? Art thou poor, who can enrich thee? Preferment saith David, comes neither from the East, nor from the West, but from God that showeth mercy. Art thou in favor with a great man, Who promoted thee? Art thou in honor, Who exalted thee? Perhaps thou wilt say, it was my parents, or this friend, or that man; no, it

was first decreed in heaven, or else it had never been. This made David say, Psal. 6:8. The terrors of life and death are in thy power, or do belong unto thee; that is, nothing hath any power to do any good or hurt, but as God wills it; I say, good or hurt is of God: What evil is in the City, and the Lord hath not done it? That is, what evil is committed and is not first permitted by God to be done. The blessing of the creature (as we call it) is of God: Doth the Lord send any creature to hurt thee? The creature hath no power to do it, except the Lord command him: As for example; You know an axe is a sharp instrument, which with help will do much hurt, yet let it alone and it will do no hurt at all; but let a hand be put to it, and presently you may do much with it: so the Creature hath no power to hurt thee, except they join with them God's command; and this we call the evil of the creature. Again, doth the Lord send any creature to comfort thee? It is not because the Creature can comfort thee, the Creature hath not any such power in itself, but the Lord useth it as an Instrument for thy good. Mat. 4:4. Man liveth not by bread only, but by every word that proceedeth out of the mouth of God: that is, bread, although it be a good Creature, yet it hath no power to nourish thee, except the Lord put power unto it, and command it to nourish thee. Now seeing all things are of God, and this heavenly mindedness is a means to bring a blessing upon all the rest; that is, to bless them for thy good be heavenly minded: This was the encouragement the Lord gave unto Abraham, Fear not, for I am thy exceeding great reward, walk uprightly with me: so if thou wouldest have a rich reward, salvation and everlasting life, then get heavenly mindedness.

But you will say unto me, it is true, we were once earthly minded, but now we are heavenly minded; I am now another man to that I was, therefore that you may not deceive yourselves to think that you are heavenly minded

when you are not, I will give you some marks whereby upon examination you may know whether you have left your earthly mindedness or no.

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## CHAP. IX.

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### MARKS TO KNOW WHETHER WE HAVE LOST OUR EARTHLY MINDEDNESS.

**T**he first sign whereby you shall know whether you be earthly minded or no, is, by examining your selves whether your delight in earthly things be immoderate, or an excessive care; examine whether your hearts are so set upon them, that it deprives you of all spiritual Joy, if you do, you are as yet earthly minded.

First, if you exceed in the matter of getting of them, and then in the matter of keeping of them; when you make them the chief end of your desire, and prefer your own profit in the getting or keeping of them before God's glory, this is to make them your God: yet I say not but it is lawful to use things for an end; as Recreation, for this end, to fit our bodies for the performance of better things, this is as it were to take physic for health-sake: but when men will make them their end, nay, set the creature in the place of God, which is spiritual whoredom. And this is when men will scrape riches together, so much for this child, and so much for that child; so much for this use, and so much for that use, in this thou leekest thine own ends; but if thou wilt get

them, get them for the right end, that is, God's glory, and not thine end to satisfy thy lusts, let them be all at God's disposing: and remember, Luk. 16, what became of the rich man's end, and the end of all his ends. I speak not this as if now but unregenerate men were troubled with immoderate cares; for many times the dearest of God's children have excessive cares for earthly things, and many times do exceed their bounds, but yet it is not constant but by fits and away. Therefore try, is thy excessive care constant? It is a manifest sign that thou art earthly minded, thou art not as yet crucified unto the world: 1 Tim. 6:9,10, the Apostle saith, They that would be rich, pierce themselves thorough with many sorrows: that is, they slay themselves, they are their own greatest enemies: and 2 Pet. 2:12. Saint Peter calls them natural brute beasts, led with sensuality; because when men set their hearts and affections upon earthly things, they are deprived of natural reason: now the reason, we know, is that which makes the difference betwixt reasonable and unreasonable creatures, and therefore when men come to lose their understandings, then they become brute beasts; and then no marvel if they have beastly affections, and be led away with sensuality, to a satisfying of their lusts, being mad to be taken in giving way unto their lusts, and insnaring themselves with those pleasures wherein they be delighted, and so make themselves a prey unto Satan.

Secondly, you shall know it if you exceed in your pleasure and recreations, as gaming, and bowling, and sporting; grant they be lawful, yet if they be used excessively it is a note of earthly mindedness. Recreation should be but as a stone to whet the Faith when it is dull, a means to sharpen the faculties, that they may be the fitter to do the functions of the body and soul, but when it is used excessively, it becomes a hurt and hindrance unto it; when men will make a trade of Recreation, and spend

their time in it from day today, and so make it their vocation; this is a wicked thing, and this is folly in young men, who because they have means, therefore think that it is not unlawful to spend their time in gaming, and the like; but they are deceived, for the Lord exempts them from no calling that I know of; sure I am, idleness, and gaming, and other recreations are no calling for them: And this is the reason that young Students will not set themselves to their Studies, but because they have wholly devoted themselves unto their Recreations. And therefore examine yourselves in these two, so likewise for all other in the like kind, and accordingly judge of yourselves whether you be heavenly minded or no.

The second sign whereby you may know whether you be heavenly minded or no, Is, by the esteem that you have of heavenly things, whether you esteem them as a part of yourselves: every faculty or habit hath an object, if thou be a carnal man then these earthly things are that which delights thy soul, but if thou be heavenly minded, then spiritual things are the delight of thy soul. Now touch a man that is not regenerate in these outward things, and you touch his life, for he accounts his life as them, for they are part of himself; but it is otherwise with the spiritual man, he accounts not of these earthly things: 2 Cor. 4:5, the Apostle saith, We preach not ourselves; that is, we account not of the approbation of men, nor any outward thing, as a part of ourselves; therefore if we want these, we do not much care. Hereby then examine yourselves what are the things you most delight in? What, are they earthly things, how to be rich or honorable? Doth this take away all your time, and employ all the faculties of your souls, that you can have no time to think upon God; or at least if you do, yet it is very remissly and overly, with no zeal or affection? Then certainly as yet thou art not heavenly minded: But if thou be enlightened by the Spirit, it will be far

otherwise with thee; these earthly things will have but the second room in thy heart, all thy care principally will be how to get grace, justification, remission of sins, and reconciliation. Now if it be thus with thee, it is an excellent sign that thou art heavenly minded; when thou canst say with Paul, Rom. 7:17. It is not I, but sin in me: that is, the lusting's and rebellions which are in my heart after these earthly things, have not the first place in my heart: It is not I; that is, it is the unregenerate part, which I account not as part of myself; if (I say) it be thus with thee, it is a sign that thou art heavenly minded, for if thou hast obtained this heavenly mindedness, thou will be disposed like a Traveler, who will ever be enquiring the way home, and whether all at home be well: if he can meet with any that can thus certify him, and he hear that they are all well at home, then he will the more cheerfully undergo any difficulty that he shall meet with all in the way; will undergo storms and tempests, hunger and cold: in like manner it is with the heavenly minded man, he will ever be asking the way home, (for indeed heaven is our proper home) and whether all be well at home; that is, if God and Christ, and the Spirit and the Saints be at amity with him: and in himself he will be inquiring if he find faith and repentance and peace of Conscience, if he feels that for matter of Justification and remission of sins he be well, he respects not the world, he cares not much what he meets withal, whether reproach and shame, penury or want, so he find no inlack of spiritual grace all is well with him. Therefore examine yourselves whether you be heavenly minded or no by the esteem that you have of earthly members.

The third sign whereby you may examine yourselves whether you be earthly minded or no, Is, by your spiritual taste, whether you relish heavenly or earthly things best: and therefore the Apostle saith, Rom. 8:5,



they that are of the flesh do savor the things of the flesh, but they that are of the spirit the things of the spirit; that is, if the heart be regenerate it will taste a sweetness in nothing but in heavenly things, or at least nothing will be so sweet unto him; and on the contrary, they that are earthly minded they can find no sweetness in heavenly things. Now (as I said before) every faculty or habit hath an object in which it is delighted, whether it be unto good or unto evil, so that if the heart be regenerate then it will find sweetness in nothing but spiritual things, but if it be unregenerate then it can find no sweetness in heavenly things, neither can it wish them so well as earthly things. Therefore examine what you delight in, what delight you have of the hearing of the pure word, whether you relish it then best when it comes in the plain evidence of the Spirit, or when it is mixed with eloquence and wit, which if you do, it is a sign of earthly mindedness It is said, 2 Pet. 2:1. As new borne babes desire the sincere milk of the word; that is, the man that is truly regenerate and renewed doe doth best relish the word when it is alone without any mixture, and therefore he calls it the sincere milk, that is, the pure word; as if he should say, It is pure of itself, but if there be anything added unto it or mixed with it, it detracts from the excellency of it; for indeed the word is the purest thing in the world, all Arts and Sciences and knowledge of Philosophy are good for moral duties, but they are corrupt and unclean in comparison of the Word; and the reason is, because these are the works of men, now there is no work of man but it is subject to corruption, but the word of God remains pure; therefore examine yourselves how you stand affected with the pure word.

But some will say unto me, that eloquence and wit is an ornament unto the word, it lets forth the excellency of the word the more; therefore if it be

such an ornament unto the word then it out to be used, otherways the excellency of the word will not appear.

To this I answer, that human wit and eloquence is so far from setting forth the excellency of the word, as it obscures the excellency of it: I say, there is no Art, Science, Tongue, Knowledge or eloquence in the world that hath such excellency in them as the word hath, whether you respect the Author, God, or the Indicter, the holy Spirit; or the matter of it, Christ and his righteousness. Again, the style the Spirit uses in setting down the phrases of the Scripture, shows plainly that it is excellent of itself, now if anything be added unto a thing that is excellent, either the thing must be as excellent, or else it detracts from the excellency of it; but there is no man but will confess that the Word is the most excellent thing in the world, therefore it must follow, that Eloquence adds not to the excellency of the Word.

But you will say unto me, May we not use Eloquence and Science in the Preaching of the Word?

To this I answer, That it is an unseasonable thing, I say, a thing not seemly, that the Word be mixed with human Eloquence; for the pure Word should be purely delivered: and the Apostle saith, 2 Cor. 4:5. I Preach not myself unto you; that is, I sought not mine own praise by using Eloquence of words, but I Preach the Word purely, without any mixture of anything with it: again, he saith, 2 Cor. 1:17. When I came among you, I came not in the enticing words of man's wisdom, lest the Cross of Christ should be of none effect: that is, I came not with words more for show than for substance; he calls the Preaching of the Word that hath anything mixed with it, whether Wit or Eloquence, but enticing words, such words as do rather feed the humor, than work upon the conscience of a man. Now a man is said to be enticed, when he is drawn away from that which is good, unto that

which is either evil absolutely, or else not so good as that from which he is drawn; and the truth is, he that useth Eloquence in the preaching of the Word, doth nothing else but draw the heart away from affecting the pure Word, unto that which hath no virtue in it to save. Again, he Preached not with enticing words, lest the Cross of Christ should be of none effect: that is, if I should preach myself in mixing anything with the Word, that would take away the power of the Word, the Word would not be effectual to work grace in the heart; therefore I dare not Preach after this manner, lest I should deprive the Church of the power of the Word, for if it want power to work, it will also want power to save: therefore the Apostle saith, 1 Cor. 10:4. The weapons of our warfare are not carnal, but mighty through God, &c. that is, the weapons by which we slay your corruptions and lusts, are not carnal; that is to say, are not eloquence of speech, or any human art, but are mighty through God, that is, by God there is a secret power given unto his Word, whereby it over-mastereth the lusts in the heart, and worketh in it a new kind of quality.

But you will say unto me, What must we do with our learning? Or what must we not learn Sciences, or must we show no learning in Preaching?

To this I answer, It is true, that we had need to use all the Arts, Sciences, and knowledges that we can, and all will be little enough; for as the Apostle saith, Who is sufficient for these things? That is, who hath the knowledge of Arts, or Learning, or Eloquence sufficiently to preach the Word: but yet we must take heed that we do not bring them unto the Word as we find them, neither in them to show ourselves, but only make them as a means to help us for this work: As for example; The Children of Israel might whet their scythes upon all the stones of the Philistines: so a Minister may sharpen his faculties with Arts. A man that keeps sheep, he feeds them with hay, not

because he looks that they should bring forth hay, but Lambs and Wool; even so, let a man use these Arts and Sciences, yet not to bring forth Eloquence, but to make us more able to Preach the pure Word. It is good therefore that we take heed that we do not eclipse the excellency of the Word by these: We know, apparel though it be laid in pure gold, yet so much as is covered of it, detracts from the excellency of it, therefore it were better that it were alone: so it is the Word, though the Word may seem to be gilded with Eloquence or Philosophy, yet it were better that it were alone, for so much of it as is covered with these, so much of the excellency of the Word is hid.

But you will say unto me, that we use Eloquence and the like, that men may the better conceive us, and that our ministry may the better be respected; for we find this kind of teaching most pleaseth them, and which most men affect, therefore if we shall not use such and such phrases of Eloquence, we shall be little respected amongst them.

To this I answer, that every Minister is, or should be a Physician; now we know that the part of a wise Physician is not to satisfy the humor of his Patient, for so he may increase the disease, but to labor to cure him by ministering such Physic unto him, as he knows by experience the necessity of the disease requireth: even so, to humor men in Preaching, is not the way to cure them, or to change the evil disposition of their nature, but rather a means to increase their disease, and to make them obstinate and rebellious against the Word, when it shall come home unto them: For what is the reason that the Word is so opposed, when it is Preached (as the Apostle saith) by the evidence of the Spirit and in power, but because it crosseth their corruptions? It comes not in the same manner that it was wont to do: therefore the best way should be to Preach in the Spirit; that is, to apply the

pure Word of God unto the Consciences of men, and so to purge out the sickness of the soul before it grow incurable. There is a disease that many women have at their stomachs, whereby they desire to eat ashes, and other things, which poisons nature; now if they be not cured of it by purging out the humors that lie there, but be satisfied in it, it will at last destroy them: so it will be with these men; to satisfy them in this sickness of the soul, is not the way to cure them, but to make them more incurable: therefore let Ministers look that they Preach the pure Word, and nothing but the pure Word; and let men examine themselves whether they be heavenly minded or no, by their tasting and relishing of the Word when it is Preached purely without any mixture, or else when it is mixed with eloquence.

The fourth sign whereby you may examine yourselves whether you be heavenly minded or no, Is, to try the opinion and judgment you have of heavenly things, how you conceive of spiritual things. Rom 12:2. The Apostle saith, And be renewed in the spirit of your minds, that you may know what that good, and holy, and acceptable will of God in Christ is: He that is heavenly minded hath a new judgment given unto him whereby he is able to see spiritually all things in another manner then he did before; I say not, that he saw them not at all before, but he saw them not in that manner that he doth now, for he is renewed in the spirit of his mind, saith Saint Paul; he hath a change wrought in his heart and understanding, whereby he is able to know and to do the will of God in a more suitable manner then before; he hath a new light in his soul, whereby he is able to know what the will of God in Christ is; that is, he knows what God doth require to be done by him for Christ, not carnally by a bare understanding, but spiritually by the work of the Spirit: and therefore saith Paul, 2 Cor. 5:16. Henceforth know we no man after the flesh; yea, though we have known Christ after

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

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

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

Secondly, for things; he is able to judge of things whether they be spiritual or earthly, he is able now to know what is truth, and to embrace it; and what is error, and to refuse it; he hath now a Touch-stone in himself; that is, he hath the Spirit of discerning, whereby he makes trial of graces, and lays hold on those which will endure the touch, those he will receive as spiritual; the other which will not, he casts out as counterfeit: therefore the Apostle saith, 1 Cor. 2:9. The eye hath not seen, nor the ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him: that is, he was not able to judge of things in that manner as now he can. Therefore examine yourselves whether there be a new life put

into you, whereby you are able to judge of persons and things in another manner than you did before.

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

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

First, I say, thou shalt know it by thy affections; for by these thou mayest know whether thou be heavenly minded or no: and that thou mayest not doubt of it, our Savior gives the same mark of a renewed heart, Mat. 6:21. Where your treasure is, there will your hearts be also: you may know that where your heart is there is your treasure, what your heart is set upon there your affections are; for the proper seat of love is the heart. Now if the heart be renewed and regenerated by the spirit, there will be a love of spiritual things, and this love will beget heavenly affections. A man may certainly know what estate he is in, whether he be regenerate or no by his affections, how he is affected, what love he bears unto heavenly things; for there is life in affections, and as a man that lives knows that he lives, so a man that hath spiritual love in his heart towards God cannot but certainly know it, except it be in time of temptation, and then it may be he may not find that love of God in his heart; but this sense of the want of the love of God is but for a time, it continues not; therefore the holy Ghost when he would describe a heavenly minded man, he describes him by his affections, as the best mark to try him by: as Abraham would command his servants to serve God, and Nehemiah feared God, and David, Psal. 112:1, delighted greatly in the commandments of God: now wherefor did they obey God, and fear God, and delight in the Commandments of God, but because of that inward love

they bear unto him. We know every man can tell whether he loves such a man or such a thing, or whether he hates such a man or such a thing by the affection he bears to them; in like manner a man may know whether he be heavenly or earthly minded by the affections he carries towards the things he affects: therefore examine yourselves, what are the things that you love most, that you think upon most, that you take care of most, that you take most care to get and to keep, are they earthly or heavenly things? Those things you do love best and your affections are most set upon, that your thoughts are most troubled withal, if they be earthly, you may justly fear your estates; for the affections flow from love, and therefore if you did not love them you would not set your hearts and affections upon them.

Secondly, you shall know whether your hearts be renewed by your Speeches: now this may seem but a slender sign of a renewed heart, because it is hard to judge aright by outward appearances, to know the sincerity of the heart by the speeches: yet seeing Christ makes it a sign of a renewed heart. I may the more safely follow him; our Savior saith, Mat. 12:34, that out of the abundance of the heart the mouth speaketh; that is, there is abundance in the heart either of good or evil: Now if the heart be full of heavenly mindedness, if, I say, this abundance that is in the heart be grace, then it will appear in the speeches; for the speeches do naturally flow from the affections that are in the heart; but if the abundance that is in the heart be evil, then the heart cannot but send out foul speeches and rotten communication; and therefore our Savior saith, A good tree cannot bring forth evil fruit, nor an evil tree good fruit: it is impossible that a heart which doth abound, and is full of earthly mindedness, but it will break forth and appear by his speeches: the filthiness that is in his heart, if it have not vent, it will burst; as we know a new vessel that hath wine put into it, must have a



vent or else it will burst; and by the vent you may know what wine it is: so, the speeches are the vent of the heart, and by them you may see what is in the heart; if grace be there, the speeches will favor of it, as a Caske will taste of that which is in it.

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

To this I answer, I say not that a man may at all times, and in all places, judge of it aright; but I say, that a man may certainly know himself whether he be renewed or no; which is the thing we seek to prove in this place; that a man may know from what root they spring, whether of weakness, by rebellion, or naturally through unmortified lusts: I say not, but sometimes a child of God, a regenerated man may have foul speeches in his mouth, and yet his heart be good towards God; he may have rotten talk, but it is but for a time, it will not continue, and it will cause much sorrow of heart, if he have grace, when his conscience touches him for it. 2 Tim. 2:20,21. In a great man's house there are vessels of honor, and vessels of dishonor; if a man therefore purge himself, he shall be a vessel of honor, and yet have corruption in him, there may corrupt communication come out of his mouth, and yet he keep his goodness; as a vessel of gold may be foul within, and yet cease not to be gold, a vessel of honor, neither lose it excellency; so a regenerate man may have in the abundance of his heart, some chaff as well as wheat, some corruption as well as grace, and yet be a vessel of gold; that is, heavenly minded: for the Apostle saith, If any man therefore purge himself, he shall be a vessel of honor, notwithstanding his corruption in his heart, and it appear in his speech; yet if he purge himself, if he labor to mortify them, if he labor to rid his heart of them, he shall be a vessel of honor.

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

To this I answer, It is true, that it may so fall out that we cannot try men by their speeches, yet silence will declare in part what is in the heart; let a regenerate man be silent, and his silence will show that he hath a renewed heart; if he be reproached or slandered, his patience in suffering shows the uprightness of his heart; but if he speak, it hath a greater force, and will more manifestly appear: so on the contrary, the rottenness that is in the heart, will appear in impatency of spirit.

Thirdly, you may know whether your hearts be renewed, by your actions: this also our Savior makes another sign of a renewed heart; Mat. 7:20. By their works you shall know them; that is, by their actions. Now everything is known by his actions; therefore examine yourselves what are your actions, are they the actions of the regenerate part, or of the unregenerate part, are they holy actions, or are they unclean actions? By this you may know whether you be heavenly minded or no. Now this must necessarily follow the other two; for if the heart be renewed, then there will be heavenly affections in it towards God, and spiritual things, and if heavenly affections, then there will be heavenly speeches; for these flow from heavenly affections; and if there be these two, then there must needs be holy actions: therefore our Savior saith, Luk. 6:45. A good man out of the good treasure of his heart, bringeth forth good fruit; that is, if the heart have in it a treasure of heavenly affections and speeches, it cannot be but it will send forth good actions in the life.

The fifth and last sign whereby you may examine yourselves, whether you be heavenly minded or no, Is, by examining yourselves how you stand

affected towards him that seeks to take these earthly members from you; how you stand affected with him that reproveth you for your earthly mindedness. This is a sign that Paul gives of an unsound heart, 2 Tim. 4:3. The time will come that they will not endure wholesome doctrine: that is, they will not endure the Word of reproof, but will be ready to revile them that shall reprove them: and therefore he adds, that they shall heap to themselves Teachers; they shall affect those that shall speak so as they would have them. Now this is a sign of earthly mindedness, when they are offended with him that shall reprove them for their sin; for if men reckon these members as a part of themselves, then you cannot touch them but you must touch their lives, for these are a part of their life; and if you seek to take these away, you seek to take away their lives: now what man will be contented to part with his life? It is a principle in Nature that God hath implanted in every creature, to love their lives; but if you account them not as a part of yourselves, but as your enemies, then you will account him as a spiritual friend that shall help you to slay them; for who is there that will not love him that shall help him to slay his enemy? Therefore if the heart be heavenly disposed, he reckons them as his enemies; but if he be not renewed, he accounts them as a part of himself: therefore examine yourselves by this, whether you be heavenly minded or no.

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## CHAP. X.

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### TO EXHORT SPIRITUAL MINDED MEN TO GROW MORE AND MORE THEREIN.

**T**he Use of this that hath been spoken, is for exhortation unto all those that are heavenly minded: Let me now exhort such to persevere in heavenly mindedness, let them labor to grow every day more heavenly minded then other. Rev. 22:11. Let them that be holy, be holy still; that is, let them be more holy, let them labor to grow in heavenly mindedness, let them labor to keep their hearts pure from this earthly mindedness, because it will soil their souls: for all sin is of a soiling nature; if it enter into the heart, it will leave a spot behind it: now we know that if a man have a rich garment which he sets much by, he will be marvelous careful to keep all kind of grease and spots out of it; so it should be a Christians duty to labor to keep all soil out of his soul, because it is a precious garment, and the residing place of the Spirit: we know that if a man have one spot in his garment, it makes him out of love with it, and then cares not how many lights upon it; so it is with sin, if thou suffer thy heart to be spotted but with one sin, it will work carelessness in thee, so that hereafter thou wilt not

much care what sin thou commit, nor how thy soul is soiled: therefore it behooves you to keep your hearts from every sin, and to make conscience of little sins. And so much the rather, because the glory of God is engaged on your conversation; if thou shalt soil thyself with any sin, that hath taken upon thee the profession of the Gospel, God will be dishonored, and the Gospel will be scandaled: Again, keep thy heart, because God takes special notice of all thy actions; as for dogs and swine, as for the actions of unregenerate men, he regards them not; because his glory is not engaged upon their conversation, he expects nothing from them; but as for you, he takes a particular notice of all your actions, speeches, and behaviors, and therefore you should be marvelous careful over your hearts. Again, look unto secret sins, because he is the searcher of the heart; let the fear of God set in order every faculty of your souls to keep out every sin, every evil thought, for he takes special notice of it. And that I may the better prevail with you, I will briefly lay down some Motives to move you to keep this diligent watch over your hearts.

The first Motive to move every Christian to continue and grow in heavenly mindedness, is this, because by this means he may be able to do every good work. 2 Tim. 3:21. If a man therefore purge himself, he shall be a vessel of honor, fit for every good work: that is, if he labor to rid his heart of earthly mindedness, he shall have a new life put into him, whereby he shall be able to perform holy duties in another manner then before. Now what is the reason that there is such complaint among Christians that they cannot pray, and are so dull and sluggish in the performance of holy duties, but because they have not rid their hearts of earthly mindedness? What is the reason that there is so much Preaching, and so little practice; and so much hearing, and so little edifying; but because men are earthly minded? If

they would purge themselves of this earthly mindedness, it is impossible but that there would be more spiritual life in them, in the performance of spiritual duties. Therefore if it were for no other cause but this, that you may be enabled unto every good work and holy duty, and that you may keep in you your spiritual life, feeling and moving, labor to keep thy heart clean from sin.

The second motive to move Christia's to grow In heavenly mindedness, is, because that by this, God is honored; I say, it is a glory to God if thou keep thy heart clean: Now what man is there that would not willingly glorify God, who stuck not to give Christ for him? It is a glory unto God when the Professors of the Word live a holy life; for what is the nature of the Word but to cleanse? Now when it worketh not this effect in them, or at least when it appears not in them, it doth detract from the excellency of the Word. The Apostle lays down the nature of a true Christian, Jam. 1:21. Pure Religion is this, to keep oneself unspotted of the world; that is, a spotless life is that which best beseems a Christian man that takes upon him the profession of the Gospel, and that which brings much glory unto God is a blameless conversation: and to this end the Apostle exhorts, Let (saith he) your Conversation be without covetousness, Heb. 13:5, as if he should say, an insatiable desire doth detract from the glory of God: therefore let this move men to be heavenly minded.

The third Motive to move every Christian to grow in heavenly mindedness, is, because he may prevail with God in prayer: Jam. 5:16, the Apostle saith, that The prayer of a faithful man availeth much, if it be fervent that is, it hath a great force with God for a blessing: Now this should be a marvelous encouragement to keep the heart clean, in regard of the great necessity that the Church hath of our prayers; and therefore if we

would not for ourselves prevail with God, yet in regard of the great need that the Church stands in at this present, we should be moved to do this duty.

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

To this I answer, Grant that you be but a few, yet a few may do much good; Ezek. 22:30, speaking of the destruction of Jerusalem, I sought, saith the Lord, for a man to stand in the gap, and there was none: He speaks there in the singular number, if there had been but one; that is, but a few, they might have prevailed much with God: so I say unto you, though we be but a few, yet if we keep our hearts pure, we may do much with God; nay, though thou be but a particular person, thou mayest prevail much with God; as Moses did for the Children of Israel: when a damme is new broken, the casting in of a little dirt will hinder the course of water, but if it be not holpen in time, it will not easily be stopped; so in time a few may prevent a Judgment; nay, such a Judgement as otherwise may destroy a whole land; if the heart be truly sanctified, it hath a great force with God: Again, a man that would pray if he do not speak, but many times he is forced to send forth sighs and groans unto God, this is of great power with God; but if he pour out his heart in voice, it hath a greater force: and therefore the Wiseman saith, that the words of the righteous are precious; that is, of great worth with God: and therefore let this move men to be heavenly minded.

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## CHAP. XI.

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### HOW TO MORTIFY FORNICATION.

**C**OL. 3:1.

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

Having handled in general the Doctrine of Mortification, according to the Method of the Apostle, I am now come to descend to the considering of particulars, as they are laid down in my Text; and would speak of them in the order as they are ranked by the holy Spirit, but that the affinity and nearness betwixt three of these sins, namely, Fornication, Uncleanness, and evil Concupiscence, makes me to confound them, and promiscuously to mingle them together. Let us therefore consider first of the nature of every of these sins particularly by themselves, and afterward make some use and application to ourselves of them altogether.

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

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



All filthiness and uncleanness is a member of the old man; now in such as Christ dwells in, the old man is crucified, he is dead with Christ; now he that is dead with him, is freed from him: and again, he that is in the second Adam, hath power to mortify the members of the old man. All God's children must be purified and cleansed from all pollution, as the Apostle expressly commands us, Ephes. 5:1. Be ye followers of God as dear children: that is, be ye like unto God your Father, as children resemble their natural fathers; now God is pure and holy, therefore must ye be so also: and then it follows, verse. 3. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints: that is, let all such filthiness be so far from you, as never any mention be made of it amongst you; if it should by chance enter into your thoughts, be sure to kill it there, let it not come no farther, never to the naming of it: As it becometh Saints; that is, holy ones, God's children and peculiar people, it were unbecoming, and a great shame to them to be unclean, to be unlike God their Father, who is holy. In like manner, he exhorts us to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. 7:1, that is, Let us purify our hearts from the corruption of lust and concupiscence which is therein, striving to make perfect our holiness in the fear of the Lord; and so more fully also in 1 Thes. 4:3-5, he sets down the particular uncleanness's should be abstained from, and mentions two of the very same spoken of in my Text, namely, Fornication, and lust of concupiscence the words are (for they are worthy your marking) This is the will of God even your sanctification, that you should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor, not in the lust of concupiscence, &c. and therefore we ought to mortify and destroy all the filthiness that is in our

hearts, if we would be accounted God's children, and have his Spirit to dwell in us.

But that for the general: we come to particulars, and will speak of the first sin that is named in the Text, Fornication: whence the point of Doctrine is this, That,

Fornication is one of the sins that are here to be mortified.

Fornication is a sin between two single persons, and in that it differs from Adultery: and although it be not altogether so heinous as Adultery, because by it the Covenant of God is not violated as by the other spoken of, Prov. 2:17, neither find we the punishment absolutely to be death, yet it is a grievous sin, and to be feared, in that it subjects those men that are guilty of it, to the curse of God and damnation: for the Apostle saith 1 Cor. 6:9. No fornicator shall enter into the kingdom of heaven; It deprives a man of happiness, banishes him out of God's kingdom into the dominion of the Devil, and territories of hell, never to be exempted from the intolerable torments of God's eternal vengeance. But to lay open the heinousness of this sin, we will consider these four things:

First, the sinfulness,

Secondly, the punishment,

Thirdly, the danger,

Fourthly, the deceitfulness of it.

First, the sinfulness of this sin of Fornication appears first in great contrariety that it hath with God's Spirit, more than all other sins. Betwixt God's Spirit and every sin, there is a certain contrariety and repugnancy, as in nature we know there is betwixt heat and cold; now in all contraries an intense degree is more repugnant than a remiss, as an intense heat is more contrary than an heat in a less degree; so it is with God's Spirit and this sin,

they are contrary in an intense degree, and therefore most repugnant unto; for the Spirit delights in holiness, and this sin in nothing but filthiness; that is pure and undefiled, but this hath a great deformity in it, and therefore consequently must needs be odious in his eyes. Besides, this is contrary to our calling, as the Apostle saith, 1 Thes. 4:7. For God hath not called us unto uncleanness, but unto holiness.

Again, it causes a great elongation from God, it makes a strangeness betwixt God and us; all sin is an aversion from God, it turns a man quite away from him, but this sin more than any other, it is more delighted in, we have a greater delight in the acting of this sin than in any other, and therefore it is a most grievous sin.

Furthermore, the greatness of this sin appears, in that it is commonly a punishment of other sins; according to that of the Apostle, Rom. 1:21, and 24, compared together, where he saith, Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, &c. wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves. To the same purpose is that of the Preacher, Eccles. 7:26, where speaking of the enticing woman, whose heart is snares and nets, &c. he saith, Who so pleaseth God shall escape from her, but the sinner shall be taken by her: that is, whosoever committeth sin shall in this be punished, that he shall be entrapped and ensnared by the subtle enticements of the dishonest woman. So also, Prov. 22:14. The mouth of strange women is a deep pit, he that is abhorred of the Lord shall fall therein: Now all sin of this kind, and consequently sinners, are abhorred of the Lord, and therefore he will punish them in letting them tumble into this deep pit of strange women here, and hereafter without repentance into the bottomless pit of everlasting

destruction: As long as the Lord looks for any fruit of any man, he keeps him from this pit; but such as notwithstanding all his watering, pruning, and dressing, will bring forth no fruit, with those the Lord is angry, they shall fall into it. Now as in a ladder, or anything that hath steps to ascend and descend by, that stayer unto which another leads, must needs be higher than the rest; so in sin, that sin unto which other lead, as to a punishment, must needs be greater, and of an higher nature than the other: and therefore this sin is a most grievous sin.

Besides, the heinousness of this sin appears, because it lays wast the Conscience more than other sin, it quite breaks the peace thereof; nay, it smothers and quenches grace. The Schoolmen call other sins, *habitudinem sensus*, a dulling of the senses; but this an extinction of grace: other sins blunt grace, and take off the edge, but this doth as it were quite extinguish it: It makes a gap in the heart, so that good cattle, good thoughts, and the motions of the Spirit may run out, and evil cattle, noisome lusts, and corrupt cogitations may enter in to possess and dwell there, and therefore it is a grievous sin.

Lastly the greatness of this sin appears, because it delights the body more than any other sin doth; and therefore the Apostle in 1 Cor. 6, draweth most of his arguments, to dissuade the Corinthians from the sin of Fornication, from the glory and honor of our bodies; as that the body is not for fornication, but for the Lord, verse. 13. And that our bodies are members of Christ, verse. 15. The Temples of the holy Ghost, verse. 19. Are bought with a price, verse. 20, and then concludes, Therefore glorify God in your bodies: and so in another place it is said, We ought to possess our vessels in honor: Now there can be no greater means to dishonor the vessels of our bodies, than to pollute them by this filthy sin of Fornication.

Secondly, the heinousness of this sin will be the better seen if we consider the fearful punishment of it, which because men are more afraid of the evil of punishment than of the evil of sin, is therefore set down to be the greater according to the greatness of the sin itself: as may appear by these two reasons:

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

Again, God reserves such filthy persons for a heavy judgment; according to that of Peter, 2 Pet. 2:9,10. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; but chiefly them that walk in the lust of uncleanness. And this is manifest in that fearful and grievous judgment he brought upon the children of Israel in the wilderness, when as there fell in one day three and twenty thousand for the committing of this sin. 1 Cor. 10:8; So God punished Reuben for his sin, in that hereby he lost his Excellency, Gen. 49:4, and by losing this he lost three things which belonged to his birth-right as he was the eldest; first, the Kingdom, which was given to Judah. Secondly, the Priest-hood, which Levi had. Thirdly the double portion, which his father bestowed on Joseph. Further, Shechem and Ammon also for their filthiness in this kind were taken away suddenly: And how was David punished, though the dear child of God, the sword shall never depart from thy house. &c. See also what grievous judgments the Lord threatens to them that shall commit this sin, Prov. 5:8-11. Remove thy way far from her (meaning the strange woman, or harlot) and come not nigh the door of her house; Lest

thou give thine honor unto others, and thy years unto the cruel; Left strangers be filled with thy wealth, and thy labors be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body is consumed, &c. So again, Prov. 6:33. Who so committeth adultery, destroyeth his own soul: and Prov. 5:5. Her feet go down to death; her steps take hold on hell: as who should say, there is no escaping death but by shunning her, if not death temporal, yet surely death eternal: nay, if this will not fright you, there is no escaping between hell and her. Besides, as in that which is good, the more a man delights, the more comfort it will bring him; according to that in Prov. 3:4. Let not mercy and truth forsake thee; so shalt thou find favor and good understanding in the sight of God and Man: so on the contrary, those sins wherein a man most delights bring greatest punishment unto him as you may see in the punishment of Babylon, Rev. 8:7, where it is said, How much she hath glorified herself and lived deliciously, so much torment and sorrow give her. Thus then ye see the grievousness of the punishment proves the sin itself to be more heinous and fearful.

Thirdly, the heinousness of this sin will appear, if we consider the danger thereof, and difficulty to get out, when we are once fallen into it. The Wiseman saith, Prov. 23:27. A whore is a deep ditch, and a strange woman is a narrow pit. Now as it is almost impossible for a man in a deep ditch, or a narrow pit to get out without some help from another; so is it altogether impossible for one that is fallen into this sin of Fornication, to free himself from it, without the special assistance of God's grace helping him thereto: and therefore it is said, Prov 2:19. None that go unto her return again, neither take they hold of the paths of life: therefore also is, Eccl. 7:26, her heart said to be snares and nets, in respect of the entanglements wherewith

she entrappeth her followers; and her hands to be as bands, in respect of the difficulty to get loosed from. This sin besotted Solomon, the wisest among men, Nevertheless even him did outlandish women cause to sin, Neh. 13:26. So also did it bewitch Samson, the strongest amongst men, one that was consecrated and set apart as holy unto God, even he was overcome hereby, as we may read, Judge. 16. We know by experience, as a man that is tumbling from the top of an hill, there is no staying for him till he come unto the bottom; so he that hath once ventured upon this deep pit, and begins to slide into it, there is no staying of him till he be utterly lost in the bottom thereof: or as a man in a quicksand, the more he stirs, the faster he sticks in, and sinks deeper; so it is with him that is once overtaken with this filthy sin, the more he stirs in it the faster he sticks, and harder will it be for him to get out. Therefore we conclude this sin is a most fearful sin, and hard to be overcome, or left off if once accustomed to the delight thereof.

Fourthly, the heinousness of this sin will be discovered, if we consider the deceitfulness of it: it doth so bewitch us, that we will hardly be persuaded that it is a sin; now if we will not believe it to be a sin, much less will we be brought to leave the sweetness of it, to forsake the pleasure we find in it. Besides, the Devil, that old Serpent, he comes and tells it is either no sin at all, or else but a small sin, and may be easily left; we may turn from it when we please; and so he dandles us till we grow to such an height, as we become insensible and hardened in it. Here therefore I will lay down the deceits that Satan useth to beguile us in this sin, which being detected, we may the easilier shun and avoid this detestable and bewitching uncleanness.

The first deceit wherewith Satan useth to beguile us, is, Hope of repentance; we think we can repent when we list, that that is in our own power, for God will upon any of our prayers be heard of us; heaven gate

will be open at first knock; and therefore I'll commit this sin today, and tomorrow betake myself to my prayers, and all shall be well. But beware of this, lest you be deceived, God will not be mocked; if you will sin today, perhaps you shall not live to repent till tomorrow; or suppose thou dost live, yet he that is unfit today, will be more unfit tomorrow: God cannot endure a man that will fall into the same sin again and again, for he stiles it, Deut. 29:19, adding drunkenness to thirst; that is, never leave drinking till we be athirst again; that which should extinguish and abate our thirst, is made the means to increase and enflame it: Now what punishment follows such as do so, you read in the next verse, and 'tis a fearful punishment; The Lord will not spare him, and then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven: who is there among you that would not be terrified at this sentence? Surely his heart is of Adamant, nothing can pierce it, if this doth not: 'tis a fearful thing to fall into the hands of the living God: Beware then of doing thus, go not on in sin upon hope to repent at your pleasure, lest before you think it time for your pleasure to do it in, the hand of the Lord be stretched out upon thee, and his jealousy smoke against thee, or one of (if not all) his curses light upon thee. A man would take it ill if his neighbor should wrong him today, and as soon as he had done ask pardon, and yet wrong him again the next day in the same kind, and then ask pardon again, and so the third, and fourth, and forward; even so it is with God, we fall into this sin today, and perhaps at night beg pardon of him, yet tomorrow commit the same sin over again, as if we had asked leave to sin the freer; take heed of this, do not bless thyself in thy heart, saying, I shall have peace, or I shall repent when I list, for fear lest God presently blot out thy name from under heaven.



Again, Hope of after-repentance doth lead many men on to the commission of this sin; they hope they may repent before death, it is a great while till this come, therefore time enough to do this in. But this God hath threatened you heard even now in the place above-mentioned, I pray consider of it. Balaam his desire was but to die the death of the righteous, therefore he perished among God's enemies; he desired it, and whilst he remained only desiring, without any labor to live the life of the righteous, God justly punished him with an utter overthrow: as he did with those, Isaiah 28:15, who said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: These men thought all sure, nothing could come to hurt them, they are as well as any man; for they had an agreement with hell and death, neither should the scourge meddle with them: but these were but their own thoughts, they reckoned without their host, as we use to say; for see what God saith to them, verse. 18. Your Covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it: They might contrive, but he would dispose; though they did think all well, and hope for peace and quietness, yet he would disannul their covenant, and break off their agreement, so that the overflowing scourge, that is, sudden destruction should take hold of them, and utterly confound them. Ammon going to his brother Absalom's feast, little thought to have been so soon cut off; Shechem preparing himself for a wife, never thought of a funeral; neither is it likely that Korah and his company thought their tent-doors should be their graves; I warrant you they hoped for repentance, yet this sudden destruction took away all possibility of repenting from them. God threateneth such, Ezek. 24:13. Because I have purged thee and

thou wast not purged, thou shalt not be purged from thy filthiness anymore, till I have caused my fury to rest upon thee. And indeed we cannot repent unless God sends his Spirit into our hearts, and he will not send his Spirit into such an heart as hath filthiness in it: Will any man put liquor into a glass where Toads and Spiders are? Much less will God's Spirit come into an heart that is unclean.

Besides, such a man as is not purged from his uncleanness, of himself is most indisposed to repentance; he is without feeling, as it is Ephes. 4:19. Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness: Now such a man as hath no sense of his misery, that cannot feel his wretched condition, but is insensible of his corruption, he can never repent; for as the Apostle saith, 2 Pet. 2:14. He cannot cease from sin: and where there is not leaving off, and forsaking to sin, there can never be any true repentance.

Lastly, God refuseth such a man, he will not endure to hear him if he should beg repentance at his hands; and the reason is, because he cannot beg it in sincerity; for true repentance argues a turning from, and loathing of all sin: and therefore such a purpose as men use to have in the time of extremity, while the cross is on them, that they will forsake sin, that they will not do such and such a thing, this I say, will not serve the turn, it is not sufficient; though they should mourn and seem to repent, yet God will not accept it, for the very beasts may do as much; as it is said, Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, &c. Hos. 4:3.

The second deceit, wherewithal Satan useth to deceive men, is, Present impunity: he labors to persuade us, because we are not presently punished, therefore God sees it not, or will not punish it at all, and therefore will go

on in our sin, and delight to wallow still in our pollutions, according to that of the Preacher, Eccles. 8:11. Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil. Against this deceit of Satan, to prevent it lest we should be overtaken thereby, let us remember these following considerations:

Consider first, that though execution be not presently done, yet punishments are everywhere threatened, and God's threatening is as good as payment; his Word is sure, and one tittle of it shall not fall to the ground unfulfilled: and when God begins to punish, he will make an end; as it is said, 1 Sam. 3:12. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end: If he strike once, he need not to strike anymore, his blows are sure, when he strikes, he never misses, his arrows kill at first shooting.

Consider secondly, that either a sudden judgment shall overtake them, and so confound them in an instant; or if it be delayed, then the fear it should light upon them, quite takes away the sweetness of the sin they commit, and so makes the sin itself a vexation and punishment to them; or else lastly, if God suffers them to run on in sin securely, and without all fear or remorse, he bears with them but that he may make his power known, and eminent, by bringing a greater judgment on them at the last: as the Apostle saith, Rom. 9:22. What if God, willing to show his wrath, and to make his power known, endured with much longsuffering, the vessels of wrath fitted to destruction: There is a time that the wicked must be fitting, and be a preparing for their destruction; which once come, let them be sure afterward God will manifest his power, will compensate his much longsuffering with the greatness of the judgment he brings on them: Now it is a fearful thing,

and a dangerous case, when God suffers a man thus to grow and thrive in his sin, that so his judgment may be the greater.

Consider thirdly, that such go on in their sin which hope to escape; because they are not presently punished, they abuse the patience and longsuffering of God: Now the manifestation of God's Attributes, is his Name; and who so abuse them, take his Name in vain; and you know, God will not hold him guiltless that taketh his name in vain. Let such then as thus abuse the patience of God, think not that they shall escape the judgment of God, but remember to take into consideration that place of the Apostle, Rom. 2:4-6, where it is said, Despisest thou, O man, the riches of his goodness, and forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render unto every man according to his deeds. He shall assuredly pay for every day and hour that he shall continue in his sin; God takes account of every minute, and will, when he begins to render vengeance, repay it to the utmost farthing; every moment adds one drop unto the vials of his wrath, and when that is full, it shall be poured out upon them. See this in the Church of Thyatira, Rev. 2:21,22. I gave her space to repent of her fornication, and she repented not; Behold, I will cast her into a bed, and them that commit Adultery with her, into great tribulation, except they repent of their deeds: Because she did not repent while she had time, therefore she shall have great tribulation: Let us consider then the fearfulness of despising God's patience and longsuffering, and not think ourselves in a good condition, because we go unpunished, but rather let his longsuffering and goodness lead us to repentance, while he gives us space to repent in.

The third Deceit, whereby Satan beguiles men, is, present sweetness in sin, the delight we take in the acting of this sin; there is a kind of bewitching pleasure in it, that steals away our hearts from holiness and purity, to defile them with filthiness and uncleanness, for if we give never so little way to the pleasure and sweetness thereof, it will bring us presently to the acting of it. But for answer unto this, and to prevent being besotted with this delight and sweetness in sin, take notice of these ensuing considerations.

First, he that denies himself in this sweetness and delight, shall not lose thereby, he shall be nothing prejudiced thereby, but shall find a greater sweetness, and of a far more excellent kind, a sweetness in the remission of his sins, and reconciliation unto Jesus Christ, a sweetness in the being freed and eased in the burden of his sins and corruptions.

But some man here will be ready to say, It is not so easy a thing to restrain ones lusts; it is a matter of great difficulty and consequence, and of more pains and trouble than you speak of; why then do you bid us deny ourselves in this sweetness of sin.

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

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

and portion with the Devil and his angels: which we shall be sure to have, if we forsake not this filthy sin of lust and uncleanness; for the Apostle saith it often, and that peremptorily without exception, in many of his Epistles, that No Adulterer, Whoremonger, Fornicator, or unclean person, &c. shall enter into the kingdom of God.

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

The fourth Deceit, which Satan useth to beguile men withal, is, The falseness of the common opinion of most men, and cunning delusion of our carnal reason, unto which it seems either no sin at all, or else so little as it need not any great ado be made about it: Most men think this sin of fornication but a trick of youth, whose blood heated with intemperance, must have something to allay its lust on. Now these two be incompetent Judges, both common opinion and carnal reason, they are altogether unfit to judge of the notoriousness of this sin, but let us bring it to the balance of the Sanctuary, and then we shall see the just weight of it, we shall see it in its proper filthiness and native ugliness. No man that is guilty of it can discern its depravity, for the very conscience is defiled by it: now the Conscience is as it were the very glass of the soul, and if the glass be defiled, how can we see the spots in the soul? And if these be not to be discovered, then nothing

is left whereby to judge aright of it; and therefore we must needs be deceived in the perceiving the filthiness and heinousness thereof. Let us therefore betake ourselves to the Scripture, which will show it truly in its proper colors, and then if we use the means, God will assuredly send his Spirit to enlighten us. When Judas had but a glimpse of this light opened unto him, how great think ye, seemed that sin to him, which before he durst commit boldly for thirty pieces of silver, yet now it drives him to desperation and present hanging himself. We must pray therefore for the Spirit to enlighten us, that so we may see the filthiness of this sin, and be no more deceived by it, as if it were either but a small sin, or hardly any at all, as many men think, and our carnal reason would persuade us unto.

The fifth and last Deceit, whereby our cunning adversary, the Devil, labors to beguile us withal, is, Hope of secrecy: Men commit this in private, no spectators, no secretaries shall be entrusted therewith, the innermost closets, and most retired rooms, are the places destinated for this work, and the time commonly is the most obscure and blackest season, the night; and indeed not unfitly, for it is a deed of darkness: yet let all such as be guilty hereof, let them lay to heart these following considerations:

Consider first, though they be never so private and secret in it, yet God sees it; they cannot shut out his eyes, though they may the light of the Sun; he knows it, and then it shall be revealed: that which is said of Alms, Mat. 6:4, may very truly be said of this, Thy Father which seeth in secret, himself shall reward thee openly: so, God that seeth thy secret Adultery or Fornication, he will reward it, he will punish it openly. See it for example in David's adultery with Bathsheba, 2 Sam. 12:10-12, there the Lord saith, Because thou hast despised me, and hast taken the wife of Uriah the Hittite, to be thy wife; Behold, I will raise up evil against thee out of thine own

house, and I will take thy wives before thine eyes and give them unto thy neighbor, and he shall lie with thy wives in the sight of this Sun; for thou diddest it secretly, but I will do this thing before all Israel, and before the Sun. See the Justice of God in punishing; because David did it secretly, and used all manner of means to conceal it, as making Uriah drunk, and then sending him to his wife to lie with her, that so it might be hidden, yet God withheld him from her, and so brought it about that David had no way to cover his sin; therefore also because David labored to keep it close and secret from all men, he will make his punishment public and manifest to all Israel: Again, God saith, Because thou hast despised me, &c. whence observe, in this secret committing of sin, a man doth despise God in a more especial manner; for he fears more the sight of men than the sight of God, in that he labors to conceal and hide it from the eyes of men, but cares not though God look on, as if he either would say nothing, or regarded not at all his sin: But God hath said, Them that honor me, I will honor; and they that despise me, shall be lightly esteemed: that is, they shall be despised.

Consider secondly, the divers and manifold ways God hath to reveal it, though men be never so close and secret, and use all possible means to hide their sin, as fair outward civility, a seeming to hate such filthy notorious wickedness, or anything else an hypocritical heart can invent, yet God hath sundry ways to detect their filthiness, and lay open their hypocrisy: As first, by sensible things, when there is no person near to see it, yet the very birds and beasts have revealed it: secondly, he gives them up to a reprobate sense; and then in the end, though they have long lain in it unseen and unsuspected, at last they become shameless, and so lie open to every man's discovery: thirdly, he can make any man living to reveal his own sin, as we see in Judas, though all the time he was working his wickedness he had



carried the business close enough, yet in the conclusion, when he had brought the business to pass, and in all probability it being now finished, should never be concealed, even then he must confess it, he must tell it everybody: in like manner, it will be our case, though we keep our filthiness never so private, yet God can make us in the end on our death-beds confess it, though all our life before we have hidden it.

Consider thirdly, whosoever commits this filthy sin of Fornication, makes himself a vile, and a base person; whatever he was before, though never so glorious, yet now he is but as a Star fallen to the earth, as it is in the Revelation. If a man be godly, come what will come, there is nothing can make him base, nothing can obscure him; though hell itself should labor to cast a darkness about him, yet it shall be but as a foil about a Jewel, or a cloud about the Sun, make him shine brighter and brighter: We know a Torch light in a dark night will shine brighter than if it were at noon-day; even so a godly man, whatever happens unto him, whatever night of afflictions, crosses, or other disasters come upon him, yet he will be the more illustrious, the more clearer will he shine in the midst thereof; and the more crosses happen unto him, the more will his glory appear: but on the other side, let a man be ungodly, whatever outward glory or pomp he may have, yet he is but a base and vile person, and so he shall ever be esteemed of, even at the last, do all the world what they can. See this in Paul, who before he was converted, whilst he was a persecutor, was counted a pestilent fellow; but now after conversion, when he became godly, he was highly esteemed as a chosen vessel of the Lord: So on the contrary, the Scribes and Pharisees were the only men, who but they among the Jews, yet now how odious is their names, they stink in all men's nostrils. Therefore let us have a care how we suffer ourselves to lie in sin, lest we become in like

manner hated of every man; and on the other side, let us get ourselves to be godly, and then our names shall be as precious ointment that sends forth a sweet savor into everybody's nostrils. And thus much for the Deceits whereby Satan deceives men; we will now come to some uses.

The first Use that may be made hereof, is, to exhort all men to be careful to cleanse themselves from this filthiness and uncleanness: and to this end let them never give God rest, but with incessant prayers still call on him, till they find that they are cleansed, that they are out of this gall of bitterness; for as there is nothing that will be so bitter and distasteful, nay terrible unto them, as this being liable to the wrath of God due to them by reason of this sin; so shall they never find anything so sweet and pleasant, nay comfortable unto them, as to be in the favor of God: for all that the creature can do is nothing without God, there is no peace, no comfort, no rest without him; now if a man have not this favor of God, but be without it, though he have never so many other blessings, as wealth, honors and preferments, yet if an arrow come out of God's quiver, dipped in the venom of his wrath, be it never so slight an affliction, it will wound deadly. See this in Moses, who though the meekest man upon earth, and highly in God's favor, yet he for his impatency had his cross in that which he most desired, even in that he should not enter into the land of Canaan. Sin conceiving must needs bring forth sorrow, and though it should fail in all other things, yet here it is true, he that so sows sin shall be sure to reap affliction; this is the daughter, this is the fruit always of such a mother beware therefore how you take pains to serve sin, for he that does so, shall be sure to have for his wages sorrow and afflictions, nay death itself, as the Apostle saith, the wages of sin is death. A sinful man, one that is guilty of this sin or any other, is like a malefactor that hath already suffered the sentence of

condemnation to pass upon him, and thereby is liable to punishment whenever it shall please the Judge to send a warrant, he may be called to execution every hour, unless in the meantime he hath sued forth his pardon; even so it is with the sinner, he is subject to the wrath of God, whenever God shall please to send forth his warrant against him, he must be brought to execution, he hath no assurance, no power of resistance till he hath got his pardon. Therefore let every one of us labor to procure our pardons in and by Jesus Christ, that so we may not thus lie open to the wrath of God which will consume us whenever he shall but please to say the word in an instant.

But some man will be ready to say, what needs all this? I am strong and well, in good and perfect health, is it likely the evil day is near me? No surely, I will therefore go on still in my sin; what need I repentance, that am so well in all things?

To this I answer, though thou beest never so well in strength and health of body, yet if God hides himself, if he turns but away his face from thee, thou shalt find the matter changed; where and when he is pleased but to turn himself, he turns with him all things upside down on a sudden. See this in those two hundred and fifty men of the company of Korab, they thought themselves well and safe, else think ye they would have took censers and offered unto the Lord, but see how in an instant, fire came out from God and consumed them. So also Nadab and Abihu, no sooner had they taken strange fire to offer unto the Lord, but straight the judgment light upon them; for it is said, And there went out fire from the Lord and devoured them, and they died before the Lord, Lev. 10:2 they were presently consumed even in the places where they stood: in like manner it will be our case if we commit sin, God may, if he be so pleased to deal with us,

consume us as soon as ever we have done it, nay in the very manner, it is his mercy that we are spared.

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

To this I answer, God's decree concerning salvation and damnation must be admired at, not pried into: what though God in his mercy hath saved others, must he also therefore save thee, that wilt not repent, but presumest on his mercies? He calls sometimes those which have been many degrees worse than others, whom he hath passed by, and that to show his power of the Potter over the pot-sheerd: but what is this to thee? Look thou to thyself; use the means, come unto him by true repentance, and cleanse thyself from thy filthiness, and thou shalt be sure to find mercy.

The second Use to be made hereof, shall be to persuade everyone, not only to cease from the act of so filthy a sin, but also to mortify these corruptions, which are the source and fountain from whence these all unclean actions come: There may be a restraining of our lusts and corruptions, but it is but for a time, it will break forth again; or perhaps there may be an abhorrency and contrariety of one man's nature from this sin, but this is not out of any hatred to the sin itself, but a forbearance of the act, because his nature cannot abide it, or for some other by-respect, as credit and reputation amongst men; but this is not to mortify them: for mortification is then true and perfect, when there is a contrary life; that is, when a man that before was unchaste, now if his lusts be mortified, he lives quite contrary to that, and is now wholly chaste and undefiled: now this cannot rightly be said to be in a man where there is but only a restraint of his lusts. As in a tree, it is in vain to cut off the top-boughs, so to kill it;

unless the roots be plucked up, it will grow again; therefore men begin at the root to stub up the tree: so it is with sin, lost is the labor that strives to keep it in and restrain it, thinking so to kill it, there is no other way to do it but by Mortification, by rooting it up out of the heart, not suffering it there to have the least room or place; for if it be but restrained, at one time or other it will grow again to full strength. And that this may the better be dispatched, let us examine and try ourselves by these rules and marks.

First, examine yourselves and see whether there be a particular change which doth follow the general one of the whole frame of the heart; whether the heart is wholly changed and turned from all sin, for if it be not, but is changed but by piece-meal, some of it being reserved for the darling sin, then it is not true Mortification; which is always a killing, and bringing under subjection, all lust and concupiscence. Therefore see, first, whether thy heart be thoroughly wounded with sin, whether thou dost grieve for all sin as well as for some particular sin of profit and pleasure. Then secondly, if thou beest thus wounded, see whether thou longest for nothing so much as pardon in Christ: a condemned person desires nothing, delights in nothing but in the news of a pardon; as other things are not at all welcome unto him, a pardon is all that can be comfortable unto him; so thou, if thou beest truly wounded for thy sin, wilt desire and wish for nothing but a pardon; the remission of thy sins in Jesus Christ will more comfort thee than all the world beside. And lastly, if a pardon be granted, see, Is there a love and a delight in Christ? Is he the only joy and comfort of thy soul? Then well is thy case, thou art in a good estate; thou mayest be certain the roots of thy lusts are plucked up, and then the branches must needs die.

Secondly, examine yourselves and see whether out of a loathing and hate of this sin you be able to judge aright of it, to perceive it in its filthy colors,

and loathsome pollutions: All the time a man lies in a sin, he will have such a mist cast before his eyes, that he cannot see it perfectly, but dimly, as it were by a small light, which will not lay open all the spots and blemishes thereof. To explain this, I will use this similitude; A man that lives continually in an house where a bad smell is, he perceives not the ill savor, it is all one to him as though it were pure and sweet air; but one that comes in out of the fresh air, he smells it presently, to him it is exceeding offensive: even so it is with sin, an unregenerate man that is used to it, hath long lived in it, and perhaps never knew any other, to him it is natural, he perceives not the filthiness thereof; it is as good to him as the purest action in the world; and why? Because he is accustomed unto it: Now custom, you know, is another nature: but let a regenerate man fall to commit the same sin, why he is troubled, he is perplexed, he cannot be quiet, nor can he find any rest in it, 'tis unusual to him, and therefore he is disturbed at it. And indeed it is a good sign of a righteous soul to be vexed at sin; ye may see it in Lot, of whom it is said, 2 Pet. 2:8. That righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. Try yourselves therefore by this mark, and see whether you can brook sin well enough, or be vexed and disturbed at the committing of it.

Thirdly, examine your selves, and see whether your abstaining and keeping yourselves from the acting of this sin be general and constant, or respecting some places or persons, and but for a short space: this is an effect of the former; for he that hates a thing, hates everything that belongs unto it, and that continually: this is a sure mark and never fails. Ye may see it in other things; a Dove is afraid of any feather that hath been an Hawkes, it brings a great deal of terror unto her, almost as much as if the Hawk herself

were there; such a native dread is implanted in the poor Dove, as it detests and abhors the very sight of a feather; so the godly man that hath once conceived a detestation against his lusts, endures not anything that belongs to them, that comes from them. He that hates a Serpent, cannot abide the skin, though it be never so finely speckled; so, true hatred unto sin, cannot endure motion or inclination unto it, though it bring never so fair pretenses and shows, it suffers not the least spark to kindle or increase, as wanton speeches, lascivious looks, &c. A sore that is healed at the bottom, is not easily hurt again, whereas if it be but skinned at top it is never the better, for in a little time it will break forth again, and be worse than ever: A bone broken and well set again, is stronger than it was before: so a man that hath once slipped into this sin, and is got out of it again, shall find his strength to be increased, and himself more enabled to resist that temptation than ever he was.

But some man will say, I read of some of the Saints that have fallen into this sin, and that grievously, why then may not the dear children of God fall again into it?

To this I answer, Indeed it is possible, for we find it in the Scripture of David and Solomon, that they fell; nay more, it hath many times so come to pass that they have fallen grievously, as in them before mentioned, and many others; yet as we read of their falls, so we read of their recovery out of it, they did not continue in it. Here therefore I will set down the means against it: And they shall be,

First, for such as have long lain in this sin, perhaps 20, perhaps 40, or more years; let such, I say, observe these rules following:

First, let them labor to get a humble heart in the sight of this grievous sin, let them be cast down with grief and sorrow for so heinous a sin, that they

have offended so good and gracious a God, one that is of so pure eyes that he can endure no unclean thing. It was the practice of the holy Apostle Saint Paul, he was so far humbled, that he confessed himself to be the chiefest of all sinners; and what could he say more? So also the Prodigal, Luk. 15, when he came to see himself, and to look upon his own condition, was so far from being puffed up, that he was content to style himself no better than his father's servant: In like manner do thou, think thyself the worst of men, and greatest sinner upon earth, and that God hath been infinitely merciful unto thee, that hath not cut thee off in thy sin, though thou so long continuedst in it unrepentant.

Secondly, labor to bring thy heart to so good a pass, that thou mayest love God exceedingly, who hath forgiven thee so great a sinner. It is said of the woman in the Gospel, to whom much was forgiven, that she loved much: A great deal is forgiven thee, beyond what thy deserts are, do thou therefore so too: Love much, love Christ that hath been a Mediator to procure this thy sin to be forgiven; love God much, who hath been so merciful as to grant thee pardon and remission of sins for Christ thy Savior's sake.

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

Secondly, for those that are guilty of this sin still, but would fain be rid of the sore burden which lies heavy upon their Consciences; Let them use these helps:



First, labor to get assurance of the pardon and forgiveness of it: No man can be assured of the love of Christ, till he be assured of his love and favor in the free pardoning and remission of his sins: for how can a man have peace and quietness without this, he is still in fear of God's wrath and vengeance to light upon him, and where there is such a sear and dread, it is not likely there should be any love. And therefore in the first place get thy sins pardoned.

Secondly, labor to have a sense and feeling of thy sin; this is a chief thing to be obtained; for where there is no sense, there cannot be any remorse or sorrow for sin, without which there can be no turning from sin, much less any hatred and detestation of it. Now this sense and feeling is wrought in us by God's Spirit, and therefore thou must go to God by true and hearty prayer, that he would be pleased to illuminate thee by his Spirit, that so thou mayest see the miserable and wretched condition thou art in by reason of this sin.

Thirdly, lay hold on the Promises, and apply them to thyself, make them thine own; for whatsoever a man's sins be, if he can come to thirst after pardon, to desire that before other things in a right way, and to a right end, then he may be sure he hath the Promises belonging unto him: If he will take them, they are his own; Christ is his, if he will take him, only he must take him aright, as well to be his Lord, as his Redeemer: his Lord, to govern and rule him by his Laws and Commandments, as well as his Redeemer, to save him by the merit of his death and passion. Christ offers himself to him, Rev. 22:17, saying, Let him that is athirst, come; and whosoever will, let him take the waters of life freely: and what greater love can Christ show, than to set himself out for all to take him, and that freely too? In the days of his flesh, who had more good by him than the Publicans and sinners? Them

he called, them he saved: the poor diseased wretches, how ready was he to heal them? Even so he is still, he is every whit as ready to save thee, to heal thee, as he was them, if thou wilt come unto him, and endeavor to lay hold on him. To neglect Christ thus offered unto thee, is to trample underfoot the Son of God, and to count the blood of the Covenant an unholy thing, Heb. 10:29, now what think ye shall be done unto such? Read that place, and you shall find, that a much sorer punishment than death without mercy they are worthy of, and are likely to undergo. You read what was done to those that despised the invitation of the King to his Marriage-feast, Mat. 22:7. When the King heard thereof he was wroth, and sent forth his armies, and destroyed those murderers, and burnt up their City: In like manner will he deal with thee; if thou despisest the offer of his gracious Promises now made to thee, he will account thee but as a murderer, and will destroy both them and thy City; that is, all that belongs unto thee. Take heed therefore that thou now layest hold on his Promises, and makest them thine own.

Fourthly, use abstinency and fasting, for thereby thou mayst get the mastery over thy sin; give it altogether peremptory denials, suffer it not to delight thee in the least cogitation and tickling conceit: It will be easy to abstain from it, when the denial is peremptory; if we cannot put out a spark, how shall we put out a flame? If we get not the mastery over the first motion to sin, much less shall we be able to overcome it when it is brought to maturity in action: Sin is like the water, give it the least way and we cannot stay it, run it will in despite of us: and as a stream riseth by little and little, one shower increasing it, and another making it somewhat bigger; so sin riseth by degrees. Jam. 1:14,15, it is said, But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth

death: Where observe three degrees in sin; first, temptation; secondly, conception; and thirdly, perturbation, or bringing forth: So also Heb. 3, it is said of the Israelites, that lust in them brought forth hardness of heart. Beware therefore of the beginnings and occasions of sin, and accustom thyself to use abstinence, thereby to master thy lust.

Fifthly, Another help may be to resolve against it, to make Vows and Covenants without selves not to fall into any occasion that might be an allurements unto it: Let us bind ourselves from things indifferent at first, and then afterward from the unlawful temptations. And that we may do it the more easily, let us make our vows for a certain time, at first but for a little while, afterward for a longer season, and then at last, when we have more strength, forever.

But some man will here be ready to object and say, I find myself exceeding weak and unable to keep such Vows and Covenants; What shall I do then, who shall be in danger every day to break them, and so be guilty of a double sin?

To this I answer, If our frailty herein were a sufficient argument, then would there be no Vows at all: What though thou beest weak and frail, and so subject to break thy promises in this kind, yet remember that they are God's Ordinances, and he will put to his helping hand to enable thee, he will bless and prosper whatever thou dost vow or promise this way, as an Ordinance that he hath commanded. Again, as thou seest thyself more weak, and subject to infringe those vows, so be sure to use the greater care and diligence to keep them, be so much the more vigilant to avoid all occasions that might tempt thee to break them.

Sixthly, Another help may be, to proportion the remedy to the disease; as thy lusts are greater, so use greater abstinence, make stronger vows against

them. As in a place where the tide beats strongly, there the bank must be stronger; so where the current and tide of thy lusts run more forcibly, there resist them with greater strength, keep the bank good, repair it by new renewals of thy graces in thee, make new covenants against it: There is no man with one thousand, would meet his enemy with two thousand; so do thou, get as much strength to resist, as thy lusts have power to attempt thee.

Seventhly, Turn your delights to God and heavenly things; whereas you have long been given to earthly mindedness, now begin to set your mind on heavenly things: There is no true Mortification that is only privative, it must be also positive; a man cannot leave his earthly mindedness, but he must presently be heavenly minded. To make this plain by a comparison; A man cannot empty a vessel of water, but air presently will come in its place: so a man can no sooner be cleansed from corruption, but grace will immediately enter and take possession of his heart; as Solomon saith, Prov. 2:10,11. Wisdom entereth into thine heart and knowledge is pleasant unto thy soul: Discretion shall preserve thee, understanding shall keep thee, &c.

Lastly, the last and greatest help will be, to labor by prayer: God would have thee know that it is his gift: pray therefore that Christ would baptize thee with the Holy Ghost and with fire: that the Holy Ghost may like fire heat the faculties of the soul, to inflame our love to God: for as our love to God is stronger, so our love to holy things will be more earnest, and consequently our hate to unholy things more strong and perfect: the heart thus inflamed is turned quite another way; it doth so mollify the heart more and more, making it capable of a deeper impression from the love of God. Hence it is that the Spirit is compared to wine, because as wine heateth us within, and maketh us more vigorous and lively: so doth the Spirit heat us with the love of God, and make us more apt to good works: Now as when a

man comes nigh to any town, he goes further from another; so when the Spirit carries us nigh to God, it carries us further from our lusts. Christ by the Prophet is said Mal. 3:2, to be like a refiner's fire, and like Fullers soap; Now as there is no way to refine silver but by fire, and no way to purge and get out a stain but by soap; so there is no way to cleanse oneself from lusts, to mortify them, but by the Spirit: take ye therefore the Apostles counsel, Act. 4:38. Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: let us wait for it, and we shall be sure to have it, and when we once have got it, we shall find as evident a change, as the Apostles did when the Holy Ghost in the form of cloven tongues came upon them, as ye may read in the same chapter. And therefore also when we find weakness in our hearts, let us know that we have not been so fully baptized with the Holy Ghost, as we may be; according to that of the Apostle, 2 Tim. 1:7. God hath not given us the Spirit of fear, but of power, &c. when the Spirit is powerful in us, it will inflame us with the love of God, it keeps men in sobriety. Therefore art thou weak? Art thou cold in holy performances? Labor to be baptized with the Holy Ghost more fully: John was compassed about with the Spirit as with a garment, Rev. 1:10. So should we be, for without this we are but naked: God kept Abimelech from sin, so he will keep us if we have his Spirit: And David was bound in the bond of the Spirit, now the Spirit is like a bond for two causes: first, every bond must be without us, and so is God's Spirit, it is his and not ours within us: secondly, every bond keeps the thing that is bound in; and so doth God's Spirit, it restrains us, it keeps us in when as otherwise we would run into all excess of riot. And therefore let us pray heartily and labor earnestly to be baptized with the Holy Ghost.

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## CHAP. XII.

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### HOW TO MORTIFY UNCLEANNESS.

**C**OL. 3:5.

*Mortify therefore your members which are upon the earth: Fornication, Uncleanness, Inordinate affection, evil Concupiscence, and Covetousness, which is Idolatry.*

Having handled the Doctrine of Mortification in general, as also come to some particulars, namely, that of Fornication; it now remaineth that in the next place, following the method and order of the Apostle, I come to the next particular sin named in the Text, Uncleanness: And because these two sins do in many things *coincidere*, and differ not greatly in anything that I can set down as means to prevent them, for what hath been said of the one may serve for the other; therefore I shall be the briefer in this, and may perchance make use of some of the things spoken formerly in the discovering of the heinousness of Fornication. The Doctrine then that we shall at this time insist on, is, That,

Uncleanness is one of the sins that are here to be mortified.

This sin of Uncleanness most Interpreters make to be the sin of Onan, Gen. 38:9, and the heinousness thereof appears, in that God was so displeased with him for it, that he slew him presently. Besides, the grievousness thereof is manifest, in that throughout the whole book of God we find not any name appropriated unto it, as if God could not give name bad enough, or would not vouchsafe it any, because men should not know it at all. But now particularly I will lay open the vileness of it, by these four arguments.

First, the heinousness of it appears, because that it makes a man that is guilty of it, a man of death; you may see it in the example of Onan, Gen. 38:9, before mentioned, God cut him off presently, hardly gave any space for repentance. Where sudden judgment lights upon a man, it is a fearful thing, and argues the greatness of God's displeasure against that sin; now where God's wrath is so exceedingly inflamed against a sin, we must needs conclude that sin to be very sinful, and of a high nature.

Secondly, it is an unnatural sin: All sin is so much the more heinous, as it is opposite to the nature of a man. We read but of three sins against nature, whereof this is one; namely, bestiality, Sodomy, and this; and therefore it must needs be of an high rank, and consequently a most notorious vile sin.

Thirdly, the manner of it aggravates it exceedingly; all things done against oneself, are the more heinous; as self-murder is of an higher nature than murder of another; and the reason is, because all creatures by nature seek the preservation of themselves: in like manner, self-uncleanness is a great aggravation unto it.

Fourthly and lastly, that sin which is made the punishment of another, is ever the greater sin; now God hath made this sin to be the punishment of all other sins, for after a man hath long continued in other sins, at last God

gives him up to this sin as to a punishment of the former: and therefore questionless it is a great and an heinous sin.

Now since you have seen the heinousness of this sin, in the next place I will show you the manifold deceits of Satan, whereby men are provoked to the commission of this filthy sin.

First, Men do go on in the committing of this sin, because they do hope to repent afterwards.

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

A man by common reason would think that great sins do make the heart to be more sensible; but indeed it doth not so, for it takes away the sense. Great sins are a means to harden the heart, so that it cannot repent: Prov. 2:19. None that go unto her return again, neither do they take hold of the paths of life; which is meant of repentance: for God doth not give repentance to this sin, because it is a sin so evident against the light of Nature; as Ezek. 24:16. Son of man, behold, I take from thee the desire of thine eyes with a stroke, yet neither shalt thou mourn nor weep, neither shall thy tears run down: that is, if man will refuse the time of repentance which God doth offer unto him, when he would repent then God doth deny him: It is not in him that willeth, nor in him that runneth, but of God: God will have mercy upon whom he will have mercy, Rom. 9:16.

Now to show what Repentance is:

Repentance is a change of the heart, whereby a man is become a new creature, having an inward affection to that which is good, and a loathing and detestation of that which is bad. To show that Repentance is the change



of the heart, see how the Prophet Hosea, Chap. 7:14, doth reprove the Israelites for their howling on their beds, because their Repentance was not from their hearts; they did howl much, as it were, for their sins, but yet their Repentance was not from the heart, and therefore nothing available to them. True Repentance doth turn the disposition of the heart of a man another way then it went before.

Another means that Satan useth to delude the hearts of men, and cause them to be set upon evil, is, because they do not see the punishment due for sin to be presently executed upon sinners: For Answer of this; In that God doth spare to punish sin, no man hath cause to joy in it. God is merciful, and doth hear many times a long while with men not to punish them for sin, to see if they will return unto him, and repent: But as long as man doth continue in any sin without repentance, so long doth he abuse God's patience every day and hour, Rom. 2:4. Thinkest thou this, O man, and espises thou the riches of his goodness, forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to Repentance: Vers. 5. But after the hardness and impenitence of heart, treasurest up wrath unto thyself against the day of wrath and revelation of the righteous judgment of God.

Another Deceit that Satan useth to provoke men unto this sin, is, to judge of uncleanness by common opinion; that is, to weigh this sin in a false balance, and to look upon it in a false glass, and not to carry it to the balance of the Sanctuary of the Lord, and therefore many times they esteem great sins to be little sins, and little sins to be none at all; when men do thus mistake sin, they judge of it otherwise than it is: As when bad company are together, they do all allow and approve of sin, and so evil words do corrupt good manners; and in their opinions do make sin to be no sin at all; not considering that place, Titus 2:14. That Christ gave himself for us to redeem

us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. When a man hath committed sin, his Conscience is defiled, and so can no more judge of sin aright, than one that would discern of colors in a foul and soiled glass; but when the Conscience is clear, it sees things as they are, and so is able to judge of sin by that rule by which ourselves shall be judged at the last day: There is a sanctifying Spirit, which if we had, we should judge of sin aright; and the rule whereby we are to try sin, is the written Word of God.

Fourthly, Satan useth to provoke men to this sin, when they can commit it in secret, then will they be bold to do it: But consider, God sees in secret, and he will reward them openly: Mat. 6:4. Give thine alms in secret, and thy father that is in secret will reward thee openly: Now we may judge by the rule of contrarities, that if God do see Alms that are done in private, and will reward them openly, may not we think that he will do the like of sin: For so he did by David, he spared not him though he were his own servant: 2 Sam. 12. Thou didst this sin secretly, but I will do this thing before all Israel, and before the Sun. And thus they go on boldly in this sin, thinking they shall escape well enough if they can do it secretly, and not be seen of men; but they in this despising of God, make God to despise them. Consider, oh man, the many ways God hath to reveal sin that is committed in secret: Eccles. 10:20. Curse not the King, no not in thy thought; and curse not the rich, no not in thy bed-chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter. Sin that hath been committed in secret, shall be discovered by ways that a man thought impossible: Evil men are as a glass that is soldered together; as soon as the solder is melted, the glass doth fall in pieces: So they that are companions in evil, may for a time be true the one to the other, but yet the Lord will one

way or other discover their iniquities, so that they shall fall in pieces like a broken potshard; yea, perhaps the Sinner himself shall confess his sin, as Judas did.

The last Deceit Ih Satan doth use to provoke men unto this sin, Is with the present delight Ih they have unto It: To this I answer, as Christ in Mat. 5:27. Thou shalt not commit adultery, for whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart. If thy right eye offend thee, pluck it out and cast it from thee, for it is profitable that one of thy members should perish, and not that thy whole body should be cast into hell fire. Therefore, I say, it were better for thee to leave thy delight, than to have thy soul damned in hell forever: by leaving thy sin thou dost not leave thy delight, for then thou hast a new heart, new desires and affections to delight in better things; so that the forsaking of sin is but a change of delight, and those sins which have the greater delight in them, shall have the greater torment, as doth appear out of Rev. 18:7, concerning Babylon, The more pleasure she had, the more should her torments and sorrows be.

Thus have I dispatched, in brief, this sin of uncleanness, insisting and enlarging only some two or three of the Deceits whereby the devil doth beguile the sons of men, and lead them captive to the commission of this slavish and abominable sin; for motives and helps against it, I refer you to those I produced in the handling of Fornication.

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## CHAP. XIII.

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### HOW TO MORTIFY EVIL CONCUPISCENCE.

**C**OL. 3:5.  
*Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, &c.*

Now I should proceed to some application of this point, but because there is a third particular which hath much affinity with the two former, namely, fornication, and uncleanness, I will first speak of that which is here in my Text, evil concupiscence.

By concupiscence men do understand a degree of this lust of uncleanness, and it is an evil inclination in the power of the Soul.

The Doctrine is, this evil concupiscence is one of the Sins which are likewise to be mortified; We had need give a reason for it, because men will hardly be persuaded to think it a Sin, thus it was with the Heathen, they thought there was no Sin in it.

The first reason is, If Concupiscence do cleave unto a man, that is, evil inclinations which the soul by sin is bent unto, then actual sin will follow, which is the fruit of this concupiscence: It is as a spark of fire, which being

let alone, will grow greater and greater, and like a leaven, though little at the first, yet doth it leaven the whole lump, so that it doth produce the works of the flesh, and therefore it is to be mortified.

The second reason is, although a man do not fall into actual sin presently, after there is concupiscence in the heart, yet being unmortified, it hideth the sin in a man, and so defiles him, and makes him prone to an evil disposition, and also to be abominable before God: Therefore mortify concupiscence before it come to have vigor and strength in thee.

A man is said to be an evil man, when he is distracted from Good to Evil, now evil concupiscence makes a man to be so.

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

The third reason is, Evil concupiscence being in a man, it doth mar all his good actions. To mingle water with wine, it makes the wine the worse; To mingle dross with silver, it makes the silver the more impure; So evil concupiscence being in the Soul of a man, it doth stain and blemish his good actions; when the string of an Instrument is out of tune; then the Music doth jar. A man that hath strong concupiscence in him, he will desire to come to the execution of the works of them, and so it will have an influence to the effect, and will stain and blemish any good work he goes about; so that evil concupiscence making a man to be evil, it doth blemish and stain all the good actions that man goes about, in that he doth perform them either with vain-glory or self-respect.

The fourth reason why evil concupiscence should be mortified, is, because that otherwise the commandments of God will be grievous unto us, 1 John 5:3. For this is the love of God, that we keep his commandments, and his commandments are not grievous. The commandments of God are not only to be kept of us, but so to be kept, that they may be delightful unto us, Psalm. 103:1. Bless the Lord O my soul, and all that is within me bless his holy name: when concupiscence doth lie in the soul of a man, in its full vigor and strength unmortified, it doth draw in him a reluctance from good duties, as when a man doth will one thing that is good, and an evil inclination doth set upon him, then the commandments of God will be grievous unto him, even as a man will be unwilling to carry a burden long.

Now I proceed to show you three things observable in this word concupiscence:

First, what the nature of it is.

Secondly, the sinfulness of it.

Thirdly, the operation or works of it.

First, for the better understanding what it is, know that in the soul of man there is a faculty, Secondly, there is an inclination, which doth adhere to the faculty, and thirdly there are actual desires which flow from that inclination, by way of Similitude, the better to conceive. First in the mouth there is a palate, secondly, the desired humor, and thirdly the taste; So in the soul of man, First, there is the natural affection, secondly, there is an inclination which is the tuneableness, or untuneableness of it, and thirdly, there is the desire, or actual works of it.

By concupiscence is meant, the evil inclination, and the fruits of the evil inclination, and by it the habitual concupiscence, from whence the actual desires of evil will follow. Rom. 6:12. Let not sin reign in your mortal

bodies, that ye should obey it in the lust thereof. First there is a sin, secondly, the lust of that sin, and thirdly the obedience, that is consent to the sin. There is a concupiscence that is natural, and another that is moral. As there is a concupiscence that is bad, so is there another that is good, and a third that is neither good nor evil. There was in Christ a desire to live, though it were God's will he should die, yet obeying, he did not sin. On fast days we are commanded so to do, yet the desire to taste corporal food on such a day is not sin.

Secondly, it doeth proceed from sin, and one sin doth beget another, James 1:15. Concupiscence doth bring forth sin, Rom. 6:12. Let not sin reign in your mortal bodies (that is) Let not concupiscence: but to understand what the sinfulness of it is, know that sin in special, is the transgression of the moral Law, any faculty that is capable of a fault, it is sin, that is the defect of it; Man shall be subject to reason, and reason should cause him to submit himself unto the will of God. The moral law is a rule of action, not of habit. There is a double law, a law of action, and a law which we call that law, which God did stamp on the very Creature. Take an Epistle, or a learned writing that is made by art, there may be Logic, Rhetoric, and grammar rules brought in to confirm it; So in the law, there is a stamp and a rule, and every observation from it, is an error in it. If a man did all that is in him, used his best endeavor to subdue his evil concupiscence's, and yet cannot, yet it is not sufficient for him, every man hath, or ought to have strength in him, to rule his affections.

If a master command his servant to go and do such a thing, if the servant go and make himself drunk, and then goeth about it, and cannot bring it to pass, although he do his good will for to do it, he is not to be excused, because he did lose his ability through his own default; So we, God at the

first did make us able for to subdue our lusts, but we in Adam having lost the ability of our first estates, and yet may recover strength again, to subdue our lusts in Christ the second Adam, if we do it not, the fault is in ourselves.

Now we proceed unto the third particular, to show unto you what is the operation, and working of this evil concupiscence.

It is an inordinate inclination, which doth cleave unto the faculties of the soul, and doth indispose a man to that which is good, and carries him on to that which is evil, and so long as it abides in the soul, it makes him fruitful to do evil, and barren to do good, so that evil actions the fruits of evil inclinations do arise from it, even as water from the fountain, and sparks from the fire.

Concupiscence doth conceive and bring forth sin.

There is a different work of Concupiscence in man that is evil, and a regenerate man; In an evil man it hath dominion over him, so that all his actions and desires are sinful: In a good and holy man, there is concupiscence also, but it doth work in him by way of rebellion, he beholds it as a disease, and as an enemy unto him, and doth labor to mortify it, he is enlightened by grace to see it as a disease, and therefore doth labor to cure it, more and more. An evil man thinks it the best way for his happiness, and that his chiefest good, doth consist in giving satisfaction to his concupiscence's, and therefore doth labor to satisfy them, and not to cure them.

True it is God's children, David, Peter, Solomon, and other holy men, have had concupiscence's in them but yet were not domineered over by them; So long as a man doth strive against evil concupiscence's, against the motions and stirrings of them, and that his own conscience can bear him witness, he doeth resist them in sincerity of heart, they shall never bear



sway over him: Take the best actions of a wicked man, the utmost end of them are to himself, and if the utmost end be bad, all he doth must needs be bad, as for example. The end that a husbandman doeth aim at in tilling of the ground and sowing of his seed corn, is to have a good harvest, and if his harvest prove bad, then all his labor is lost, though the beginnings of a thing be good, yet if the utmost end of that thing be naught, all is bad; So that the end of all things in moral actions, doeth make the thing either good or bad: Every wicked man doth seek himself in all his actions, he doth worship himself in the utmost end of all his thoughts, so that all his actions, lusts, and desires, are evil continually.

Now I proceed to show you how it is the Apostle Paul would have you to mortify, here something is presented, and to show you plainly what it is, it doth consist in these two particulars.

First, the habitual concupiscence, and secondly, the inordinate lusts and desires that do arise from it, one we call habitual, and the other actual. Now the Apostle would have the habitual concupiscence in nature weakened, and secondly, he would have the acts of the lust to be suppressed. Now that it is the Apostles meaning, that he would have them mortified and that which is to be mortified is sin, mark that place I did cite before, Rom. 6:12. Let not sin reign in your mortal bodies. In these words are three things observable, First, there is a sin, secondly, a lust to the sin, and thirdly obedience to the sin, that is a will to execute the desire of this lust. When the Apostle saith, he would have them mortified, he would have the heart to be cleansed from the habitual custom of evil concupiscence, and secondly he would have them so subdued, as not to obey them. That you may know the Apostles meaning, and not to lay a straighter charge upon you, then the holy Ghost doth aim at he would have all these three to be mortified, the lust, the

consent to the lust, and the act of ill. Consider the nature of the things that are to be mortified; If you take the evil inclination, and compare it with the strength of the mind, in committing of any sin, they are all of the same nature, they differ but in degree, a lesser evil in the thought, before consent unto it is of the same nature as a greater, as it is in murder: He that is angry with his brother unadvisedly, committeth a degree of murder; So he that slandereth his brother by taking away of his good name, committeth a degree of murder, and is a sin of the same nature, as if he took away the life of his brother. So as in taking away the comfort of a man's life, it is a degree of murder, in as much as that man would take away the life of his brother if he might; So in lust, if a man desire to commit adultery with a woman, and cannot come to the execution of his will therein, to the committing of the actual sin, yet the adultery of the thoughts and affections, are degrees unto this sin, and are of the same nature, as if he had committed the sin itself. The Commandments say, Thou shalt not covet thy neighbor's wife, that is, in no degree at all to hurt her, or to wrong her. If all be of one nature, and differ in degree, then all are to be mortified. The same nature is in one drop of water that is in a whole Sea, and the same nature in a spark, as there is in a great fire; If there be a right enmity between sin and us, we will abstain from all Sin; a man doth hate the very colors of his enemy, as Toads and Creatures that are poisonful: If a man do abstain in sincerity from sin, he will abstain from all sin. The reason why men abstain from any sin, is either for love of themselves or of God; if for love of thyself thou doest abstain from sin, thou wert as good commit all as some; If for love of God, thou wilt abstain from all sins, from little sins as well as great sins. Here may a question be asked, why men do abstain from murder and Idolatry? The answer is, because God did forbid it; and doth not God forbid also, Thou

shalt not lust: God that doth forbid the one, doth forbid the other; and for thy further consideration, know the holy Spirit of God doth hate every Sin, it doth abandon and hate that heart where these thoughts of lust are nourished. Now the heart is the habitation and residence of the holy Ghost, wherefor all Sins are to be mortified, that the holy Ghost may come and dwell there.

The acts of mortification are chiefly these, the Apostle would have us take pains with our hearts, men might do much good unto themselves, would they but take pains to consider and ponder their ways, but when men are carried away with the desire of riches, vain-glory, and other inconsideration's, no marvel if it be thus with them: If they would but sit alone, meditate, and reflect their minds upon what they should do, it would be a great means to make them to alter their courses.

The Apostle when he would have them mortify these lusts, he would have them consider the means how to suppress them, there be strong reasons in the word of God for them: Let them search the grounds they have for the committing of those lusts, and it will be an effectual means for the mortifying of them: If men's judgments were rectified to see their follies, they would change their courses, and turn the bent of their affections another way; I should deliver many things unto you in this kind concerning mortification, to let it be your care, that it may work upon your inward affections, that you may make it profitable unto your own Souls, and that you do let it not pass from you without doing you good.

The word of God which you hear is not lost, it shall certainly do you hurt if not good, it shall harden if it do not soften: It is an ill sign if a tree do not bud in the spring, but to see it without leaves in the Winter is no wonder at all; So for any to hear the word of God powerfully preached, and not to

have good wrought on them by it; they have great cause to fear their estates, It is this meditating and taking to heart, which is the first means I prescribe for mortification.

We are said, secondly, to mortify, when we suppress and keep down those lusts, if we keep them back from their courses, that they do not bring forth the fruit of Sin: All actions when any Sin is executed, they tend to evil corruptions. If we abstain from the action of Sin, then it doth kill the very inclination. Take any Sin that a man is naturally inclined unto; whether it be the Sin of uncleanness, the desire of Riches, or whatsoever, Custom doth make his lusts to be stronger, and so doth add to the Sin, One light doth show a thing to be so, but more lights do make it appear more clear; so there is an addition in Sin as well as in grace, the more they act in Sin, the more they increase.

Now when men complain they know not what to do, they cannot be without their lusts; Let them thank themselves for it in suffering themselves by custom to practice them, but by keeping down the act of Sin, the lusts will evaporate away in time, though thy lust be strong and violent at the first; yet if thou wilt let it alone from the execution of it, it will consume and wear away at the last; Therefore keep down thy lusts, and suppress them.

Thirdly, to wean these lusts, inordinate affections, and concupiscence's; the rectifying of the judgment, and applying of right means, doth mortify the higher reason: Now for to mortify the lower reason, is to turn away the bent of affection on another object: If grace be quick and lively in a man, it turns away the mind from Sin, and the way to wean these lusts, is to keep the mind fixed and bent on better things, as temperance, chastity, and sobriety; for all intemperance doth breed lust, and then the devil doth take

occasion and advantage to work upon a man; but sobriety and temperance is a great means to keep back these evil affections.

Now I proceed to make use of what hath been formerly delivered concerning these three Sins, fornication, uncleanness, and evil concupiscence: You may remember what hath been said concerning the greatness of the Sin of uncleanness, It will follow then if it be so great a Sin, we should use means to be freed from it. Those that are guilty of it, let them give themselves no rest, their eye lids no slumber, nor God no rest, till they be delivered from the band of this iniquity. 1 Sam. 2:25. Remember what Eli said to his sons, If one man sin against another, the Judge shall judge him, but if a man sin against the Lord, who shall entreat for him? When God doth take in hand to afflict the Creature, then it is intolerable, man shall find it to be a terrible thing to fall into the hands of the living God. Take an arrow, or a bullet, and let it be shot into the body of man, it may wound deeply, and yet be cured again; but let the head of that arrow be poisoned, or the bullet envenomed, then the wound proves deadly and incurable: There may be in the body of man many great gashes and deep wounds, and yet be cured; but if affliction lies on the Creature from the wrath of God, he is not able to bear it; it doth cause him to tremble, and his conscience to be terrified within him, as we see by men that are in despair.

Now the reason of it is, God when he smites the Creature in his wrath, he doth wound the Spirit, and as it were doth break it in sunder, as God doth break the Spirit, so he doth sustain the Spirit; but when he doth withdraw himself from the creature, then the strong holds of the Spirit are gone. This is to show you what a terrible thing it is, to fall into the hands of the living God. This as it doth belong to all, so specially to those that have received the Sacrament this day or before, that they make conscience of this Sin, if

they do not, they receive it unworthily, and he that is guilty of this, is guilty of the body and blood of Christ; He discerns not the Lord's body, neither doth he prize it as he should, nor esteem of the excellency of it as he ought: He discerns not with what reverence he should come to the Lord's Table; therefore saith the Apostle, He is guilty of the body and blood of Christ, that is, he is guilty of the same Sin that those were that did crucify and mock Christ Jesus. The Sacrament of the Lord's Supper, is a special means, and chief ordinance of God for the attainment of his blessings, if it be rightly received; and so it is the greatest judgment that can befall a man, if it be not rightly received, for Christ is chiefly represented therein: The blood of Christ is the most precious thing in the world, when men shall account this holy blood of the New Testament, to be but an unholy thing, and to trample it underfoot, God will not bear with this.

Now when a man doth come to the Sacraments in a negligent manner, in not preparing himself worthily to come, he is guilty of the blood of Christ; For ye are not only to be careful to prepare yourselves, before the receiving of the Sacrament, but also of your walking afterwards. Therefore consider, you that have received the Sacrament, or intend to do it, that you do cleanse yourselves from this pollution of heart and spirit, and that you do put on the wedding garment, that is required of all worthy receivers, Let your hearts be changed, and your affections, and actions be free from all kind of evil, and your hearts be turned to God, else you cannot be worthy receivers, and so much shall suffice for this use, that seeing this sin is so great, every man should endeavor to free himself from it. Secondly, seeing the Apostle doth not only exhort us to abstain from it, but also mortify, kill, and subdue it, if there were nothing but a mere abstinence from ill, then it is not properly a mortification, for then the impurest adulterer should sometimes be chaste

after his impure manner of committing it, and therefore the cessation of it is no true mortifying of it, and that you may know mortification aright, I will give you three signs.

First, you shall know it by this, if there went a general reformation both in heart and life before, when the heart is generally set aright, is changed and renewed to good, and from thence doeth arise a dying to these lusts, then it is a good sign, but if otherwise there be no particulars changed in thee, then it is but a cessation, not a mortification, but when the whole frame of the heart is altered, yea even from the very root, when the old man in the body of sin is wounded even to the heart, that is, when a man hath been soundly humbled for his sin, and afterwards hath his heart affected to Christ, and is come to love God, and hath his mind changed, then he may truly reckon it mortification.

Secondly, you may know true mortification by this, by having a right judgment of sin, and a true loathing and detestation of it; It is hard for a man while he hath any sin in him, to judge rightly of it, for then a man is given to an injudicious mind, while he doeth continue in it, As when a man is in prison, if he have continued there long, though the sent be bad, yet he cannot discern it, but let this man be brought to fresh air, and be carried to that prison again, then he will smell the noisomeness of it. So when a man is in sin, he cannot truly judge of it, but when he is escaped from it, then he can rightly and truly detest, and judge of it, when a man's soul is righteous, there is a contrariety between him and uncleanness, a righteous soul doeth detest sin, both in himself and others; as Lots soul was vexed with the abomination of the Sodomites. Consider how you are affected with the sin of others, Rom. 1:32. They were not only worthy of death, who did commit sin themselves, but also they that had pleasure in others, when a man can

truly detest sin in others, as Lot did, and doeth truly loath it in himself, then it is a true sign of true mortification.

The last thing to know mortification by, is an actual abstinence from every sin, it is one thing to dislike a sin, and another thing, to be weary of it, and to hate the sinfulness of it; If mortification be true, he will hate all kind of uncleanness with an inveterate hatred, be it of what degree it will, Sheep do hate all kind of Wolves, if a man do truly mortify, &c. his hatred to sin will be general, not only in abstinence from gross sins, as murder, adultery, and fornication, but also from all other sins; For when a man forsakes sin, out of hatred, his rancor is of judgment more than of passion, and so likewise his hatred will be constant. Men may be angry with their sins sometimes, and fall out with them at other times, and yet be friends again, but if they do truly hate sin, their abstinence from sin will be constant, when a man becomes a new creature, there will arise a contrariety to sin in his nature, so that if a man do hate sin, he is truly said to mortify.

Here may a question be asked.

Whether after true mortification a man may fall into the same sin again or no?

For answer hereunto I say, a man may fall again into the act of sin and uncleanness after mortification, for the gates of God's mercy stand open to men after their greatest relapses; But yet he doth never fall into the love of sin, and of purpose for to sin. Though he do fall into the act, he doth not return to allow of it, and to wallow in the mire, for it is impossible to do so after grace, yet we cannot shut up the gates of God's mercy to those that have often relapsed, so that a man's conscience is witness unto him that he is not remiss in the means he should use, though he fall into the act of sin



unawares, yet he doth it not with set purpose: Now you may judge whether you be mortified yea or no.

The means to mortification are these.

The first means to mortify, is to labor for the assurance of pardon of thy sins; Sin is never mortified but by the sanctifying Spirit, there may be a restrained spirit in us to keep us from the act of sin, but it can never be mortified but by the sanctifying spirit of God, pardon for sin is had by the assurance of faith in Christ, and the way to get this forgiveness, is to be truly humbled for our sins, acknowledging our own misery, and our own wants, and to lay hold upon the mercies of Christ Jesus, and to be lifted up by the promises of the Gospel; Consider, whatsoever your sins be, whether against the light of nature, or against knowledge, Let a man's relapses be never so great, and aggravated with never so many circumstances, Nevertheless, if a man will come in, our commission is to propound unto them without all condition, or exception, that the gates of mercy stand open for them, Mar. 16:15, there is our Commission, Go ye into all the world, and preach the Gospel unto every Creature. What this is in the next verse it is said. If a man will believe, he shall be saved, but he that believeth not, shall be damned. Therefore whatsoever your sin be, let nothing hinder you to come in, for if you come in, God will receive you to mercy, all the hinderance then is in ourselves. Consider these two places of Scripture, 1 Cor. 6:9. Paul speaking to the Corinthians, Of the greatest sin that ever man's nature was capable of, such were ye, (saith he) but now ye are washed, and are sanctified, and justified in the name of the Lord Jesus, and by the spirit of our God; So in the 2 Cor. 12, and last ver. The Apostle doth make no question, but that they might repent, and have forgiveness, you may know how willing God was to forgive great sinners, all the matter is, if

we be willing to apply this pardon to ourselves. To leave our sins in general, to take Christ to be a King, as well as our Savior. To deny ourselves, and to take up Christ's Cross, and then there is no question, but we may have this pardon sealed, and assured us.

Certain it is, men will not do this, as to deny themselves, and take up Christ's Cross, till they be duly humbled, and have repented their sins, but so it is, that men will not prize Christ, until that vengeance fall upon them for their sins, would they but do it, they might be sure of this pardon, were their humiliation true and sincere, it is sufficient, the last of the Rev. verse. 17. And the spirit, and the Bride say, come, and let him that heareth say, come, and let him that is athirst come, and whosoever will, let him take of the water of life freely. First, here is, Let him that heareth come, that is, To all whosoever this Gospel is preached unto, the promise is general to all: here is also added, Let him that is athirst come: there is further added, Let whosoever will, come; come that will come, and take of the water of life freely, seeking God in sincerity of heart, with forsaking of all their sins. And so much for this means of getting pardon for sin, and to come to true mortification by the sanctifying spirit.

The second means to mortification, is to abstain from all beginnings, and occasions of sin, as precedent actions, and objects of ill, It is to have a peremptory abstinence and full denial, not meddling with anything that hath any affinity with sin; If you do not neglect to resist the beginnings, this is the way to come unto the utmost ends of it, there be chains to draw to sin, James 1:14. Every man is tempted when he is drawn of his own lust, and is enticed, then when lust hath conceived, it bringeth forth sin, and sin when it is consummate, bringeth forth death. This is to clear God in the matter of temptation, a man is drawn with his own lust unto it. First, a man doth gaze

on his Sin, and dally with it, then he comes to be entangled in it, so that he cannot get loose again, even as a fish that is fast to a hook.

Thirdly, follows the assent unto it, when he is taken in the net. And lastly follows the committing of actual sin; which doeth bring forth Death; So first there is the chain that draws to sin, Secondly the gazing on it; Thus Eve did admire and gaze on the fruit, and did think that if she might taste of it, she should come to know good and evil, but she was deceived, so we are deluded by sin. First, by gazing on it, then by being entangled in it, afterwards proceeds a will thereunto, and lastly, the committing of the sin which doth bring forth death, so that death follows sin; When a man hath committed the sin, it causeth the hardening of the heart, and so makes him not sensible of the things of the spirit; The greater sins do cause the greater hardenings, and makes the heart for to become evil, and so a man comes to have an unfaithful heart, as an Atheist, to think that the Scriptures are not true, that the promises of God are not true: and lastly, unfaithfulness, it causeth a departure from God, as in Hebrews 3:13. An unbelieving heart causeth a departure from the living God. Take heed there be not an evil and unbelieving heart in you, for if there be, then there will be a departing from God, therefore we should not be led by anything to gaze upon sin, that we may not be entangled in it. Therefore let us at the first check the very beginnings of sin, and resist all occasions.

A third means to overcome this sin, is to be exercised with the contrary delights, as with Grace, and Holiness. This is the means to mortify the heart, and to empty it of all kind of lusts, and they cannot be emptied out of the heart, unless better things be put instead thereof; you cannot weaken blackness, better then by white.

Therefore the way to change the heart after sinful objects, and the mortifying of these lusts, it is to get delight in better things, and to labor to have nearer communion with God, and to be zealous of God's cause, 1 Cor. 10:6.

Last of all to conclude, The means for mortifying of this Sin, is, you must add prayer unto all the rest: To pray unto God to baptize you with his holy Spirit; Let a man be left to himself, and it is impossible for him to mortify, except God will do it; Therefore we are to pray unto God to give us his holy Spirit. When the Spirit of God doth come into the heart, it is as fire, and puts another temper upon him then was before; It turns the strings of his heart to another tune, and doth make him approve of that which God doth require. This is the way to mortify lust. The more a man is carried to the love of one, he is many times the more removed from another; but the more a man is carried to God, the more he is waned from inordinate lusts, and being mortified, he is the more inclined to God, Mal. 3:2. Who shall stand when he appears? For he is like a Refiners fire, and like to Fullers Sope. Christ shall do that when he comes, that none else is able to do. As in refining and purifying the heart, use what means you will, except you use fire, you cannot refine dross from silver: So stains that are in a man's garment, wash them as long as you will with Sope, they will but seem the worse; but when they are brought to the Fullers hand, they are soon rubbed out: So let a man be left to his own Spirit, he will run into a thousand noy some lusts; but when God's Spirit is clothed in a man's heart, then it doth keep him from the ways of sin, Rev. 1:10. It is said of John, That he was ravished in the Spirit, as a man locked in armor: When the Spirit of God doth possess the Soul, and compasseth it about, it keeps it from the ways of iniquity, and causeth an aptness to good, 1 Tim. 17. For God hath not given

us the Spirit of fear, but of power, of love, and of a good and sound mind. And the reason why men do neglect it, is, because they know not the way to get it. They know not the power and efficacy of the Spirit, and that is the reason there is so little effect in this business. Let a man be left to his own Spirit, and God's Spirit removed from him, he will lust after all evils: Take example of Elijah and John the Baptist; It is said of John, that he came in the spirit of Elijah, which did excel in him. Take Elijah, and extract that Spirit from him which he had from God, and he would be but as other men. Take the dear Saints of God, and take but this Spirit from them, how would it be with them? Even as it was with David, when God did but as it were hide himself a little while from him, into what dangerous Sins did he fall. Therefore pray to God that he would give you his Spirit, and that will be a means to mortify these lusts within you.

It is the Spirit that doth make difference between Man and Man, and for the getting of it, pray to God earnestly, and he cannot deny you. I will name but one place more unto you, Acts 2:38,39. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of Sins, and you shall receive the gift of the holy Ghost, for the promise is unto you, and your children, and unto all that are a far off, even as many as the Lord our God shall call. So that the men which were converted at Peters Sermon, did ask, What shall we do to be saved? He said, Repent, and believe, and ye shall receive the holy Ghost; And further addeth, The promise is made to you and to your children, and you shall be partakers of it.

Not that the promise of the holy Ghost did belong only to those that were then present, but to all that have been borne since, and are to be borne both of Jew and Gentile, to as many as shall call upon the name of the Lord. Therefore do you now as the Apostles did then, when Christ told them he

would send them the Comforter, they spent the time in prayers until they had it: So do you pray earnestly, and be instant with God for it, and then certainly God cannot deny it you; and when you have the Spirit; then you will mortify those lusts, and all other Sins whatsoever; when you have this Spirit, of Sobriety, of Temperance, of Love, of meekness, of gentleness, of long suffering. The Lord grant you understanding in what hath been spoken. And so much for this time.

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## CHAP. XIV.

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### HOW TO MORTIFY INORDINATE AFFECTION.

**C**OL. 3:5.  
*Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry.*

Some of those earthly members which the Apostle would have us to mortify we have already handled; we are now come to speak of the inordinate affections. The Greek word is translated by a double word, sometimes passion, sometimes affection, but it is alone, so as the point is clear, That:

All immoderate affections must be mortified.

A doctrine that may well be handled at large, it being general and universal, an unlimited word that reacheth unto all particular affections, a doctrine that concerns every man; Men, for the most part, when they come into the open view of the world, have a certain composed habit, but inwardly are full of inordinate affections: It is a Doctrine therefore that

searcheth the inward parts, the minds and hearts of men: a Doctrine of continual use; for though men press outward actions, yet affections remain unrul'd. Besides all this, a Doctrine of no small difficulty. For as there is nothing easier than to wish and desire, so there is nothing harder than to order these desires aright. For the better handling of the point, observe these three things:

First, what Affections are.

Secondly, when they are inordinate.

Thirdly, why they are to be mortified.

In the first place I must tell you what affections are: by affections you must understand all affections and passions, whatsoever; for the better understanding whereof, you must know that there are three things in the soul; first, the faculties which are to the soul, as the members to the body. Secondly, the inclinations of those faculties. Thirdly, the habits acquired from those inclinations: for example, the appetite or will is a faculty of the soul, and this taken in itself is neither good nor evil morally. Again, there are the inclinations of that will, and these are good or evil according as the objects that they apprehend are good or evil; and lastly, the habit is, when the soul doth accustom itself one way or other; the habit is good, when the soul is accustomed to good objects, in a good manner; and the habit is evil, when the will accustometh itself to evil objects, or to good objects in an evil manner. It is with the passions as it is with the senses. First, we have the sense of hearing before we hear, and of seeing before we see; Then from often hearing or seeing of the same object, proceeds an inclination more to one object than to another. From that inclination, a habit in the sense to turn itself with most easiness and delight upon that object; Thus a corrupt habit is bred with us, when the mind or will turns it self often to this or that evil



object; and so gets agility and nimbleness in doing, as often doing brings dexterity to the hands; so if the will or appetite have gotten a haunt either to virtues or vices, it contracts a habit to itself. Now to show you what an affection is, we define it thus; An affection is an inclination or motion of the Appetite upon the apprehension of good or evil. I call it an inclination or motion, for it is the bent of the will to this or that thing; as for example, when we outwardly love, fear or desire, that is a motion; and for the Inclination we are to know that in man there is a double Appetite; the first is sensual, which apprehends things conveyed to the senses, as to the eye and ear, and so is affected to love, fear or grieve; this I call the sensual appetite, because it is of objects apprehended by fantasy. Secondly, there is a rational appetite, the object of that is that which the understanding apprehends; and from hence proceed affections to riches, honor, preferment, &c. the will being conversant about it. Remember this distinction, because of the matter that followeth, namely; That the appetite is double sensual and rational, and affections are placed both in the sensual, as we love, fear or desire objects exposed to sense; and in the rational, as we love, fear or desire the objects which reason apprehendeth.

Now to draw this general division into two main heads: Nature hath planted an appetite in the creature to draw to its self that which is good, and to cast away that which is evil; therefore are these affections such as apprehend either good or evil, to keep the one, and to expel the other; those that apprehend good, if they see it and apprehend it, they love and desire it, and love desires to be united to the thing loved, and a desire is a making towards the thing absent; when the thing is present we joy in it; when it is coming towards us, and there be a probability to have it, then comes hope in; if we be like to miss of it, then comes fear; if no probability of attaining,

then comes in despair; if there be any impediments against reason and right, then we are angry at it; and this anger is an earnest desire to remove the impediments, otherwise if we see reason and justice to the contrary, then we are not properly angry. These are the affections that are about good, and these are the first kind of affections.

The second sort of affections are those that are about evil; as in the former there is love of God, so here to turn away from evil, is hatred; if evil be coming, and we be not able to resist it, we fear, if we be able to overcome it, then are we bold and confident; if we be not able either to overcome or resist the evil, we fly from it; if it be unavoidably present, we grieve at it. But to handle them more severally, and so to know them as they have reference to good or evil, for, except we know them thus, it is worth nothing to us.

There are therefore three sorts of affections, natural, carnal, and spiritual. First, natural, these affections arise from nature, and tend to natural objects; as for example, to desire meat and drink is natural, but to desire it in excess is not natural; because the objects of natural affections are limited by nature, namely, so much and no more: Nature hath certain measures and extents and limits, and those she exceeds not: Natural affections make us but even with beasts. Secondly, there are carnal affections, which are lusts that arise from the corruption of nature, and those tend to evil objects, or good objects in an evil manner: those affections make us worse than the beasts, like unto the devil, John. 8:44. You are of your father the devil, and his lusts ye will do, that is, those that have these lusts are as like the devil, as the son is like the father, those that are bound with these bonds, are like him; that is, they come in a degree to the corruption the Devil hath in a greater degree. Thirdly, spiritual affections are such as arise from the spirit,

that is, from the renewing part of man, and tend to good objects in a holy manner: natural make us no better than beasts, carnal than devils, spiritual make us better than men, like to God, having his Image new stamped on us; they lift us up above men, and make us like to Angels. Thus you see the three kinds of affections in men.

We must only answer one question before we go any further; the question is this, Whether there be no spiritual affections, except they proceed from a general disposition, because many men seem to have good flashes now and then, and so seem to be regenerate?

I answer, no, they are not spiritual, regenerated affections, because these affections in the soul, howsoever they are good in regard of the Author, the holy Ghost that puts them in, are not so in regard of the subject, man, who is yet in corruption and not renewed. If a man have never so much skill in Music, if the instrument be out of tune the music cannot be good; so the affections, as the spirits suggestions, are good, but in a carnal man, they are as in an instrument out of tune: it is true that those flashes make way to Conversion, but only when the heart is in tune and in a good frame, then are the affections good, that is, then only effectively good, so as to make the heart good, and then the fruit will be good, such as God will accept. So much to show what affections are.

Now we are to show when they are inordinate: but first know, the affections are placed in the soul for the safeguard of it, that is, to give the watch-word, that we may repel evil when it is coming; those that are about good to open the doors of the soul to let it in, and to make out for it, if it be wanting; as guides that are for the service of the soul to put us on to work and to be more earnest in our actions, they bring aptness and diligence in doing; when they miss these ends then they hinder us instead of profiting

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

First, examine them by the rule which is the main way of trial, if they go besides the rule they are inordinate.

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

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

The third rule is, though the object be right, and the end right, yet if it exceed the measure, the affection is not good: David's love to his children was good, and the object good, yet he failed in the measure. Moses anger was good, yet when he cast the tables out of his hand, it was an excess, and defective because exceeding, though excellent and commendable in another kind.

The fourth rule is, though the object be right, the end right, the measure right, yet if the affection be not in order and season, that is, if it take its wrong place, and thrust into the room of another, it is a cause to make it

inordinate: as for example, to desire to do business in a man's calling is good, but if this desire prevail with him at such time as he should bestow in prayer and holy duties; as when he should come to hear the Word, then they are inordinate; for season must be kept to: therefore, when an affection comes, if not in season, answer it as Christ did, The hour is not yet come: this is the way to judge of them by the rule.

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

The first effect is, if any affection hinder reason, so as to trouble the action, then it is inordinate; for affections ought to be servants to reason; if they disturb, then they are not right: as for example, fear is set in the soul to give the watch-word, to prevent evils; if it shall appall a man, so as to let his weapons fall, thus it troubles reason: Joy was put in the soul to oil the wheels, and to quicken it more; If it do more astonish then quicken, if immoderate joy cast a man into ecstasy when it should put him on action, or if it break out into immodest revellings, and not into praises, thy joy is not good: grief is stirred up to ease the soul of pain; now, if it hinder a man from enduring that he should endure, it becomes inordinate. The Israelites in Egypt could not hearken to Moses, because of the anguish of their hearts, and worldly sorrow causeth death, that is, it causeth distempers; and when it thus drieth up the bones, it eateth up the vigor of the soul, and makes a man out of frame, then it is amiss: though Christ's grief exceeded any mans upon the Cross, yet he committed all to God without any distempers.

The second effect is, when they indispose us to any holy duty, as we judge of in distempers of the body, if there be no appetite to meat or drink; so affections are inordinate, when they indispose us to pray, to do good, or to speak good, 1 Pet. 3:7, the Apostle exhorteth husbands to dwell with their

wives as men of knowledge; that is, in such a manner, as you may moderate affections with knowledge; that your prayers (saith the Apostle) be not hindered; that is, if there be any disorder in your affections one towards another, it will hinder your prayers. By your affection you may judge, and as you may judge of your affection, by your duties, so of your duties you may judge by this rule, how you are disposed to holy duties; if there be any interruption, or indisposition, it is a sign there is some distemper in the affections; all things are not straight in the inward man.

The third effect to discover the immoderateness of affections, is, when they produce evil actions, which ordinarily they do, when they exceed the measure and the manner: Anger is an affection set in the soul, to stir up man to remove impediments; and thus you may be angry for sin, and other things too; now, if it be kept in its own limits anger is a desire to remove impediments, and not a desire to revenge, that is the inordinateness of it; to be angry for sin, because it dishonoreth God, is good: To be angry for other things redounding on ourselves is not evil, so our anger extend but so far, as to remove the impediments, not to revenge them: as for example, if a man takes away ones reputation, and brings disgrace upon him; now, to desire to hurt such a man, the affection is amiss, because the carriage of other men towards us, must not be our rule towards others; but we are to make this use of it, to be diligent in keeping off the blow off ourselves, but not to hurt another man, this is inordinate. Be angry, but sin not, you may be angry, so as it bring forth no evil actions, or evil effects; so a man may be angry with the insensible creatures, desiring to remove the impediment, and put out of the way that which hinders the actions.

The last effect, is, when affections draw us from God, then they are inordinate, because they should draw us near to him. But, when they make

us to forget God, there is their inordinateness; for example: we are commanded, Deut. 12:18. To rejoice in the good things of God, but when we shall rejoice in an Epicurean manner, and forget God, it is amiss; for we should so rejoice, that we should raise up our souls to love and praise, and give thanks to him; so also for fear and grief, if we fear anything more than God, and grieve for anything more than for sin, for crosses, and losses, more than for displeasing God, these make us forget God, and so become inordinate.

Now follows what it is to mortify them, which we have formerly spoken of at large; in a word, it is nothing else but a turning of carnal affections into spiritual, and natural affections to a higher and more noble end; that is, to eat, and to drink, not only for natures benefit, but for God, to do him honor, that is the right end; for to mortify, is to rectify, and to bring things that are out of compass to rule, to see where they are inordinate, and so to turn carnal and natural affections all into spiritual.

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

The first reason is, because affections are actions of the greatest efficacy and command in the soul, they are exceeding powerful, they are the wheels or sails which carry the soul this way or that way; in that regard, because they are so effectual and prevalent, therefore it concerns us the more to take care that we rectify them. Time was, when affections did obey the will, and the will the Spirit of God, (in the time of Innocency) but now that subordination is taken away, and that union dissolved, and now the affections move the heart as the wind the Sea, whether it will or no;

therefore it stands you upon to keep them under. A mettled horse is a delight to the rider, if he be kept under the bridle; so the affections, if they be good, the stronger the better, but the Devil hath no better factors then the affections are, if they be ill, they are the best opportunities for him to do mischief by.

The second reason why they are to be mortified, is, because they are those that make us either good or evil men. It is not the understanding of truth, or falsehood that makes us good or evil men, that is but one opinion and judgment; but as the affections are, and as the inclination of the will is, so is a man good or bad. Job was called a perfect man, because he feared God; and blessed is the man that delights in God; and all things work together for good to them that love God. It is the common phrase of Scripture to judge of man by his affections, when his love is right, his fear is right, and his sorrow right; therefore look to thy affections which are the motions of thy will; so as the affections are, so is the man, if men's actions are weighed by their affections: in other Arts indeed, the work commends the Artificer, but here, though the action be good, yet it is not good, except the affections be good, because the will commands the whole man, so the goodness or badness of a man are seen in the affections.

The third reason is, Inordinate affection makes much for Satan to take possession of the soul, therefore it stands you upon to keep them right and straight, Ephes. 4:20. Be angry, but sin not, that is, if anger exceed its measure, it opens a way for Satan to come in, and take place in the soul. The example of Saul, 1 Sam. 18:10, will illustrate this, when the women sang, Saul's thousand, and David's ten thousand, the Text saith, Saul was exceeding wroth, and after that time had an eye upon David; that made way for Satan, he was exceeding wroth, and the next morning, Satan, the evil



spirit came upon him: so that you see, strong affections open the door for Satan. Judas, when the affections came to the height, the devil entered into him. He was angry at the expense of the ointment upon Jesus feet, and upon that he harbored the first conceit of betraying him, Mark 14:4 compared with the 10<sup>th</sup>. Witches, you know, exceed in malice, and this makes way for the devil to possess them; and so worldly sorrow, if it come to the height, it exposeth the heart to be possessed by Satan: so by strange lusts Satan slides into the hearts of men, and they see it not; and therefore labor to mortify them. 1 Pet. 5:8, be sober and watch, &c. that is, if there be any excess in any affection, if you keep them not in, Satan will enter; therefore be sober and watch, for if ye admit any distemper he will enter.

The fourth reason is, because affections are the first petitioners of evil, though they do not devise it, yet they set the understanding on work; now he that is only a worker of ill, hath not his hand so deep in the act, as he that is the first mover: if men are exhorted to abstain from evil actions and evil speeches, men think that there is some reason for it, but for evil affections they see no such necessity: but consider you, evil affections produce evil actions; evil affections communicate evil to a man, as fire heats water, and yet hath more heat in itself; so affections make speeches and actions evil: And therefore God judgeth by affections; we indeed judge affections by actions, we cannot know them perfectly, yet do we judge by the same rule as far as we can; let a man have an injury done him, he looks to the affections, that is, to the man, whether it came out of anger and malice; if a man hath a good turn done him, he looks to the affections, if he sees greater good in them, than in the action; for in a good action, the will is more than the deed, the willingness of doing it, is of a rarer rank than the doing the thing itself: so an evil affection is more than an evil speech or an evil action.

In this regard, therefore, labor to mortify them, because they are instigators of evil.

If affection be of so great a moment as you have heard, then do that which is the main scope of all, take pains with your hearts to mortify them, when they are unruly, to bring them under; if strong affections solicit us, give them a peremptory denial; hearken to the Physician rather than to the disease; the disease calls for one thing, the Physician for another; if men yield to the disease, they kill themselves. Here is the true trial of grace; to do something good, when there is no ill to oppose it, that's a small matter; but when strong lusts hail them to the contrary, then to resist them, this obedience is better than sacrifice: In the old Law, they sacrificed their sheep and their oxen, but in this obedience a man slays himself; this will is the best part and strength of a man; for, when he subdues his lusts, and brings them in obedience to Christ, he sacrificeth the vigor of the will: Man is as his affections are; affections are to the soul as members are to the body; crookedness in the members, hinders a man's going, so crookedness in the affections hinders the soul: those that keep Clocks, if they would have them go true, then everything must be kept in order: so in affections, keep them straight, because they have such a hand, in the will; one hath an affection to filthiness, another to covetousness, another to good fellowship, according to these so are they carried, and such are their actions; let their affections be straight, and they turn the rudder of the soul another way, they cast us into another mold: therefore labor to subdue them, and so much the rather, because they make a man not only good, but abundant in good or evil; good doth prescribe to a man exactly what he shall do, but yet leaves some free-will offerings on purpose, to try our love, to try our affections; the rule of duty is left partly to the rule of affections, that we may abound in good: a

man may do much in resolution, but the affection maketh it acceptable. Paul might have taken for his labor of the Corinthians, but the fullness of his love would not suffer him, that is, God and they set him on work. Thus affections make a man abound in good; it was David's love to God, that made him build a Temple to God: In short, affections make a man beautiful unto God and man. Now, if affections are so rare, and yet so subject to be inordinate, it is wisdom to know how they may be helped; if anything doth want means of help, this doth, because it is a hard thing to keep down unruly affections; therefore we will come to lay down some means to help you to keep them down.

The first means is, that we labor to see the disease; for no man will seek for cure, except he see the disease, the sight of the disease is half the cure of it; labor to see your inordinate affections, and to be persuaded and convinced of them. This is a hard thing, a man doth not see his evil inclinations, because those very inclinations blind his eyes, and darken his understanding, and cast a mist before him; notwithstanding which, we must labor to do that what we can; as there are divers sorts of affections, so there are divers sorts of distempers, as the affection of anger hath its distemper, and this is more visible; when anger is gone, it is daily seen, and therefore is of no great difficulty to be discerned: there are other kind of affections which do continue in a man, when his heart is habitually carried to an inordinate lust; as to pride, vain-glory, love of the world: no such affection can be well discerned, whilst that continues in a man; take a man that hath a continued affection, it is hard for him to discern it; because, it doth with its continuance habitually corrupt the Judgment, and blind the reason, and yet you are to labor to discern it: And that you may two ways.

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

Secondly, in this case it is good we make use of others eyes; a man sees not that in himself which a stander by doth, he is free from the affection which another is bent unto, and therefore another can better judge of it; as a man that is sick of a fever, he cannot judge aright of tastes, because he hath lost the sense of tasting, that which is sweet may seem bitter unto him; but he that is in health can judge of tastes as they are: therefore, it is good to make use of friends, and if we have no friends, it is wisdom in this case to make use of an enemy; that is, to observe what inordinateness hath been in them, and what hath happened unto them thereby, and so to judge of our own.

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

The first cause of inordinate affection, is, mis-apprehension; that is, when we do not apprehend things aright, our affections follow our apprehensions, as we see in a sensible appetite, if a thing be beautiful, we are apt to love it, and like of it; but if it be deformed, we are apt to hate it; for as things do represent themselves to the will, so we are apt to conceive of them; the will turns a man's actions this way or that way, notwithstanding the understanding is the pilot that turns the will; so that our apprehension is the first cause of inordinate affections, by this we overvalue things that are evil, and undervalue things that are good. Rectified therefore the apprehension, and heal the disease, labor to have the Judgment informed, and you shall see things as they are. Affections (as I said before) are of two sorts, one sensual, arising from fancy, the other rational, arising from judgment: all that we can say for the former affections, is this, men might do much to weaken those affections in them (if they would take pains) by removing the objects, that is, by with-drawing the fuel, and turning the attentions another way; if we cannot subdue any sensual affections in us, let us be subdued unto it, and be as any dead man; In case that we are surprised by such vanities, yet let us not hasten to action or execution. All that in this case a man can do, is as a pilot, whose ship is in great danger to be cast away by reason of a great tempest, all that he can do, is to look to the safety of the ship, that waters come not into it at any place, that it be not overthrown: so these evil affections that are in our rational appetite, are these evil inclinations of the will, that are lent either to riches, pleasure, vain-glory, or the like objects of reason.

Now to rectify your mis-apprehension of them, first get strong reasons for to do it; read the Scriptures, furnish yourself with spiritual arguments, be acquainted with such places, as ye may see thereby the sinfulness of such

affections: it is great wisdom in a man, first, to find out the thing he is inordinately affected to, and never to rest, till he find the things that are sinful in him: therefore, the applying of reason will make us able to do it; and if we can do so, we shall be able to go through the things of this world rightly: You are inordinately affected to wealth; Apply reason and Scripture here, as thus; It is a wiseman's part to use earthen vessels, as silver; and silver vessels, as earthen; the one will serve for use as well as the other: so in the things of the world, he that is strong in reason and wise, were they represented to him as they are; he would use a great estate without setting his heart upon it, more than if it were a mean one; and in the condition of this life he would so carry himself, as if he used them not: this the Apostle have us to do, to use the world, as though we used it not: and then we should think the best things of the world to be of no moment, and that we have no cause to rejoice in them. We are to use the world with a weaned affection, not be inordinately carried with love thereupon in worldly things; there is a usefulness to be looked at, but to seek to find baits in them, and to set our hearts upon them, that will hurt us exceedingly; if we look for excellency in worldly things, and touch them too familiarly, they will burn and scorch us; but if we use them for our necessity, and so use them as if we did not, we shall find great benefit and comfort by them. This is the difference between earthly and spiritual things, you must have knowledge of these, and this knowledge must be affective, the more love you have the better it is; but in earthly things, the less love we have, the better it is: for in earthly things, if our love exceed our knowledge, they are subject to hurt us. What is the reason, a man takes to heart the death of his friend, or the like accident? For a while he grieves exceedingly, but within a month, or short time after, his grief is past; and then he sees that the death of his friend is no

such thing as he took it for, and thought it to be; had he then seen that which now he doth, he would not have grieved so much.

The second way to rectify misapprehension, Is by faith; for, by faith we are to believe the vanity of these earthly things, and we are to believe the power of God, who is able to blow upon them, and to cause them to wither; so that faith is a great cause to rectify the apprehension, as well as reason: Paul counted the best things of the world, but dross and dung; and Moses cared not for the pleasures of Egypt; it was their faith that caused them to do so, they did believe the true privilege they had in Christ: this doth raise up the heart, and cause us more and more to see the things that are earthly, how slippery and flitting they are.

The third way to rectify mis-apprehension is experience; we are not so much as to touch us of that thing we have found to be true by experience: let a soldier be told of dangerous effects in the wars, persuade him what you will, and tell him how terrible it is, he will not believe, till by experience he hath felt the smart of it: so when a man is entered upon the doing of any difficult thing, which he hath been accustomed to do, the experience he hath of often being in such dangers, and having felt no harm, that doth rectify his affections. Experience is a special means to tame them; let a beast be brought to a man's hand that is fearful at the first, but by experience and daily using of it, so you tame the beast: so our affections are unruly things, like untamed beasts, but when experience hath discovered them, it is a good means to rectify them: therefore it is profitable for us to call to mind things that are past: If we would but call to mind how such a thing we joyed in, and yet it staid not with us; our joy would not be so inordinate in other things: If we would remember how such a cross we survived, our grief would not be so inordinate in future events.

The fourth way to rectify mis-apprehension, is by the example of others, that is, to see how others have been affected with the inordinate affections that we have been in ourselves; and examples do run more into the senses than rules do; therefore think of examples to stir up affections, either to cross them, or subdue them. We see by the reading of histories, as of the valiant acts of some of the worthies, as of Julius Caesar, and others, some, by reading of the great exploits that they themselves had done, have been stirred up as much as in them lied, to do the like, so that examples of others are very effectual in this kind. If a man would consider Paul, how he carried himself in the things of this life, and how David, Abraham, and Moses were affected to these outward things, what they had, and what they might have had; their examples, and such as we have heard of, to be holy and righteous men, or such as we now know to be such, is a great help to rectify the affections, and to set the Judgment straight.

The second cause of inordinate affection, is weakness and impotency, which doth stick in a man ever since the fall of Adam, and makes him subject to passion; and therefore ye see, the weaker sex, as they are weaker in understanding, so they are stronger in passion; let a man be weak, he is so much the more strong in passions; and as his strength is more, so hath he more strength to resist them. The way to remedy this, is, to gather strength; the more strength we have, the more able we are to resist temptations, and as a man is weak, so he is the more subject unto them, (as when he is young) but strength overmasters them. Affections are in a man as humors are in a body, when the body is in health, it keeps in these humors that it doth not feel them; but when a man is sick, then these humors stir up and trouble a man: So, when the soul is in health, these ill humors of the soul, inordinate affections are kept in by main strength: but let the soul grow



weak, and the passions get strength. Now, the means to get strength against passions, is to get a greater measure of the Spirit, the more spirit, the more strength, Ephes. 3:16. Pray, that you may be strengthened by the Spirit of the inward man: the more flesh we have in us, the more weakness we have; the spirit that is in us doth lust after envy, and pride, and the world. Now, how shall we help it, but by the Spirit that is without us, that is, by the Spirit of God: let a man be in such a temper, that the Spirit of God may rule and possess his heart; while he is in this temper, his ordinate affections will not stir, but when the Spirit is away, then there is a hundred ways to cause them to be unruly: that which seasons a man is prudence, wisdom, and grace; the more a man hath of these, the more able he is to subdue them.

The third cause of inordinate affections, is, the lightness of the mind, when it hath not a right object to pitch itself upon, which when that wants, the affection being left to uncertainties, they must needs fall upon wrong objects: when a man in his course wanteth an object for his aim, the ways of his error are a thousand; so when a man doth miss the right object in affection, they have a thousand ways to draw to inordinateness: men run up and down with their affections upon uncertainty, and they never cast how to shun them afterward, till the end of their days be run out. Now, to remedy this, our way is, to find out the right object whereon the affections should be pitched, and this object is God, that is, the affections must all look towards God, and have them fixed upon him; you are never able to subdue your affections and to keep them under, till you pitch them upon God: whilst our affections are loose, they are unsteady and inconstant; every man, till his heart be set upon God, his affections are wandering up and down; but when a man hath God to set his affections on, and they are once settled in him, then he seeks another kind of excellency, and frames his life after another

fashion, he sets his affections upon other excellencies: As when a man hath a palace for to build, if his mind be to have it done with excellent workmanship, then he will take none but principal stones, hewn and squared fit for his purpose to build withal, but if a man be to build a mud wall, any rubbish and trash will serve the turn to make it up: So, when our affections are on high matters, such as God and Christ, they look upon things that are noble, and not upon the rubbish and trash of the world, we will choose the principallest stones for our spiritual building: but if otherwise, we strive to find contentment in the creatures, we care not how we come by them, that is, any rubbish will serve the turn to get riches withal, and honor and preferment in the world; but, if ever you will set your affections straight, pitch them upon God.

The fourth cause of Inordinate affe<sup>r</sup>tion', Is, that confusion that riseth in the heart at the first rising of them; and they are the vapors and mists that blind the reason, and make a man unable to resist them, because the putting out of the eye of reason, must needs trouble a man exceedingly; even as a mote in a man's eye troubles him, that he cannot see as he should do; And therefore these mists that are cast upon the eye of reason, do make a man unable to resist them. In such a case, the way to help them is this, to make up the banks when the river is at the lowest ebb, that is, to make up the banks of our affections, before the tide of inordinate affections do come in; we are not at first, able to rule these inordinate affections, but yet if the banks be made up afore-hand, we may mortify them. A man is to consider before, how he is able to be affected, and for this, let him look into the former ways, and see how he hath been affected, and how he is apt to be affected again; and when he is in such circumstances, let him take a good resolution, never to return to such inordinate affections, as he did afore:

When a man is sick of an Ague, to give him physic when he is in a sore fit, is not the fittest way, it is not then in season; but it were best to be done in his good days, before his fit: so we are to make up the bank of our affections, before the tide of inordinate affections do come, to have a strong resolution, we will not be led by such an affection as before. And if this prevail not, then we are to suspend the execution of our passions, that is, to do nothing for a time: If a man find any passion in himself, let him abstain for that time, (if it be possible) from the doing of that which it moves him unto; because, that he is then most subject to do amiss: You see, a barrel of Beer, if it be stirred at the bottom, draw it presently, and it will run muddy, but if you let it rest a while, and then draw it, it will run clear: so a man in his passion, his reason is muddy, and his actions will not come off clear; therefore it is good to suspend the execution, howsoever: For the suspending of the action in time of passion, is very profitable, though a man think for the present, whilst the passion is upon him, that he doth not err, yet because then we are most subject to err, suspend for a while. Passion is a hindrance to the faculty, as jogging is to the arm when it is a shooting, or unto the hand when it is a writing therefore, when a man doth find that passion is on him let him do nothing: A drunken man's wisest course is to go home and do nothing that night, unless the good work of repentance; our passion is a kind of drunkenness; the one is almost as subject to mis-take an error, as the other.

The fifth cause of inordinate affections, is the corruption of Nature, which is in every man since the fall of Adam. Will you know the reason, why Bears and Wolves, and Lions, carry themselves so cruelly? It is, because their nature is to do so; Will you know why a sinful man is subject to affect things inordinately? The reason is, because he hath a bad nature; it is natural

to him to do it, and as ready to him as sparkles of fire to fly upwards; We see some men are apt to be taken with such a disease, that is bred and borne with them, they cannot escape it. Now the remedy to remove the evilness of nature, is, to get new natures, that is, to get another nature, a holy, regenerate disposition, until then, men shall never be able to do it; many labor to mortify their affections, but yet cannot, because they are busy about the particulars, and never regard the general; they can never make the branch good, except they make the tree good, therefore, the way to mortify, is to get a new nature: Consider whether your nature be renewed, whether that be cast into a new mold, if it be, this is the way to mortify inordinate affection, this is the way for the general: So also it should be our care for any particular affection, that we find ourselves most prone to by nature, labor to thwart nature in that particular: Are you given to wrath by nature? Endeavor to be humbler and meeker than other men; Is your nature more inclined to desire of gain? Labor to be established with a more free spirit; and this will be a means to mortify you; otherwise, you shall never wane your hearts from earthly things, till you have a taste of such spiritual things, that is, you shall never win your hearts from joys, except you have joy and delight in Christ, you shall never overcome the grief of losses and crosses, except you turn your affections to see the loathsomeness of sin: Contraries in nature do expel one another; cold is expelled with heat, darkness with light; so you must expel carnal affections with spiritual.

The sixth cause of inordinate affections, is carelessness and remissness, that is, want of spiritual watchfulness over the heart, when men rather give occasion unto the affections to be inordinate, than prevent the occasions of it. For the cure of this, take heed, not of sin only, but of the occasions of sin; for a man to hate sin, and not to hate the occasions of it, is to deceive

himself, that is all one, as for a man to walk upon Ice, that is afraid of falling: Iron will move, if the loadstone be near: so the affections will stir up, if there be any alluring sinful object. And therefore, if sin knock at the door of your hearts, you must not let it in presently, but ask his errand, plead the cause with it, and consider the hindrances and inconveniences that come by it. For a man to say, I will give over my lusts, and yet will keep such company as he did before, and use his old haunts, he doth but deceive himself, Prov. 22,19. Make no friendship with an angry man, and with a furious man thou shalt not go, Prov. 23:30 Be not amongst winebibbers, that is, if thou hast used this company, and usest it still, thou fleest not occasions of sin; and therefore we must watch over our souls, the heart is deceitful above all things; take heed to the beginning of your affections, and look to the beginning of inordinate lusts, when you see it rising, if you perceive but a glimpse of it, quench and resist it, else it will cost you a great deal of more pains afterwards: the affections by little and little giving way to them, will soon get strength, if you let them alone, you set your hearts and minds on fire: A man that is full of anger, or any passion, knows not how to help himself, so dangerous is it to give way to affections, that they carry a man unawares to inordinateness; the best way therefore is to quench it at first; if you cannot quench it when it is a spark, how will you do when it is a flame? As you are to look to the beginning, so take heed of making false truces with them; for inordinate affections do more hurt by ambushes and secret invasions, then by open war, therefore look to them on every side, lest they rob you of grace before you are aware.

The seventh cause of inordinate affections, is, the root whereon they grow, labor to see the root, and remove it: if one affection do distemper the mind, it draws on another distemper, and you cannot lessen that latter

inordinateness, unless you weaken the former, which was the root of it. As for example; Anger grows upon pride, you shall never lessen or cure that affection of anger, except you weaken pride: Now pride causeth anger and contention, Jonah was angry, whence came it but from his pride? When a man through pride knows not himself, he forgets God; And this man that forgets God, will be violent in his grief, in his complaints, in his fears, in his desires, and will never be healed, till he be humbled; and brought to a base estimation of himself.

Lastly, I would have you to know, that God is the only Agent in this work of mortification: and therefore have dependence upon God, for it is God's Spirit that must cause a man to mortify: man is not able of himself, except God persuade him, Psal. 33:13,14. Except the Lord speak once and twice to us, we will not regard it: Paul was troubled with a strong affection, what doth he? He goes to God, and prays to him to take away that strong mist; and so must we do, pray to God in Faith, do but believe, and we shall have our requests granted: continue in prayer, and hold out without weariness, and be your affections what they will be, yea, never so strong; such as you thought would never be mortified, yet you shall overcome them.

The last use that is drawn from hence, is this; if inordinate affections are to be mortified, then is any excess in any desire sinful, and for which we ought sharply to reprove ourselves: many grieve for some or other temporal things, this is moderate, when they can yet joy in other things; so we qualify our griefs with joys, and our joys with griefs; we are not inordinate: but we are to take heed of excess in them, for that makes them sinful; as our over-grieving at losses and crosses, our over-loving of earthly things, too much delight in sports; These are turned into sin to us, affections are set in the heart for the safeguard of the soul; a fool indeed, for want of skill may hurt

himself with them, but he that is skillful, knows how to use them without prejudice to himself; and if they be thus well used, they are very serviceable to the soul; but if they be once strong headed, that is, get the bridle between their teeth, so as they will not be ruled; then they prove hurtful unto us. Mark what the Wiseman saith of the lust of uncleanness; and it is true of all such lusts, the strong man is slain by them: therefore, fight against the lusts of unclean and inordinate affections. And that you may do it, and be willing to part with them, mark these motives following.

The first motive I take out of 1 Tim. 6:10. The Apostle speaking of covetousness, calls it; the root of all evil, &c. and what may be said of this, may be said of any other sin very truly; this is one motive: inordinate affections promise profit and contentment, and yet will pierce you through with many sorrows, that is, it taketh away the health and tranquility of the soul; even as the worm doth eat the same tree, that doth breed it. And look, as the inward heat of an ague is worse than the outward heat; so these inward ulcers of the soul and affections do trouble us, and pierce us more than any outward grievance, whatsoever, that can assault the body: let a man have houses in the City, goodly gardens, orchards, lands and all contentment's on every side; yet, his inordinate affections do not suffer him to enjoy any one of these, nay, not to enjoy himself, he cannot converse, talk or meditate with himself, it makes a man to be wearisome to himself, it hinders a man altogether from doing that which is good: one disease of the body is enough to take away all comforts outwardly, that a man hath; and one inordinate affection of the soul takes away all pleasure and contentment within; let a man be sick, neither rich clothes, nor a fair chamber, can comfort him; so let a man have but one inordinate passion, all other things are nothing to him; he takes no pleasure in them.

The second motive is taken from the words of Solomon, A man's spirit will bear his infirmities, but a wounded spirit, who can bear? That is, this doth make a man unable to bear anything else: for example, a strong love set upon the things of this life, wounds the soul; and so makes it unable to bear the least loss of any of them, it deadens the heart within a man: So immoderate grief adds affliction to affliction; Immoderate fears are worse than the thing feared, whereas otherwise, afflictions are nothing grievous, if they be rightly used: Paul was in prison, and so were Joseph's Brethren, yet you see the difference; the one full of Joy, the other full of grief and sorrow, because they had sinned; their consciences were not whole, they could not bear their burden: therefore, look to your affections, that you may pass through the changes of this life with more comfort, if you cannot bring your mind to the doing of this, then bring those things to your mind, labor to mortify them, and that is the best way to bring your minds to the things; my meaning is, if you cannot bring your mind to love worldly pleasure and contentment's less, mortify them to your mind, that is, look not at them, as pleasures or contentment's; if you must love them, let them seem less lovely to you: die to them in affection, or else, let them die to you in apprehension; True indeed, without God's over-ruling Power, we can do nothing; yet we must use the means, as we see in the casting of a die, it is not in us to win as we please, but yet the playing of the cast is requisite; so the mortifying of the affections, it is not in us, yet we must use the means for to do it; let us not give satisfaction to any lust, but hinder it to our powers: it is a shame for us to have our hearts affected with any sinful lusts, were we more careful of our souls, these inordinate affections would be more broken and kept down by us. Believe it, strong affections breed strong afflictions, and say, thou shouldest have riches and contentment in earthly things, and yet have



inordinate affections, this is no help for thee, it is but an applying of an outward plaster to an inward sore, that will do it no good.

The third motive is taken from 1 Tim. 6:9, the Apostle speaketh there of the desire of riches, he saith, that it breedeth many foolish and hurtful lusts, in that regard, we should mortify them, because they are foolish lusts, and foolish, because hurtful; when a man hurts himself out of some mistake, or by his own heedlessness, he is properly said to be a fool: It is properly folly, when a man hurts himself, whilst he seeks to do himself most good; we seek to do ourselves good, when we give satisfaction to every lust, but yet we hurt ourselves; strange affections invite us to sin, and sin brings to misery; and thus they are hurtful. Shun them therefore, seeing God hath appointed them to be mortified, let us mortify them; whatsoever God hath appointed to be mortified, and we will not do, it is as hurtful for us, as Achan's wedge was to Achan; which is called a cursed thing: And so every unmortified lust is a cursed thing. Take we heed of it.

The fourth motive is this, because inordinateness of affections hinders us in the doing of the good actions, wherein our happiness doth consist, they make the faculties of the soul unfit to do the things they should do: as James 1:20, the wrath of man worketh not the righteousness of God; that is, it disableth a man to work that righteousness, he should do; and what may be said of wrath, may be said of any other affection; As of malice, 1 Pet. 2:1, wherefore laying aside all malice, &c: that is, while these are in you, you cannot hear the Word as ye ought; So for inordinate desire of gain, Ezek. 31, the reason why the people heard without profit, was, because their hearts went after their covetousness: mortify these lusts, and then you shall go with ease and safety in the way of godliness, yea, we shall be carried to it, as a boat is with wind, with all facility and expediteness.

The fifth motive is, because of the shame and dishonor they do bring men into; men are afraid of shame in other things, it were to be wished, they were so afraid of shame in this: Every inordinate affection is a short drunkenness, and it brings the drunkards shame to a man; drunkenness discloseth all, and so, if there be any corruption in the heart, inordinate affection draws it forth. Every man is ashamed of indiscreetness in his carriage, now, what is the cause of indiscreetness? It is the defect of wisdom, either the forgetfulness or not heeding of the time, place or action we are about; and what makes this forgetfulness? It is the drunkenness of passion. When the Apostle James would show, who was a wise man, he saith, he will show out a good conversation in his works; there will be meekness and gentleness in his carriage and behavior; but, if there be any envy or strife in the heart, this shows a man to be but a weak creature: whereas on the contrary, it is an honor in a man to pass by an infirmity; That is a sign of a strong man, that is able to overcome himself.

The sixth motive is, because they blind the reason and Judgment, which should be the guide of all our actions in the course of this life; that which is said of bribery, that it blinds men; and that the affection to the bribe makes the sin a great deal more; The like may be said of other sins; As long as passion rageth, thou canst neither judge of thine own nor of others faults: if thou wouldest judge of another man's fault, take away the beam that is in thine own eye; And so if thou wouldst judge of thine own faults, these affections must not blind the mind and the reason, for so they will hinder us in discerning good, and in doing anything that is good; for, when the mind is corrupted, the will is corrupted; and then, instead of walking in the ways of God, we walk in the paths of sin: therefore, in regard of the safety and security of our lives and actions, we should mortify these our affections.

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## CHAP. XV.

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### HOW TO MORTIFY COVETOUSNESS.

**C**OL. 3:5.  
*And Covetousness which is Idolatry.*

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

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

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

Thirdly, when we attribute that unto it which belongeth unto God: as to trust in it, to delight in it, to put all our trust and confidence in it; when as we think it can perform that unto us, which God only can. Now that Covetousness is Idolatry, is meant, when as we think that riches can do that which God only can do, as that they can do us good or evil. If they are God's (saith God) Let them do good or evil. God only doth good and evil, therefore he is distinguished from Idols, because they cannot do it, affections follow opinions, and practice follows affections. Hebr. 11:6. He that will come to God, must believe in him None will worship God, unless they believe that God can comfort and relieve them in all their distresses; So when men have an opinion, that riches and wealth will yield them comfort, be a strong tower of defense, to free them from inconveniences, this makes them to trust in them, and this thought is Idolatry.

There are two points of Doctrine that arise from these words.

The first is this: That to seek help and comfort, from any creature, or from Riches, and not from God alone, is vain, and sinful.

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

For the first, for to seek any help or comfort from any Creature, and not from God alone, is vain and sinful, and it must needs be so, because it is Idolatry. Now in Idolatry, there are three things,

First, vanity and emptiness, 1 Cor. 8:4. An Idol is nothing in the world. Here is vanity.

Secondly, sinfulness: There is no greater Sin then it is, and it is an extreme vain, because we attribute that to it, which doth only belong to God, to think if that I am well, and strong in friends, have a well bottomed estate, that my mountain is strong on every side, I shall not be moved, This is sinful and

vain; you shall not live a whit the better, or happier for it; A strange Paradox contrary to the opinion and practice of most men. When we consult with our treasures, do not we think that if we have such wealth, and such friends, that we should live more comfortably and happily? There is no man but will answer, that he thinks so. But yet my brethren, we are deceived, it is not so: it belongs to God only to dispense of his Prerogatives, good or evil. A horse is but a vain thing (saith the Psalmist) to get a victory, that is, though it be a thing as fit as can be in itself, yet if it be left to itself without God, it is but vain, and can do nothing. So I may say of riches, and other outward things; Riches are vain, and honors, and friends are vain to procure happiness of themselves: So Physic of itself is vain to procure health without God, they are nothing worth, he that thinks otherwise erreth. It was the folly of the Rich man, that he thought so, and therefore sung a Requiem unto his soul. Eat drink, and be merry, O my soul, thou hast goods laid up for thee for many years. He did not think himself happy, because he had any interest in God and his favor, but because he had abundance of outward things, and therefore you see the end of all his happiness, Thou fool, this night shall thy soul be taken from thee, and then what is become of all thy happiness, Yet such is our folly, that most of us reflect on the means and on the creatures, and expect happiness from them. But Christ tells us, they will not do the deed; This night shall they take away thy soul, and then all thy happiness is gone. The rich man thought before, he had been sure as long as his wealth continued with him, that he needed not to expect any calamity, but now he sees that he built on a sandy foundation. David, though a Holy man, being established in his Kingdom, having subdued all his Enemies and furnished himself with wealth, he thought that his Mountain was then made so strong, that it could not be moved, that tomorrow should be as yesterday, and much

more abundant. But no sooner did God hide his face from him, but he was troubled. To show that it was not his riches and outward prosperity that made him happy, but God only. So Dan. 5:28. Belshazzar when as he thought himself happy, being environed with his wives, Princes, and servants, when as he praised the gods of silver, and the gods of gold, abounded with all outward prosperity, and reposed his happiness in it, is accounted but a fool by Daniel, because he glorified not God, in whose hands his wealth and all his ways were, and therefore he was destroyed. These things of themselves will not continue our lives, nor yet make us happy of themselves; we take not one step of prosperity, or adversity, but God's hand doth lead us. My brethren that hear me this day, that have heretofore thought, that if you had such an estate, such learning, such ornaments, and such friends, that then you were happy. To persuade you that it is not so, it would change your hopes and fears, your grief and joy, and make you labor to be rich in faith, and in good works. It will be very hard to persuade you to this, yet we will do what we can to persuade you, and add certain reasons, which may persuade you to believe it to be so; if God shall add a blessing to them that join the operation of his Spirit with them to persuade you. First this must needs be so, in regard of God's all-sufficiency, he alone is able to comfort without the Creatures help, else there were an insufficiency, and narrowness in him, and so then he should not be God, if he could not fill our desires every way, even as the Sun should be defective, if it needed the help of Torches to give light. God is blessed not only in himself, but makes us all blessed: It is the ground of all the commandments. Thou shalt love and worship the Lord thy God, and him only shalt thou serve. We must love him with all our hearts, with all our souls; Let not the Creature have any jot of them, because all comfort is from

God, Gen 17:1. I am God all sufficient, walk before me, and be perfect, that is, love me altogether, set your affection on none but me, ye need not go unto the Creature, all is in me. If the Creature could do anything to make us happy and not God, then we might step out to it, but the Creature can do nothing to it, God only is all sufficient to make you perfect every way; though that the Creatures be used by God, yet it is only God that makes you happy and gives you comfort and not the Creature.

Secondly, it must needs be so, because of the vanity and emptiness of the Creature, it can do nothing but as it is commanded by God, he is the Lord of hosts which commandeth all the Creatures, as the General doth his army; A man having the Creature to help him, it is by virtue of God's commandment; it is the vanity of the Creature, that it can do nothing of itself, except there be an influence from God: Look not then unto the creature itself, but to the influence, action, and application which it hath from God's secret concurrence with it, what it is to have this concurrence and influence from the Creature, you may see it expressed in this Similitude. Take the hand it moves, because there is an imperceptible from the will that stirs it, so the Creature moving, and giving influence and comfort to us, it is God's will it should do so, and so it is applied to this, or that action. The artificer using a hatchet to make a stool, or the like, there is an influence from his Art, that guides his hand and it; So the Creatures working, is by a secret concourse from God, doing thus and thus. And to know that it is from God, you find a mutability in the Creature, it works not always one way: Physic and all other things are inconstant, sometimes it helps, sometimes not, yea many times when you have all the means, then they fail, to show that there is an influence from God, and that the creatures are vanishing, perishing, and inconstant.

Thirdly, it must be so, because it is sinful to look for comfort from anything but from God, because by this we attribute that to the Creature, which only belongs to God, which is Idolatry. The Creature steals away the heart in an imperceptible manner. As Absalom stole away the people's hearts from David, or as the Adulterer steals away the love of the wife from her husband; It makes you serve the Creature, It makes you settle your affection upon the creatures, if they fail, you sorrow, if they come, ye joy, and ye do this with all joy, all delight, all pleasure, and desire, this is a great sin, nay, it is the greatest sin; As adultery is the greatest sin, because it severs, and dissolves the marriage: so it is the greatest, because it severs us from God, and makes us cleave to the Creature.

The main consequtory and use from this, is to keep you from lusting after worldly things; Men are never weary of seeking of them, but spend their whole time in getting of them, and this is the reason why the things that belong to salvation, are so much neglected, Men spend so much time in a thousand other things and trifles, and have no time at all to serve God in; They are busy about riches, honor, credit, or the things whereon their fancies do pitch, but if this be digested, it will teach you to seek all from God, who disposeth all things, and to whom the issues of life and death, of good or bad belong.

Consider with yourselves and you shall find, that the reason wherefore you do seek for outward content or comfort, is because you do think it will do you good if you have it, or hurt if you have it not, but herein you err, giving that to the Creature which only belongs to God. Isaiah 1:23. If the Idols be God's, let them do good or evil, saith the Lord. The scope of this place, is to cast off the whorish and adulterish affection of those that have an eager and unwearied desire after earthly things, by showing that they



cannot do us any good or hurt. Therefore God punished David exceedingly for numbering of the people, because he thought that they could strengthen him against his enemies without God's help, therefore Jer. 23:24. Thus saith the Lord. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth, that I am the Lord that executeth loving kindness, Judgment, and righteousness in the earth. As if he should have said, if these things could do you good or hurt, there were some reason that you might seek them, but there is nothing in them that you should desire them, for it is I only that execute judgment, and mercy, all good and evil is from me, therefore Psal. 62, we have this caveat given us, If riches increase, set not your hearts upon them, magnify not yourselves for them and in them, for all comfort is from God only, else you might set your hearts on them, but now all power and kindness is from him, therefore your wealth cannot do it.

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

To this I answer, that God doth reward every man according to his works, not according to his wealth, yea, he can comfort us without these, for he is the God of all consolation, 2 Cor. 1:3, and that hath inclusive and exclusively all comfort in him and from him, none without him; If we think to have it from honor, wealth, or friends, we deceive ourselves, for they are vain and profit not, 1 Sam. 12:25. Turn ye not aside, for then should you go after vain things, which cannot profit you, or deliver you, for they are vain. All these things without God will profit you nothing.

But will not wealth and friends profit us?

No not at all, they are vanity, they are empty in themselves, they cannot do it, they are in themselves but vanity; having the creature, you have but the husk without the grain, the shell without the kernel, the creature is but empty of itself, except God put into it a fitness to comfort you, all is vanity and nothing worth, and this vanity is nothing but emptiness. And this serves to correct the thoughts of men, who think, that if they had such an estate, and all their debts paid, If they had such and such friends, that then all would be well with them, and who is it that thinks not thus? But let those that entertain such thoughts, consider the vanity of the creature; All our Sins proceed from the over-valuing of the creature, for Sin is nothing but an aversion of the Soul from the immutable God to the creature. Labor then to conceive of the creature aright, that it is vain; this will keep you aright, and hinder you from going from God, and cleaving to the creature.

To press this further, consider these four things.

First, if you go another way to work, all you see and seek comfort in the creature shall be labor lost, for it is not in the power of the creature to yield you any comfort, If you busy yourselves with seeking of comfort from it, you will walk in a vain shadow, Psal. 39:6. Surely every man walketh in a vain shadow, Surely they are disquieted in vain, He heapeth up riches, and knoweth not who shall gather them; If we look for comfort from riches, we look it but from a shadow, all our labor is in vain.

There is a shadow of the Almighty wherein some men walk, where they shall be sure to find this comfort, others there are that walk in the shadow of the creatures in the vanity of their minds, seeking comfort from it: Those who thus walk shall be deceived. A shadow though it seem to be something, yet it is nothing, ye may seem to have the lineaments of a man, or some other creature, yet it is nothing: So these outward things may seem to have

something in them, but yet indeed they have nothing, those that seek for comfort in them commit two evils, Jer. 2:14. They forsake God the fountain of living water, and dignity unto themselves pits that will hold no water, God having all comforts in him comforts never failing, because there is a Spring of comfort in him, yet we forsake him and dignity pits, which if they have any water, it is but borrowed, and not continuing, and that water which they have is none of the best, it is muddy, and will not always continue: Wherefore pitch your affections upon the true substantial good, not on vanities. If we see a man come to an Orchard full of goodly fruits, and he should only catch at the shadow of them, nettling his hands, and spending his labor in vain, we would account him either a fool or a mad man; yet we in the clear Sunshine of the Gospel (such is our madness) catch and seek after shadows, with trouble of mind, and sorrow of heart, neglecting the substance.

Secondly, consider that you seek your happiness the wrong way, that is, you seek it in worldly things, they are not able to help you, because they reach not to the inward man, the body is but the sheath and case, our happiness lies not in it; So in the Creatures, their happiness consists not in themselves, but in something else, It lies in observing the rule which God hath appointed for them. The fire observing the rule which God hath given it, is sure; so of water, and so of all creatures animate and inanimate, their happiness consisteth in observing the rules which God hath prescribed to them. The law of God is a rule that we must walk by, following it as a rule we are happy, that doing well, and observing the Commandments, makes us happy; He that keepeth the Commandments, shall live in them; He that departeth from them is dead. Every motion of the fish out of the water is towards death, but every motion of it in the water is to life: So let man's

motions be towards God, and then they are motions to life; but let him move after outward things, and it is a motion towards death and misery, and therefore if you seek this comfort from outward things, you go the wrong way to get it.

Thirdly, consider that you make a wrong choice, you seek not that which will do it, if you seek for this comfort in God, all is in one place; but if you seek for it in the creatures, you must have a multitude of them to comfort you; If that they could comfort you, you must have health, wealth, honor, friends, and many other things, but there is one thing only will do it, if you go the right way to get it, you shall find it only in God; Martha she was troubled about many things, when as one thing only was necessary. If you look for comfort in earthly things; you must have a thousand things to help to it, But godliness which hath the promises of this life, and of the life to come doth yield this comfort of itself if you seek it in it.

It is a great advantage for us to have all the comforts in one thing, Godliness only hath all these comforts, therefore seek them in it.

Fourthly, consider that that comfort and happiness which you have from the creature, is but a dependent felicity, and it is so much the worse, because it depends on the creature which is mutable and uncertain; how much better is it to depend on God, in whom is no shadow of variety or change. Every creature is weaker, by how much it hath dependence on another, and so are you weaker, by how much the more you depend on outward things; If you depend on friends, they may change their affections and become your enemies, or death may take them away, and then your happiness is gone: If you depend on riches, Prov. 23:5. Wilt thou set thine eye on that which is not? For riches certainly make themselves wings, and fly away as an Eagle towards heaven, and then your happiness is gone: but if you seek for, and

place your happiness in God, in whom is no change or alteration, then it is perpetual. A dependency on things that are mutable, will yield no comfort, because God will have all to depend on himself. Therefore the 1 Cor. 1:30. Christ of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that no flesh might rejoice in itself, but that he that glorieth might glory in the Lord: for this end, God hath conveyed Christ unto us, that he might make us believe that we fare not the better for any Creature, and that so we might rejoice only in the Lord; Therefore he hath made Christ redemption from all evil, that he might furnish us with all good, Christ hath redeemed us from hell and misery, and from want of good things, seek not then a dependency on the Creature, think not that it will better you, and this will make you to depend on Christ; Therefore for these regards, correct your opinion of worldly and outward things, and judge of them with righteous judgment, depend only on God, if you will have him to be your portion as he was the Levites, refuse him not as the Israelites did, depend upon him in good earnest, A little you say with God's blessing will do much; Labor not therefore, neither toil you to leave great portions to your children, the common pretense that men have for their covetousness, for though you leave them never so much, if God's blessing be not on it, it is nothing, it can yield them no comfort, yea many times it is an occasion of their hurt. If then God's blessing be all in all, if that only can administer comfort, and make us happy, I would ask you this question? What if you did leave your children only God's blessing, would it not be sufficient though you left them little or nothing else, you think not so, and yet whatsoever you can leave them without God's blessing, is nothing worth; Preachers labor much in this to draw you from worldly things, and all to little purpose; It must be God's teaching, that persuades within which must effect it; you

must therefore take pains with your hearts, the generality of the disease shows that it is hard to be cured, labor therefore to find out the deceits which hinder your practice of these things, which are these.

One deceit that deceives them, is that they are ready to say, that those things are the blessings of God. Why should we not rejoice in them; so afflictions they are crosses, and therefore grieve for them; If these then did not add to our blessedness, why count we them blessings, and account poverty as a cross?

To this I answer, that if you take them as blessings, you may rejoice in them as the instruments by which God doth you good; blessings are relative words, they have reference unto God, if you consider them without reference to him, they cease to be blessings; Therefore if you consider them merely as blessings, you may rejoice in them. Now ye receive them as blessings.

First, if you depend upon God for the disposing, continuing, and want of them, if you think you shall enjoy them no longer then God will; If you think thus with yourselves, we have wives, children, friends, and riches, 'tis true we have them, but yet they shall not continue with us an hour or minute longer; then God will: If you think so in good earnest, then ye rejoice in them as blessings. A man that is relieved when he is in danger, looks more to the will, then to the hand of him that helps him; We look more to the good will of our friends, then to their gifts: So we should look more on God's will and pleasure, then to the benefit she bestows upon us; The consideration of these things as blessings, must raise up your thoughts to heavenly things, to consider that whatsoever is done on earth, is first acted in heaven: The Sun is first eclipsed there, and then here; So that your estates are first eclipsed there before that they are here; look therefore on God, and

on these as merely depending on God's will, and then you enjoy them only as blessings.

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

A man may have friends, and all other outward things, his mountain may seem to be strong, yet without God's blessing on them he may want comfort in them; When as you think thus, that you may have those things without comfort, it is a sign that your eye is on God, that you look on them only as the vehiculars or conduct pipes to convey comfort. The air yields light as an instrument, though it have no light of its own, the water may heat but not of itself, but by that heat which is infused into it by the fire; so if a man drink a Potion in Beer, the Beer of itself doth not work, but the Potion worketh by the Beer: So it is with all outward blessings, they of themselves can yield you no comfort at all, but if they would yield you any, it is by reason of that comfort which God puts into them.

Thirdly, you do then enjoy them as blessings, if you think you may have comfort without them; The ebbing and flowing of outward things, doth not augment your comfort, or diminish it. Those that have not any outward blessings, may have more gladness and comforts in their hearts, then those whose corn and wine are increased, Psal. 4:7. Those who have but a small Cottage and a bed in it, are many times more happy, more healthy, and sleep more quietly, then these rich men whose wealth will not suffer him to sleep, Eccl. 5:12. Many there are that seem to want all outward blessings and comforts, yet are full of inward comforts and delights. Many there are who like Paul and the Apostles, seem to have nothing, and yet possess all things.

As it is all one with God, to help with few or with many, so he can comfort with few friends and external blessings as well as with many; yea, he can make a little which the righteous have, more comfortable then all the revenues of the ungodly, be they never so great.

That which hath been said of blessings, the like also may be said of crosses, you may grieve for them if you take them as crosses, but withal take heed that ye account not those things crosses, which indeed are no crosses: want was no cross to Paul, nor yet imprisonment, for in the one he abounded, in the other he sung, it is advantage unto us sometimes, to have outward blessings taken from us. It is advantage for us to have blood taken away in a pleurisy, It is good sometimes to lop trees, that so they may bring forth more fruit, so it is good for us many times to have crosses, for to humble us, and to bring us near unto God, yet we may sorrow for the loss of those things, and take it as a cross. If you can say this from your hearts, that ye are not afflicted, because ye are made poor, because your Wealth is taken from you, but because it is God's pleasure to take it away from you, either for the abuse of it, or else to punish you for some other sin. So that if you be cast into some sickness, you may not grieve for it as a cross merely, as it is a Sickness, but as you conceive the hand of God in it, laying it on you, as a punishment for your Sin.

The second Let, and Deceit is, the present sense and feeling which we have of the comfort that comes from abundance of outward things, therefore whatsoever is said to the contrary, is but speculations and fantasies: Men are guided by sense which cannot be deceived; We find and feel comfort in those things by experience, we see a Realty in these things, and therefore whatsoever you say to the contrary, is but in vain and to no purpose.



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

Now for to help your judgment in these things.

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

Secondly, consider the judgments of others concerning them, who have been on the stage of afflictions, and have abounded in good works whilst they lived but are now gone.

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

Judge not of them as you find them for the present, but likewise as you shall find them, for the time to come judge of all together.

Now for Sense, you must understand its double.

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

Secondly, there is a super-eminent comfort, proceeding from an apprehension of God's favor towards us in giving these blessings to us.

There may be an inward distemper which may make our joys to be hollow and counterfeit. There may be sadness of heart, when there is outward joy,

because there is an inward and Supereminent Sense, which affects the heart another way, and therefore Eccl. 2:2. It is called, made Joy, because we mind it not. It is the Joy of Joys, and life of comfort, that is from within, that proceeds from the inward man; As the soul is strong in health, so it finds-more comfort both in external and Supereminent comfort. Graces are to the soul, as health is to the body, the more and the greater they are, the more comfort they administer.

But ye may say, that the creature can administer its own comfort, and of itself.

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

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

Secondly, you may joy in them with a loose joy, and affection, as they sit loose to you, so you may sit loose to them, 1. Cor. 7:29-31. Brethren the time is short, it remaineth therefore that those which have wives be as if they had none, that those that weep, be as if they wept not, that those that rejoyce, as if they rejoyced not, and those that buy, as though they possessed not, and those that use this World, as not abusing it, that is, Let your affections be loose to these things. Take any of these outward things, you may cast your affection on them in a loose manner, go no further than this, the fashion of the World passeth away, ye may be taken away from it, and it

from you, therefore affect it no otherwise then a transitory thing, and with a loose and transeunt affection, willing to depart from it, whensoever it shall please God to take it from you.

Thirdly, you may love them with a dependent affection, they are things of a dependent nature, they have no bottom of their own to stand upon, they only depend on God, and so you may love them as depending on him, eying the fountain, and not the Cistern from whence they flow, take not light from the Air, but look to the Sun from whence it comes.

The third deceit is a false reasoning. We find it otherwise by experience: We see that a diligent hand maketh rich, and bringeth comfort, we see that labor bringeth learning, and for the labor which we take to get it, in recompense of it, it makes us happy.

To this I answer, that this clay me doth not always hold, God breaks it many times, Riches come not always by labor, nor comfort by riches, the labor profiteth nothing, Psal. 12:71. Except the Lord build the house, they labor in vain that build it. Except the Lord keep the City, the watchman watcheth but in vain. It is in vain to rise up early, to go to bed late, and to eat the bread of carefulness, ye shall not reap the fruit ye expect, unless God be with your labor. If Christ be absent, the Disciples may labor all night and catch nothing; but if he be present with them, then their labor prospereth, then they enclose a multitude of fishes; So when we labor and take pains, and think to be strong in our own strength, without God's help, we go to work with a wrong key which will not open, but if God's hand be in the business, we do it with great facility and ease, which God hath appointed we should do. You may see this in Joseph, God purposed to make him a great man; see with what facility he was made the governor of Egypt, next to Pharaoh, without his own seeking, and beyond his expectation: So it was

with Mordecai, so with David; God appointed to make them great, and therefore they became great, notwithstanding all oppositions. On the contrary, let man go on in his own strength, and he shall labor without any profit at all: hence it is, that many times we see a concurrency of all causes, so that we would think that the effect must needs follow, and yet it follows not, and if it do follow, yet we have no comfort in it.

First, because God makes an insuitableness and disproportion, betwixt the man and the blessing, as between Judas and his Apostleship: a man may have tables well furnished, riches in abundance, a wife fit for him, and yet have no comfort in them, because God puts a secret disproportion betwixt him and them.

Secondly, though there be a concurrence of things, yet God may hinder the effect, sometimes for good, and sometimes for evil, as Elisha's servant was ready in the nick, when the Shunamite came to beg her possessions and lands of the King, 2. Kings 8:5,6. He was then telling the King, how Elisha had restored her son to life: So Abraham when he was to offer up his son Isaac, in the instant God sent the ram to be tied in the bush: So Saul when he had purposed to kill David, God called him away to fight with the Philistines, and as God hinders the effect for good, so he doth for evil.

Thirdly, God doth it sometimes by denying success unto the causes. The battle is not always to the strong. When there are causes, and the effect follows not, it is because God doth dispose of things at his pleasure, and can turn them a contrary way, health and comfort, joy and delight follow not outward blessings, except God put it into them.

The fourth deceit is this, These things are certain and present, but other things are doubtful and uncertain, we know not whether we shall have them or no.

To this I answer, it is not so, future, spiritual and eternal things are not uncertain, but those things which we enjoy here are; those things we here enjoy, and we also ourselves, are subject to changes and alterations. We are as men on the Sea, having storms as well as calms: Wealth and all outward blessings are but transitory things, but faith and spiritual things are certain, and endure forever. We have an Almighty and unchangeable God, and immortal, incorruptible inheritance, which fadeth not away, reserved for us in the highest Heavens. In temporal things, who knoweth what shall be tomorrow? In them thou canst not boast of tomorrow, but as for spiritual things, they are certain, they have no ambiguity in them; But the main answer that I give, is that here we must use our faith. Consider the grounds on which faith relies, and then the conclusions and consequences that arise from them: take heed to them, and be not deceived; If ye believe God to be the rewarder of all those that trust in him, as you say he is, why rest you not on him, why are ye not contented with him for your portions, why think you not him sufficient? If the Creature be God, then follow it, but if God be God, then follow him, and be satisfied with him; Labor therefore for faith unfeigned, and walk according to it.

If then it be vain and sinful to seek help and comfort from any Creature, or from Riches, and to think that they can make us live more comfortably; Hence then consider the sinfulness of it, and put it into the Catalogue of your other Sins, that formerly you have had such thoughts. Everyone is guilty of this Sin, more or less: and this is a Sin not small, but of a high nature, it is Idolatry.

In the times of ignorance, Satan drew many men to gross Idolatry, to worship stocks and stones, but now he draws them to another Idolatry, less perceptible, and yet as dangerous in God's sight as the other, who is a Spirit,

and can discern, and pry into it; Let us therefore examine our hearts, and consider how much we have trusted the Creatures; Let us condemn ourselves, and rectify our judgments to judge of things as they are; Let us not think ourselves happy for them; Let us not think ourselves blessed in them, but only in Christ, because it is not in their power to make us happy.

If we have so joyed in these, or loved them so, as to love God less, it is an adulterous love and joy. We have no better rule to judge of adulterous love, then this, when as our love to the Creature, doth lessen our love to God.

Now, lest we be deceived in our love to the Creature, I will give you these Signs, to know whether your love be right to it or no.

First, if your affection to the Creature cause you to withdraw your hearts from God. Jer. 17:5. Cursed be the man which maketh flesh his arm, and whose heart departeth from the Lord. It is a sign we make flesh our arm, when we withdraw our hearts from God, we make the Creatures our aim, when they withdraw us from God. 1 Tim. 5:5. She that is a widow indeed trusteth in God, and continueth in supplications night and day, this is a Sign that they trust in God because they pray unto him. Consider what your conversation is, whether it be in heaven or no, Phil. 3:20. Our conversation is in Heaven. The neglecting and not minding earthly things, in the former verse showeth him not to be of an earthly conversation, the more our hearts are drawn from God, the more are they set and fixed on earthly things.

Secondly, consider what earthly choice you make, when as these things come in competition with God, and Spiritual things, what bills of exchange do you make, do you make you friends of the unrighteous Mammon, not caring for the things of this World, when they come in competition with a good conscience, or do you forsake God, and stick to them?

Thirdly, consider what your obedience is to God, whether his fear be always before your eyes, or whether Riches set you on work or no: what man's obedience is, such is his trust, if ye obey God, then ye trust in him, and if ye obey Riches, then ye trust in them, and not in God.

Fourthly, consider what your affections are, nothing troubles a holy man, but Sin, the which makes him seek help at God's hands, and not in these. On the contrary, nothing troubles a worldly man, but losses and crosses, Sin troubles him not at all, by this judge of your love to Riches, whether it be right or no.

Thus much for the first general Doctrine.

We come now to the second, which is this.

That Covetousness is to be Mortified, That Covetousness is unlawful, all know it, the things therefore that will be useful in the handling of this point, will be to show you what Covetousness is, and why it is to be Mortified.

Now to show you what it is.

Covetousness may be defined to be a sinful desire of getting, or keeping money, or wealth inordinately.

First, it is a sinful desire, because it is a lust, as lusting after pleasure, is called Voluptuousness; It is also inordinate, the principle being amiss, and likewise the object. The principle is amiss, when we over-value riches, set a greater beauty on them then they have, and seeing them with a wrong eye, we lust after them, by reason that we over-value them, and thus to over-value them, is to lust after them, and to think that they can make us happy, is Idolatry. The object of it is as bad as the principle, when as the end is either to raise us to a higher condition, or to fare deliciously every day, or else to spend them on some Lust, as well as to keep them.

Secondly, it is of keeping, or getting money, getting it inordinately, seeking it by wrong means, or of keeping it, First in not bestowing of it on ourselves as we ought, there is Tenacity of this sort amongst men. Eccl. 5:15 There is a sore evil under the Sun, namely, Riches kept by the owners thereof, to their hurt, when as it is comely for a man to eat and drink, and to enjoy the good of all his labors that he hath taken under the Sun, all the days of his life which God giveth him, for this is his portion, and thus to rejoice in his labor, is the gift of God. Eccl. 5:18,19.

Secondly, thou in not giving to others, art too strait handed, having goods and seeing others to want.

The last and chief thing in the definition is, inordinately, that is, which is besides the rule. A thing is said to be inordinate, when as it is besides the square that a man doth, and in doing thus, we do amiss.

Now this affection is said to be inordinate in these four respects.

First, when we seek it by measure more then we should.

Secondly, when we seek it by means that we should not.

Thirdly, when we seek it for wrong ends.

Fourthly, when we seek it in a wrong manner.

For the first, we offend in the measure, when as we seek for more than God gives us; that which God gives every man, that is his portion here, Eccl. 5:18, and he that desireth, and withholdeth more than his portion, is he that offendeth in the measure. Prov. 11:24.

But how shall I know God's will, and what my portion is.

I answer by the event, See in what estate and condition God hath set you; See what estate he hath given you, that is your portion, and with it you must be content, God hath a Sovereignty over us, we are but his subjects, and must be contented with what he gives us, you are contented with that your



fathers or your Prince gives you, therefore you must receive that which God bestows on you, with all humility, and thankfulness; If we be soundly humbled, we will confess ourselves worthy to be destroyed, Ezek. 36:32, we will confess with Jacob, Gen. 32:10. That we are unworthy of the least of God's mercies, that the least portion is more then we deserve. The Prodigal being humbled, was content with the least place in his father's house, to be as one of his household servants, and so we ought to be content with that portion which God hath given us, be it never so small, because it is more then we deserve, and if we desire and seek for more, this desire is Sinful.

Secondly, as we ought not to seek wealth, more than is our due. So we ought not to seek it by unlawful means, not by Usury, Gaming, Oppression, Fraud, Deceit, or any other unlawful means. I add this of Gaming, because it is unlawful, though it be little considered, for it is no means that God hath appointed, or sanctified to get money by, because it is neither a gift, nor a bargain; I dispute not now whether playing for trifles to put life into the Game be lawful, but of gaming with an intent to get and gain money or wealth. This I say is unlawful means, and such as have gotten money by such means, are bound to make restitution.

Thirdly, when the end of our seeking after money is wrong, then our affection is Sinful, as if we seek it only for itself, that we may be rich, or to bestow it on our lusts, and make it our ends, and not for necessities only, and so much as shall serve our turns, when we seek it thus, we seek it in excess; He that desires money for a journey, desires no more then will serve to defray his costs, and expenses in his journey; So if a man desires money for any other end, he desires so much as will serve for that purpose and no more; So in other things: He that is sick, desires so much Physic as will

cure him, and no more. So we ought to desire as much as will serve our necessities, and no more. But if we desire it for our ambition, pleasure, or any other by respect, this desire is Sinful and inordinate.

Lastly, it is inordinate, when we seek in a wrong manner, which consists in these five particulars.

First, when we seek it out of love unto it, and this manner of seeking it is spiritual adultery, James 4:4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God, and whosoever is a friend to the world, is an enemy to God; If we be in love with it for its own beauty, it is Sinful, it is spiritual adultery.

Secondly, when as we seek it to trust in it, when as we think we shall be the safer by it, and make it our strong Tower, Yet he that trusteth in riches shall fall, Prov. 11:28. And therefore if we have food and raiment, we ought therewith to be content, 1 Tim. 6:8, and not to trust in uncertain riches.

Thirdly, when as we be high minded, and think ourselves to be the better men for it, when as they make us look bigger than we did before, as commonly those that be rich do; Therefore 1 Tim. 6:17. Paul bids Timothy charge those that are rich in this world, that they be not high minded.

Fourthly, when as we seek it to glory in it, as David, he would number the people to glory and trust in them; this is sinful, for he that glorieth, must glory in the Lord, and not in them, 1 Cor. 1:31.

When as we seek it with too much haste and eagerness, when as all our days are sorrows, travail, and grief, that our hearts take no rest in the night, Eccle. 2:23. When as we seek it, not staying God's leisure, such a desire is inordinate, importunate, and sinful, 1 Tim. 6:9,10. Those that will be rich, that is, such as make too much hast to be rich, fall into temptation, and a

snare, and into many foolish and hurtful lusts, which draw men into perdition and destruction, and pierce them through with many sorrows.

But now you will say, that riches are the blessing of God, and will demand of me whether we may not desire riches as they are blessings.

I answer, that it is true, that they are blessings, and reward of the fear of God, Prov. 22:4. By humility and the fear of the Lord, are riches and honor. Therefore it is said of David, that he died full of riches. Abraham's servants reckoned them as blessings, Gen. 24:35. The Lord hath blessed my Master greatly, and he is become great, and he hath given him flocks and herds, silver and gold, men servants and maid servants, Camels, and Asses. Jacob counts them as blessings, Gen. 32:10. And Christ himself saith, that it is more blessed to lend then to borrow, to give then to receive, may we not then desire them? To answer this, we must know that there is a twofold will or desire; First, a remiss will, which is rather an inclination then a will: secondly, there is a peremptory will, which is mature ripe and peremptory; with this latter will we may not desire them, but with the former we may, 1 Tim. 6:8. If we have food and raiment, Let us be therewith content; If any man hath a desire to be rich, yet having food and raiment, Let him not so desire more riches, but that he may be content with it.

Now there is a double content, The first is, as when a man is sick (to express it by a similitude) he must be content, yet he may pray for health, and use means to get it with a full and perfect will, yet with a depending on God's will. So we being in want, may desire riches and wealth with a full will, sitting in the meantime quietly under God's hand, and referring and submitting our will to his will.

Secondly, there is a content, wherein having sufficient for food and raiment, we suffer not our wills to go actually beyond the limits which God

hath set us; Therefore God hath promised outward blessings as a reward of his service, and propoundeth them as so many arguments and motives to stir us up to fear him, and we may desire them as his blessings, with such a desire as this, when as we set bounds and limits to the Sea of our desires, which are in themselves turbulent, and to submit them wholly to God's will. Christ being to die, had a will to live, yet not a full and resolute will, but a will subordinate to God's will, Father if thou wilt, let this cup pass from me, yet not my will, but thy will be done. This will was but an inclination, and not a will; So we may will riches with a remiss will and inclination, but not with a full perfect will, that is, we may not go about to get them, with a full desire and resolution.

But how far may a man desire wealth, where must he set limits to his desires, where must they be restrained?

I answer, that he may desire food and raiment, he may desire that which is necessary for nature, without which he cannot live and subsist; As a man may desire a ship to pass over the Sea from one Country to another, because he cannot pass over without it; so a man may desire food and raiment in the Sea of this life, because without it we cannot finish that course which God hath prescribed unto us.

Now there is a three-fold necessity.

First, there is a necessity of expedience, as if a man hath a journey to go, It is true he may go on foot, yet he may desire an horse to ride, because it will be more expedient for him; so you may desire with a remiss desire, so much as is expedient for your vocation and calling.

Secondly, there is a necessity in respect of your condition and place, as men in higher rank and calling need more than men of an inferior degree, to maintain their place and dignity; so they may desire to have more than they,

so as they desire no more then will be sufficient to maintain them in that rank and degree wherein they are placed.

Thirdly, there is a necessity of refreshment, and you may desire as much as is needful for your necessary refreshment, as much as hospitality requires, so that you do not go beyond it. And in these three respects, you may desire God to give you as much as shall be expedient for you, because it is no more than nature requires.

Now besides this desire of things necessary, there is a desire of superfluity and excess; this desire proceeds not from nature, but from lust, because that we desire such wealth and to raise our estates, that we may bestow it on our lusts. The end of this desire, is only to satisfy our lusts and pleasure, that like the rich glutton, Luke 16. We might be well clad, and fare deliciously every day. Many men's lives are nothing but playing and eating, and eating and playing, and are led always in this circle.

To desire wealth to this or any other superfluous end, is very sinful, and it must needs be so for these reasons.

First, because man's life stands not in abundance of excess. Therefore in Luke 12:13-15. When as a certain man spake to Christ to speak to his brother to divide the inheritance with him, He said unto him, Man who made me a Judge or a divider over you, and then bad the company beware of Covetousness, because that a man's life consisteth not in the abundance of the things that he possesseth; That is, though you have never so much wealth, yet ye shall not live the longer for it. Your life consists not in it, no more doth your comfort, for they will but please the sight of your eyes, they will not make you more happy then you are; Seek not therefore superfluity, for your life consists not in abundance. He is but a fool that thinks that these things will make him happy, that these will make him rich, all that are not

rich in God, are poor, and if they think themselves happy and rich in these things, they are but fools.

Secondly, the desire of superfluity is sinful, because it proceeds from an evil root, but this desire proceeds from an evil root and a bitter, that is, from lust. It comes not from God's Spirit, which bids every man to be contented with food and raiment, nor yet from nature which seeks not superfluities, therefore proceeding from lust, it must needs be sinful,

Thirdly, what you may not pray for, that you may not desire nor seek after; But we may not pray for superfluities, Prov. 30:8. Give me neither poverty nor riches, feed me with food convenient for me, not with superfluities, &c. And in the Lord's prayer we are taught not to pray for superfluities, Give us this day our daily bread, that is as much as is necessary for us and no more, therefore we may not desire it. The seeking of more than is necessary, doth hinder us, as a show that is too big, is as unfit to travail as well as one that is too little.

Fourthly, it is dangerous, for it doth choke the word, and drown men in perdition; Therefore it is Agurs prayer. Prov. 30:8. 9. Give me neither poverty nor Riches, feed me with food convenient for me, least I be full and deny thee, and say, who is the Lord. Fullness and excess is always dangerous, Full tables do cause surfeits, full cups make a strong brain giddy: The strongest Saints have been shaken with prosperity and excess, as David, Ezechias, Solomon, they sinned by reason of excess in outward things, It is dangerous to be rich. Therefore it is David's counsel, Psal 62:10. If riches increase, set not your hearts upon them; A rich man cannot enter into the Kingdom of heaven, it is easier for a Camel to go through the eye of a needle, then for him to enter into heaven. For if a man be Rich, it is a

thousand to one but that he trusteth in his riches, and it is impossible that he who trusteth in his riches, shall enter into heaven.

Lastly, to desire superfluity, must needs be sinful, because that we have an express command to the contrary, 1 Tim. 8. If we have food and raiment, let us therewith be content; this is the bounds which God hath set us, we must not go beyond it.

If that it were lawful for any man to have and to desire abundance, then it were lawful for Kings, yet God hath set limits to them, Deut. 17:17 He shall not multiply horses, nor wives to himself, that his heart turn not away, neither shall he greatly multiply to himself, silver and gold, that his heart be not lifted up above his brethren. God hath set us down limits and bounds, how far we shall go, therefore to pass beyond them is sinful, but we pass beyond them when we desire superfluities, therefore the desire of superfluity is sinful.

But may not a man use his calling to increase his Wealth.

I answer, that the end of men's callings, are not to gather riches, if men make this their end, it is a wrong end, but the end of our calling is to serve God and men, the ground hereof is this. Every man is a member of the common Wealth; every man hath some gifts or other, which may not lie idle, every man hath some Talents, and must use them to his master's advantage, and how can that be, except ye do good to men: Everyone is a servant to Christ, and must do God's work, no man is free, everyone is Christ's servant, and must be diligent to serve Christ, and to do good to men. He that hath an office, must be diligent and attend it, every man must attend his calling, and be diligent in it.

If riches come in by your callings, that is, the wages, not the end of our callings; for that looks only to God, we must not make gain the end of our

callings: There are many that make gain their godliness, and the end of their callings, Some preach only for gain, others use other callings only for gain, but if any man will make gain the end of his calling, though he may conceal and hide his end from men, yet let him be sure, that he shall answer God, the searcher of the heart for it. On the other side, if a man by diligence in his calling have riches following him, he may take them as a blessing of God bestowed on him, and as a reward for his calling. The diligent hand maketh rich. God will so reward it, not that we must eye riches, and make them our end. God makes a man rich, and man makes himself rich. God makes us rich by being diligent in our callings, and using them to his glory and man's good; he doth cast riches on us: man makes himself rich, when he makes riches the end of his calling, and doth not expect them as a reward that comes from God. I express it by Jacob; Jacob, he served Laban faithfully, and God blessed him, so that he did grow rich, he went not out of his compass and Sphere, he took the wages that was given, and because that God's end was to make him rich, God enriched him by his wages, as a reward of his service. The more diligent a man is in his calling, the more sincere and upright, the more doth God bless him, and increase his riches; God makes men rich, when he gives them riches without sorrows and troubles, when as they come in with ease, and without expectation and disquiet. Man makes himself rich, when as there is great trouble in getting, keeping, and enjoying them, when as he useth his calling to get riches, or when as he useth unlawful means. The method God useth to enrich men is this; He first bids them Seek the kingdom of God, and the righteousness thereof, and then all these things shall be administered unto them as wages: We must look to our duty, and let God alone to provide, and pay us our wages.



He that takes a servant, bids him only look to his duty, and let him alone to provide him meat, drink, and wages, we are servants, God is our Master, let us look to our duty, and leave the wages to him.

But whether may not a man take care to get wealth, is not a man to care for his estate, to increase it, and to settle it?

I answer, he may lawfully take care of it, observing the right Rules in doing it, which are these.

First, he must not go out of his compass, but walk within his own pale, he must not step out of his own calling into other men's, and in his own calling he must not trouble himself with so much business, as that he cannot attend, or that may hinder him in his private service unto God: If he do fill himself with too much business in his own calling, or step into others callings, this is sinful and inordinate: If a man in his own calling fill himself with so much business, that he cannot attend the things of salvation, that he is so much tired with them, that he hath no leisure, or spare time to search his own heart, and to do the particular duties necessary to salvation, he then fails in this, and sins in his calling.

Secondly, his end must not be amiss, he must not aim at riches, Abraham was poor, and so was Jacob, yet God made them rich and mighty, they were diligent in their callings, and God brought in wealth; God calls not a man to trust in himself, to make riches his aim and end, to seek excess, superfluity and abundance, to live deliciously, to satisfy our lusts and pleasures, our aim must be God's glory, and the public good, and then God will cast riches upon us as our wages.

Thirdly, let it be a right care, and not an inordinate care, there is an inordinate care which checks the word, you may know whether your care be such an immoderate care or no by these three signs.

First, if you be troubled in the business you go about, consisting either in desire, fear, or grief, when as we either desire such a blessing exceedingly, or fear that we shall not have it, or grieve much for the loss of it.

Secondly, when we fear we shall not bring our enterprise to pass, or attain to that which we desire.

When we are troubled at it, if it be not accomplished, and grieve when we foresee anything that may prevent it, care being aright, sets head and hand on work; but when the affections are just and right, there is no tumult or turbulency in them.

When is a man covetous?

I answer, that then a man is a covetous man, when as he hath desires arising in him, which are contrary on the former rules, and he resists them not, or else resists them so weakly and feebly, that he gets no ground of them; He sees no reason why he should resist them, and therefore gives way unto them. A man is not a covetous man, nor an ambitious man which hath covetous and ambitious thoughts, for these the holiest men have, but he that hath such thoughts, and strives not at all against them, or else strives but weakly, he is a covetous and ambitious man. A godly man may have these thoughts and desires, but he strives strongly against them, gets ground of them, and gives them a death's wound, but the covetous man he yields unto them, the godly man he gets the victory over them.

Now this covetousness is evil in itself; for first of all, it is Idolatry and spiritual Adultery, and then it is an evil and bitter root, having many stalks on it; he that doth do anything to hold correspondency with it, he that doth belong unto it, to him it is the root of all evil, Luke 16. It keeps men from salvation, It chokes the good seeds sown in men's hearts. Secondly, it must be mortified, for the vanity of the object is not worth the seeking, therefore

in Luke 16:9. It is set down in a comparison with the true treasure, and expressed in these four circumstances.

First, it is called the Mammon of unrighteousness and wicked riches; because it makes men wicked, opposed to spiritual blessings which are the best.

Secondly, it is least, because it doth least good, it preserves us not from evil, it doth the Soul no good.

Thirdly, it is but false Treasure, it hath but the shadow of the true, it shines as if it were true, but yet it is but false and counterfeit.

Lastly, it is not our own, it is another man's, riches are the goods of others not our own, Luk. 16:12, and 10:41,42.

There are four attributes given to riches. First, they are many things, and require much labor, Martha was troubled about many things.

Secondly, they are unnecessary, one thing is necessary. Thirdly, They will be taken from us; Fourthly, they are not the best, and therefore our desire after them should be mortified.

From hence be ye exhorted to mortify this earthly member, covetousness, which is Idolatry, a sin unto which all men are subject: young men though they want experience of riches, are notwithstanding subject to this vice; but old men are most subject unto it, though they have least cause and reason for it. Professors of religion are subject to it, many times it grows up with the Corn and chokes it, therefore use effectual means to root it out of your hearts.

First of all, pray to God not to incline your hearts to covetousness, it is impossible for man, but easy for God to do it.

Secondly, be humbled for Sin, we are so covetous and desirous for money, because we were never humbled for Sin so much as we should be, and this

is the reason why many would rather let Christ go than their wealth and riches.

Thirdly, use them to better purpose than heretofore ye have done, make friends with them, and find some better thing to set your hearts upon. Except you have a better Treasure, you will not vilify and depart with these; Labor therefore for true Godliness with content, which is great gain, 1 Tim. 6:6, which heals this malady, and takes away the false pretenses of gathering, having, and affecting great riches.

FINIS.