

charity, whereby they prayed ardently for their enemies, in the midst of the fire? This convinced many, and turned them to the profession of the truth. The way of love is an excellent way to edify the church, which edifies itself in love. (Eph. iv. 16; Col. ii. 2.) There is nothing to be done without it: this is the cement and mortar that holds the stones of the building together.*

To conclude: it is an excellent way, to unite all that is good in the world, to promote the interest of God in the world. If we did but observe what good is to be found in any sort of men, and not only acknowledge it, but make use of it for God as we ought; we should quickly see another face of things in the world. "Love," saith one, "is that which reconciles the jarring principles of the world, and makes them all chime together." How pleasing would this be to God! and how delightful to all good men! I shall say no more; but desire that God would "make us to increase and abound in love one toward another, and toward all men." (1 Thess. iii. 12.)

SERMON III.

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WHEREIN THE LOVE OF THE WORLD IS INCONSISTENT WITH THE
LOVE OF GOD.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—1 John ii. 15.

SECTION I. THE EXPLICATION OF THE TEXT.

NOT to detain you with the connexion of these words, which are in themselves complete and entire; the better to understand their theological sense, it will be necessary that we a little inquire into their grammatic and logic sense. As for the grammatic sense of the words, we may take notice in the general, that John the Divine, who is generally reputed to be the author of this Epistle, has a peculiar phrasology, idiom, or manner of writing, as it will appear to any that diligently considers his writings, and particularly this text. The first term that occurs, and ought to be more diligently inquired into, is the affection and act prohibited, "Love not." The Greek *αγαπατε* admits of a double sense: 1. It is taken in a more large and general notion, for a simple act of love, without regard to the measure or degree thereof; and so it is of the same import with *φιλειν*. 2. It is taken in a more strict

* *Συμβιβάζειν est res arte compingere ut nexu indissolubili cohæreant.*—ARETIUS. "The signification of this Greek word in Col. ii. 2, is to fasten with exquisite art separate things to each other, that they may cohere together by a juncture or tie which is indissoluble."—EDIT.

and confined sense, for such an act of love as proceedeth from a plentitude of will, or full bent of heart, and so carries the whole soul with it, either in *the prosecution* of some chief good when absent, or in *the fruition* of and satisfaction in the same when present. For love, in this strict notion, has two main acts: 1. An active vigorous prosecution of its chiefest good, when absent. In which regard *αγαπη* (and so *αγαπην*) is derived, by the Greek etymologist, and Phavorinus out of him, from *αγειν το παν, οτ αγαν ποιοτητα εχειν*, which implies the force and activity of love, in the pursuit after its chiefest good. 2. Love in this strict notion implies also an acquiescence, repose, and satisfaction in its chiefest good, when present and enjoyed. In which regard *αγαπην* is made to be the same with *αγαν παυεσθαι*, “greatly to acquiesce or rest satisfied” in its best beloved, when enjoyed; which they explicate by *αρχεισθαι τινι, και μηδεν ωλεον επιζητειν*, “to rest contented and satisfied in any object, so as not to seek out for any thing more,” in point of happiness. In this strict and peculiar notion, considered as to both its branches, we must understand “love” here both as to “the world” and “the Father.” And so “the love of the world” and “the love of the Father” are perfectly opposite, and therefore inconsistent each with other, in this strict notion wherein John takes them.

This is farther evident from that great aphorism of our Lord: “No man can serve two masters: for either he will hate the one, and love the other,” &c. (Matt. vi. 24.) Where we find *αγαπησει* used in the same strict notion, and confined either to God or the world, so as both cannot share therein. Thence our Lord instructs us, that love, in this proper limited sense, belongs to God alone: “Thou shalt love the Lord thy God with all thine heart,” &c. (Matt. xxii. 37.) Where *Αγαπησεις*, “Thou shalt love,” is taken by our Lord in this strict notion, and explicated by what follows, “with all thine heart,” &c.; that is, with the plentitude or bent of thy will, which in moral estimation passeth for the whole heart. So that when John saith, “Love not the world,” it must be understood in this proper notion of love, as it includes a predominant and prevalent degree; and carries with it the bent and force of the will, either in a way of active prosecution of the world if absent, or delightful complacential acquiescence therein if enjoyed. Such a love to the world is no other than concupiscence or lust, and so altogether inconsistent with “the love of the Father,” as John argueth. All this will be more evident, when we come to explicate the things contained under these terms, namely, love to God and the world.

The next thing to be explicated by us, is the object of this prohibition; which is “the world” and “the things” therein. The Greek name *κοσμος* was, as it is said, first given to the world by Pythagoras, from *κοσμων*, “to adorn;” it being, as it were, a house, hung with all manner of rich and beautiful ornaments, of divine wisdom, power, and goodness; (Rom. i. 20;) and in this regard the world is, in its kind and measure, amiable and love-worthy. But John seems to take “the world” here in a more limited and narrow sense, as it is the fuel of lust, and repugnant to and incoherent with “the Father.” For, as I before premised, it is usual with John to make use of notions which are of a lax and general

import, in a more strict and confined sense. Thus: "Whosoever is born of God doth not commit sin." (1 John iii. 9.) Which must be understood in a strict, confined sense, that is, with a plenitude of will, as wicked men do. So in our text, "Love not," that is, in a strict sense, with a plenitude and bent of heart. "The world," that is, for itself, as the fuel of lust, and contrary to God. There is a regular and lawful love of the world, when it is in an inferior degree, and in subordination to God; but that which John here prohibits is an irregular and inordinate love to the world for itself, in competition with or opposition to the love of the Father, as verse 16.

Hence it follows: "Neither the things that are in the world." 1. Here we are again to take notice of another peculiar idiom frequent with John, both in his Gospel and Epistles, namely, to reiterate the same thing under different expressions, partly by way of exegesis, and partly to give an emphatic plenitude. It might have sufficed that he had said, "Love not the world:" but the more fully to explicate his mind, as also to give an emphase* and accent to what he had said, he adds: "Neither the things that are in the world." He contents not himself with generals, but descends to particulars; which he more fully specifies, verse 16. 2. By "things that are in the world," we may, in a more strict and confined notion, understand those things which worldly men do most magnify and idolize: mundane grandeur, pomp, glory, riches, pleasures, honours, friends, whatever else may captivate the hearts of degenerate men. In sum: by "the world, and the things that are in the world," must be understood all sensible, natural, civil, yea, mental goods, or whatever is inferior to God, so far as it may stand in opposition to or competition with him, and so prove matter of abuse and fuel for lust, as verse 16.

It follows: "If any man love the world." *Εαν*, "if," here is causal and rational, signifying as much as "for," or "because if:" and so it points-out and ushers-in the main cause or reason, why we are not to love the world, namely, because he that loves the world hath not the love of the Father in him. As if he had said: "Alas! are not the world and the Father perfectly opposite? Do they not both require the whole heart, yea, the whole man, as Matt. vi. 24? Is it possible then, that he who loves the world at such a rate, can love the Father?" Or we may take the words thus: "If any man love the world," &c., that is, so far as any man loves the world, "the love of the Father is not in him." And in this sense it will reach all, both saints and sinners; though I take the words chiefly to be understood of predominant love to the world, which is altogether inconsistent with love to God.

Lastly. There lies something peculiar in that phrase: "The love of the Father is, not in him." 1. Here we find another idiom or manner of speech proper to John, who frequently makes use of antitheses, and that both of things, words, and sentences, for illustration and confirmation; whereof many instances might be given, as John i. 5, 13, 17, 20, &c. So here he opposeth the Father to the world; and then "the love of the Father," to "the love of the world;" which gives great illustration and

* Our old writers used both *emphase* and *emphasy* instead of *emphasis*.—EDIT.

demonstration to his discourse : for opposites illustrate and demonstrate each other. 2. Another thing to be considered herein is the object, *του Πατρος*, "of the Father;" where the article "the," deserves a peculiar regard : and so indeed do the various articles in this text, *the world, the things, &c.* For albeit these articles sometimes, in other parts of scripture, are not significative or emphatic, yet here they seem to give some emphase. So that "the Father" is here mentioned to specify both the proper object and formal reason of evangelic love, as distinct from that natural love which Adam in Paradise had towards God as Creator. First. By "the Father" here is specified the proper object of evangelic love ; namely, that it must terminate on God, as a gracious Father in and through Christ ; whereas Adam's natural love in innocence terminated on God only as Creator. Secondly. By "the Father" also the formal reason of evangelic love is specified ; namely, that God's love towards us in Christ ought to be the formal reason or proper motive of our love to him. 3. As for the act, "the love," it may be taken either passively and objectively, for the Father's love shed abroad in the heart, as Rom. v. 5 ; or else subjectively and actively, for our love to the Father. This latter I take to be primarily intended.

The words thus explicated admit this logic division. We find in them first a *prohibition* ; and then *the reason thereof* annexed. In the prohibition we have, 1. *The act*, "Love not." 2. *The object* ; and this, (1.) In the general : "The world." (2.) In its particularities : "Neither the things that are in the world." The chief whereof are specified, verse 16.

As for *the reason of the prohibition*, it is wrapped up in an hypothetic proposition, which is easily reduced to a categoric syllogism thus : Two loves perfectly opposite cannot consist together in one and the same heart : But *love to the world* and *love to the Father* are perfectly opposite : Therefore he that loves the world hath not the love of the Father in him.

SECTION II. A GENERAL CHARACTER OF LOVE.

What love in its general idea imports.

The words thus explicated contain in them this great truth, that a prevalent predominant love to the world is altogether inconsistent with the love of God. Hence also there is offered to us this practic case of conscience, Wherein the love of the world is inconsistent with the love of God.

The resolution of this so weighty a case depends much on the explication of its parts ; which we shall endeavour to examine and open under these three questions :—1. What love in its general idea or nature doth import ? 2. What it is to love the world ? 3. What it is to love God ? These questions being explicated, the resolution of our case will be facile and obvious.

QUESTION I. *What love in its general idea or nature doth import ?*—This question being more philosophic than theologic, we shall not much insist thereon. But to clear-up our way to the following questions, we may take-up this concise character or idea of love, as abstracted from

this or that subject : Love is the most vigorous, potent, imperious, and sovereign affection of the human soul ; which has its royal seat in the will, or rather in the soul as willing what is good. For albeit I cannot conceive how the will and understanding may be really distinguished, more than by their formal objects and acts ; yet I can easily grant the soul, as willing what is good, to be the proper subject and seat of love. Not but that there is also passion of love, or something analogous to love, in the sensitive soul, or animal part. But this is more passionate, that in the human soul more rational ; this more rash, that more deliberate ; this more superficial and transient, that more rooted and fixed ; this more confused and difform, that more uniform and equal ; this more carnal, that more spiritual, in its objects and motions ; this more brutish and servile, that more human and voluntary, specially if regular.

Now love thus seated in the will, or soul as willing, governs the whole soul, with all the faculties, or rather acts, thereof. As the will governs all inferior faculties, so is she governed by her love ; which renders her what she is, as to good or evil. What the love is, that the man is : and where the love is, there the man is. If thy love be in heaven, there thou art ; and if thy love be in hell, thou art there. For where the treasure is, there the love, heart, and man is. (Matt. vi. 21.) And as love governs the whole soul in general, so has she a more particular influence on the affections, both rational and passionate. Love indeed is not only the prime but also the original source and spring of all human affections ; which owe their being, life, and motion thereto. What are all affections but the several forms and shapes of love ? Whence have they their tincture and colour but from it ? For, look, as the object beloved is affected with this or that circumstance, so is love proportionably invested with this or that form. If the object beloved be absent, love goes forth to meet it by desire ; if present, love solaceth itself therein by fruition and delight ; if it be under hazards, love waxeth pale with fear ; if the enjoyment thereof be impeded or obstructed by others, love grows angry ; if it be lost, love clotheth herself with black sorrow ; if there be a probability or but possibility sometimes of enjoying it, love moves towards it by hope. Thus love puts-on sundry forms and aspects, which we call affections, according to the sundry postures of its beloved. In short : look, as the wife changeth her condition into that of her husband, and becomes noble or ignoble according to his condition, so love changeth her condition according to that of the object she doth espouse : if love espouse God for her husband, then doth she become spiritual, noble, and divine, according to the quality of God ; but if she elect and adhere to the world, then doth she become carnal, base, and worldly. So much for the general idea of love, of which more in what follows.

SECTION III. WHAT IT IS TO LOVE THE WORLD.

QUEST. II. *What it is to love the world ?*

Love to the world may be considered as predominant, and so altogether inconsistent with the very being and existence of love to God ; or else as infirm and in part subdued. We shall here treat of it in the

former respect only, which seems chiefly intended by John. And so love to the world may be described, "a certain habitual *pondus* or 'weight' of concupiscence and lust, whereby the soul is strongly impelled and inclined towards the fruition of and satisfaction in the world, as its last end, and chiefest good." In this description of love to the world, we find its OBJECT, SUBJECT, END, PRINCIPLE, ACT, and MEASURE; which will all fall under a more particular consideration in the following propositions.

THE OBJECT OF PREDOMINANT LOVE TO THE WORLD.

PROP. 1. *To love the world is to affect some private, particular, inferior good, for itself, as the chiefest good and last end.*—This proposition states and specifies the proper formal object of worldly love; which is some private, particular, inferior good, loved for itself, as the chiefest supreme good and last end. Now the world may be constituted the chiefest good and last end two ways: 1. *Positively*; when it is loved for itself as a total supreme good, unto which all things are referred. 2. *Negatively*; when, though it be loved only as a partial good, yet it is loved for itself, and not referred to God, either actually or habitually, as the Supreme Good. Such is the cursed love of many worldly professors, who love the world only as a partial good, yet so as they refer it not to God the Supreme Good; and therefore may be said to love it for itself, as their last end and chiefest good, negatively, though not positively. This love to the world for itself, as the last end and chiefest good, is fully described by John in the verse following our text: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John ii. 16.) These words give much light and evidence to our text and present subject; wherefore we shall a little insist on the explication of them.

And, 1. We are to consider their rational connexion with the words precedent, included in the particle "for;" which gives us the genuine reason and cause, why the love of the world is inconsistent with the love of God, namely, because all that is in the world, whether sensible, civil, or mental goods, so far as they are the fuel of lusts, are "not of the Father, but of the world." 2. We are to observe here, that John, discoursing of worldly goods as the fuel of our lust, expresseth the things themselves by the lust in us. He saith not, "pleasures, riches, honours," though these be the things he means; but *the lust* of these things; because the poison and evil of these things comes not from the things themselves, but from our lusts, that run into and live upon them, as our last end and choicest good. And in this sense, saith John, they are "not of the Father, but of the world;" that is, God never made or appointed these inferior goods to be our last end, chiefest good, or matter of fruition and satisfaction. No: it is the lusts of worldly men that have put this crown upon the heads of pleasures, profits, preferments, &c. Hence it naturally follows, that all love to these lower goods, for themselves, as our last end and chiefest good, is but concupiscence or inordinate lust. For, indeed, what is lust, but desire to or fruition of the creature for itself? 3. We are to consider likewise the distribution,

which John here makes, of all that is in the world, into "the lust of the flesh, the lust of the eyes, and the pride of life." This, as they say, is the worldly man's trinity which he doth so much idolize and adore. Philo the Jew, who was greatly versed as well in the Grecian as Judaic learning, makes all evil to consist "in the lust of pleasures, riches, or glory;"* which seems to answer to John's distribution here. For by "the lust of the flesh" is usually understood *pleasures*; by "the lust of the eyes," *riches*; and by "the pride of life," *vain-glory, or honours*. We shall treat concisely of each, as the fuel of worldly love.

(1.) *To love the world, is to lust after the pleasures of the flesh, as our last end or sovereign good, and so amiable for themselves.*—And O what a brutish piece of lust is this! And yet, lo! how common, even among those who would be accounted generous and noble! Yea, how many great professors come under this condemnation! For by "the lusts of the flesh" we must understand all inordinate love to and delight in sensual pleasures of any kind, be it in eating, drinking, recreations, or unclean objects. What Empedocles said of the Agragantines, holds too true of many now-a-days: "They give themselves to luxury, as though they would die to-morrow; and yet they build houses, as if they were to live for ever." † O how happy would it be for England, if those sumptuary laws, commended by Plato in his "Commonwealth," ‡ were established among us, for regulating our excesses in feasts, habits, houses, and other sensual pleasures! O what seeds and causes of sorrow are there in sensual pleasures! How is the love of sensual sinners inveigled with the world's golden pleasures! Such there were in the apostles' times, even in the churches. So, James v. 5: "Ye have lived in pleasure;" that is, as the fish liveth in the water. Pleasures have been your element, the food of your sensual life: your hearts have been steeped, immersed, drowned in them, as the spring of your life and happiness. Thence it follows: "Ye have nourished your hearts, as in the day of slaughter." Or we may by a metonymy read it, "as in the day of feasting." So the Syriac, דַּנְכַּסְתָּא, which answers to the Hebrew זָבַח, may be rendered. And so it alludes to the solemn feasts after sacrifices, so common among the Gentiles § as well as Jews; their great days both of slaughter and feasting: for when the sacrifice was slain and offered, they feasted on part, thereby to denote their communion with the god they sacrificed unto. And so the sense is this: "You nourish your sensual appetites daily with feasting, as those that feast on part of the sacrifice, in the day of slaughter." O how much doth this pampering of the flesh tend to the starving of the soul! And what is this but to make pleasures our god? So, Phil. iii. 19: "Whose belly is their god;" and, 2 Tim. iii. 4: "Lovers of pleasures more than lovers of God." Which refers to sensual professors in these last perilous days. Unto which also our Lord seems to refer, Matt. xxiv. 38, 39.

(2.) *To love the world is to lust after riches for themselves, as our last end and choicest good.*—This John includes under "the lust of the eyes,"

* Εξ επιθυμίας η χρημάτων, η δοξης, η ηδονης.—PHILO in Decalog. † LAERTIUS in Empedocle. ‡ PLATO *Repub.* lib. iii. § See "Court of the Gentiles," part i. book ii. c. 9, sect. 10.

which is well interpreted by that character which Solomon gives of the avaricious man: "Neither is his eye satisfied with riches." (Eccles. iv. 8.) O how greedy is the covetous man's eye after gold and silver and other riches! and what complacence doth he take in the view thereof! It is true, riches do not immediately affect or pamper the flesh, yet are they the caterers of the flesh; they lay-in provision for it. "For money is the measure of all things." And albeit riches are remote as to the flesh, yet are they the proper object of the eye's lusting, which takes-in things remote.

(3.) *To love the world, is to lust after or pride ourselves in any worldly grandeur, or finite excellence, as our last end and best good.*—So much "the pride of life" denotes. For *αλαζονεία* primarily signifies "a vain gloriation or boasting of having or doing great things,"* from *αλαζων*, "a boaster;" which grammarians derive from *αλη*, "a wandering," and *ζων*, "liver;" such as your mountebanks and vagabonds are, who go from place to place, boasting what great things they can do. It here signifies a vain-glorious affecting or assuming to ourselves [of] some created excellence, as the chief matter of our happiness. This is the great lust of more elevated, refined, generous spirits; who, peradventure, scorn to defile themselves with sensual pleasures or riches, yet are not without violent and impetuous lustings after some worldly grandeur or human excellence. Under this "pride of life" we may comprehend also the mind's lusting after knowledge, or any other mental perfection, for itself as our last end; which is the grand lust of philosophers, schoolmen, and other great wits of the world. This Jansenius rangeth under the former particular, "the lust of the eye."†

PROP. II. *Predominant love to the world, in regard of its subject, consists in an habitual pondus, 'weight,' or violent bent of heart toward some inferior good, for itself.*—Look, as in nature there is a centre of gravity unto which all ponderous, weighty bodies, by their gravity and weight, naturally tend; so, in corrupt nature, love to the world or concupiscence is that lustful *pondus* or 'weight' whereby the heart is violently impelled and inclined towards the world, as its centre of gravity. This seems lively expressed, Heb. xii. 1: "Let us lay aside every weight, and the sin that doth so easily beset us." This verse, with [and] the three following, are wholly agonistic, alluding to the Grecian games, as it appears by the several terms. They who ran in the race, were to lay aside every thing that might burden or hinder them therein. Thence, saith the apostle, "Let us lay aside every weight:" *ογκος* properly signifies "a ponderous, weighty, gross, heavy body;" and it is here applied, as the learned conceive,‡ to the love of the world; which, as a great *pondus*, or "weight," presseth down the heart towards the earth, as its centre of gravity; and so hinders its Christian race heaven-ward. O what an infinite weight is love to this dirty world! With what an impetuous and violent force doth it press the heart

* ARISTOTELES, *Rhet.* lib. ii. describeth *αλαζονεία*: "When any boast what they have, and rashly promise great things of themselves, arrogating to themselves the deeds of others."

† JANSENIUS *Augustinus*, tom. ii. lib. ii. cap. 8, fol. 132.

‡ GROTIUS, and Hammond

out of him.

downward, even unto hell! This also is well expressed by *a bent*: "And my people are bent to backsliding from me." (Hosea xi. 7.) That is, their heart stands strongly bent towards their beloved idols, and worldly allies. Their hearts were in suspense as to God, (so the word signifies,) but strongly bent towards the world. How doth the voluptuous man's heart stand bent towards his pleasures; the avaricious man's heart towards his riches; the ambitious man's heart towards his honours, as his god! This bent of the heart towards the world discovers itself in an insatiable, infinite thirst after worldly good, for itself. This we find greatly exemplified in profane Esau: "Or profane person, as Esau, who for one morsel of meat sold his birth-right." (Heb. xii. 16.) What birth-right was it that Esau sold? Why, it was his birth-right to the promised land, Canaan in the type, but heaven in the antitype. And for what did he sell Canaan and heaven? "For a morsel of meat;" for a poor, sensible pleasure, which his greedy lust thirsted after. You find the story at large, Gen. xxv. 30—34: "And Esau said unto Jacob, Feed me, I pray thee, with that same red pottage." (Verse 30.) It is in the original, *בן האדם האדום*, "of that red, that red," namely, pottage: note here, that the repetition of the adjective signifies Esau's insatiable and greedy appetite after Jacob's red pottage. The like also is implied in his omitting the word "pottage;" which notes the haste and greediness of his lust, increased by the red colour; whence he was called Edom. And what was it that Esau's insatiable lust thus longs for? That follows, verse 34: "pottage of lentiles;" which were a kind of pulse, much like to vetches, or small peas, very coarse food, such as men in their sorrow and mourning were wont to eat. O what a vile profane wretch was Esau, to part with his celestial birth-right and dignity, for a mess of such coarse pottage! Well might Moses conclude: "Thus Esau despised his birth-right." (Gen. xxv. 34.) An insatiable greedy thirst after any inferior good argues a predominant love to the world.

PROP. III. *To love the world is to have the heart bound-up in and made one with the world.*—All love tends to union; and to have the heart planted in and incorporated with the world, argues a predominant love thereto. Thus in our text, *Μη αγαπατε*, "Love not the world;" that is, let not your hearts be implanted, glued, or nailed to the world: let not your thoughts and affections run so deep into the world, as to become one with it. The more any love the world, the more their hearts are united to and incorporated with it. The alligation and adherence of the heart to the creature is the natural effect of predominant love thereto. Love to the world is the nail or glue, whereby the heart is fastened to it. Thus: "Ephraim is joined to idols." (Hosea iv. 17.) *חבר* "is fastened or glued," so as to become one therewith. Whereby the prophet teacheth us, that Israel's heart was bound fast by indissoluble bonds to his idols, so that it could not be plucked thence.

PROP. IV. *To have the heart under the dominion of the world argues predominant love thereto.*—Such is the nature of love, that it subjects the lover to the thing beloved; specially if it be loved for itself. It is true, love to God gives us a dominion over all things beneath us; but

love to the world brings the heart into subjection to it. O what an imperious, tyrannic sovereignty has the world over those that love it! What slaves are worldlings to the world, through love to it! Whatever the heart inordinately cleaves unto, it is under the dominion of: so Hosea iv. 11: "Whoredom and wine and new wine take away the heart." There is a great emphase in the Hebrew וַיִּקַּח, "will take away;" which notes first a contest or conflict, and then the conquest which these sensual objects make over the heart that adheres to them.

PROP. V. *To spend the best of our time, thoughts, studies, care, and endeavours for the procuring or conserving [of] worldly goods, denotes predominant love to the world.*—This seems to be the case of some carnal Jews, after the return from Babylon: "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" (Haggai i. 4.) *In your cieled houses*—Or houses curiously wainscoted, and adorned, not only for use, but luxury and pleasure. Whence it is aptly rendered, by the LXX. *κοιλοσταθμοις*. As if he had said: "Is this time a time for you, O ye sensualists, to spend so much time, study, care, cost, and other expenses, in trimming and adorning your stately houses, not only for use, but delight and luxury, while the house of the Lord lies waste?" This piece of love to the world our Lord cautions professors of these last days against: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." (Luke xxi. 34.) *βαρυνειν*, "to overcharge," answers to *הַכְבִּיר*, "to harden," as it appears by the LXX. on Exod. viii. 15, 32; which is also rendered by *σκληρυνειν*, Exod. x. 1. So that *βαρυνεσθαι* here signifies such an overcharging of the heart, with complacential thoughts and amusements about worldly things, as takes away all sense of divine concerns: thence it follows, "with surfeiting and drunkenness." These two denote all sensual pleasures. Then follows, "and cares of this life:" hereby are signified all distracting, distrustful, anxious cares about provision for this life; which are elsewhere styled "the cares of this world," as Matt. xiii. 22. This part of predominant love to the world is termed, "minding the things of the flesh." (Rom. viii. 5.) *φρονειν*, "to mind," according to Paul's phrasology, doth not so much regard the simple act of the mind, as the complacential thoughts, studious contrivements, and solicitous cares of the heart; such as naturally follow a carnal constitution or frame of heart, and bespeak the man to be under the dominion of predominant love to the world. For when all a man's thoughts, inclinations, affections, studies, and cares pay tribute to the flesh, what is he but a slave to the flesh? Thence it follows: *Το γαρ φρονημα της σαρκος* (verse 6:)* the complacential amusement, contrivement, study, and care of the flesh. *Φρονημα* here is the same with *רִצְיָ*, Gen. vi. 5; "the figment" or contrivement of the heart. These carnal world-minders are well described by Paul: "Who mind earthly things:" (Phil. iii. 19:) *φρονουντες*, that is, they amuse themselves in the complacential thoughts and study of terrene things: they have no gust, savour, or relish, but of such; they are under the serpent's curse,—to lick the dust.

* The marginal rendering is, "For the minding of the flesh" is death.—*ΕΔΙΤ*.

PROP. VI. *Another branch of predominant love to the world is, to make the creature the object or matter, not only of our use, but also of our supreme fruition, complacence, and satisfaction.*—So much is implied in our text, *Μη αγαπατε*, Make not the world the object of your entire contentment, acquiescence, and satisfaction; draw not your choicest comforts and delights from terrene goods. There is some kind of contentment and complacence in worldly goods, which may consist with the love of God; but when the heart makes any worldly good the entire or main object of its fruition and satisfaction, this denotes predominant love to the world. For Divine Wisdom hath put this law or order into things,—that all creatures are to be the object of our *use*, but God himself the supreme object of our *fruition and satisfaction*: whence, to make any creature the chief matter of our fruition and satisfaction, what is it but to violate and pervert the order of the creation, and set up the creature in the place of the Creator? And doth not this bespeak predominant love to the creatures? This our Lord elegantly describes in that parable of the rich glutton, Luke xii. 15—19. You have the scope of the parable in verse 15: “Beware of covetousness.” *Πλεονεξια* here, as elsewhere, signifies an avaricious greedy humour or desire of having abundance, not only for use, but to pamper lust, the metaphor being taken from the plethora or excess of any humour in the body. And our Lord adds the reason of this caution: “For a man’s life consisteth not in the abundance of the things which he possesseth.” The sense seems this: All these lower things, which man’s covetous heart doth so much lust after, are not the matter of our *fruition and satisfaction*, but *use* only; therefore our life doth not consist in the abundance of them, but in an ordinate love to and moderate use of them; to use them in that measure, and with that mediocrity, as becomes them: whence they who make them the chief matter of their fruition and satisfaction, are possessed with a predominant love unto them. This is exemplified in the following parable of the rich man, specially in verse 18: “All my fruits and my goods.” He calls them his “goods,” as they were the main object of his complacence and delight. So, verse 19: “I will say to my soul,” that is, I will then recreate and satiate mine heart with mine acquired goods: whence it follows: “Take thine ease;” *Αναπαυου*, Recreate, refresh thine heart, acquiesce in them. Poor man! he had felt sufficient anxiety, solicitude, and vexation in the acquirement of his goods, but now he hopes the fruition will crown all with sweet repose, rest, and satisfaction. Thence he adds: “Eat, drink, and be merry.” The last term, *ευφραινου*, “be merry,” seems to refer to all manner of sensual pleasures, in which voluptuous, luxurious persons take so much complacence and delight. This fruition of and complacence in worldly goods, our Lord doth express in plain, naked terms, in the reddition of the parable in verse 21: “So is he that layeth up treasure for himself;” that is, in worldly goods, which he makes the main object of his satisfaction; “and is not rich toward God;” that is, and doth not make God his treasure, and chief matter of fruition, complacence, and satisfaction. And what is this but rank, predominant love to the world?

PROP. VII. *To be afflicted and troubled for the loss of any creature-*

comfort, more than for the loss of God and things spiritual, denotes predominant love to the world.—As our love is, such is our sorrow for the loss of what we love. Immoderate affliction for the loss of any worldly thing argues inordinate affection to it when enjoyed: and if the heart be more afflicted and troubled for the loss of the creature than for the loss of God, it is a sure sign that the enjoyment of it did more affect and please the heart, than the enjoyment of God. This was Israel's case, Isaiah xvii. 10, 11; where the prophet compares the state of Israel, in her apostasy, to a curious lady, that delighteth in beautiful flowers, choice fruits, and pleasant plants. But he concludeth: "The harvest shall be a heap in the day of grief and of desperate sorrow." Now this "desperate sorrow," or "deadly pain," (as *כאב אנוש* importeth,) for the loss of her pleasant idols, argues predominant love to them. This also was the case of the young man in Luke xviii. 23: "And when he heard this," that is, verse 22, that he must part with all his riches for a treasure in heaven, "he was very sorrowful." *Περίλυπος*, "He was sorrowful in a superlative degree;" for so *περι* here in composition signifies, which is not (as some conceive) a preposition, but adverb intending * the sense. And what filled him with this extreme desperate sorrow? Why, surely, thoughts of parting with his goodly treasure, which he valued and loved, more than treasures in heaven. They that cannot support themselves under the privation of any temporal good [which] God calls for, but choose rather to part with heaven than with their beloved idol, are under predominant love to the world.

But here, to obviate mistakes, we must distinguish, 1. Between a *predominant principle* or habit, and a *prevalent act* of love to the world; as, 2. Between a rational and passionate love or sorrow. 1. One that loves God may, under a fit of temptation, be under a *prevalent act*, though not under a *predominant principle* or habit of love to the world. 2. Hence his passionate love to, and sorrow for the loss of, some temporal good may be greater, under some distemper of heart, when his rational love to, and sorrow for the loss of, God and things spiritual is greater, at least in the root and *habit*, if not in the *act*.

SECTION IV. WHAT IT IS TO LOVE GOD?

QUEST. III. *What it is to love God?*

This question receives much evidence and light from what precedes, touching love to the world. For contraries illustrate each other; and love to God moves in the same manner as love to the world moves. So that to love God, is to transfer the actions and passions of our love from the world to God, as our last end and chiefest good. In short, the love of God implies a superlative preference of God above all lower goods; (Luke xiv. 26;) a divine weight or bent of heart towards God, as our centre. (Deut. vi. 5.) Its proper acts are chiefly two: 1. An amorous, vehement direct motion towards God: 2. A complacential fruition of and repose in God as its best Beloved. (Psalm cxvi. 7.) As for the adjuncts of this divine love, it must be, 1. Sincere and cordial: (Eph. vi. 24:) 2. Judicious and rational: (Psalm xvi. 7:) 3. Intimate and

* That is, giving intensity to the meaning. See the note in p. 300.—EDIT.

passionate: 4. Pure and virgin: (Canticles v. 3:) 5. Regular and uniform: 6. Generous and noble: 7. Permanent and abiding; 8. Vigorous and active: 9. Infinite and boundless. Divine love thus qualified brings the soul into, 1. An inviolable adherence unto and amorous union with God. (Eph. v. 31, 32.) 2. It works the heart to an amorous resignation of all concerns unto God. 3. It commands the whole soul into the obedience of God. (John xiv. 21, 23.) 4. It is exceeding submissive unto God's providential afflictive will. (Lev. x. 3.) 5. It is extremely vigilant, cheerful, and diligent in the service of God. O how officious is love to God! (Luke vii. 37.) 6. It useth all things in subordination to God. (Matt. vi. 33, 34.) 7. It winds up the soul to a divine life: it transforms the lover into the image and imitation of God, whom he loves. (Eph. v. 1.) These particulars I intended to have handled more fully; but, understanding that this case touching *the love of God* is the proper task of another,* I shall refer thee to the resolution of that reverend divine's case.

SECTION V. WHEREIN THE LOVE OF THE WORLD IS INCONSISTENT WITH THE LOVE OF GOD.

QUEST. IV. *Wherein the love of the world is inconsistent with the love of God?*

Having explicated the sundry parts of our case, we now come to the connexion of the whole; namely, to demonstrate the inconsistency of love to the world with the love of God. What love it is that is inconsistent with the love of God, we have already fully opened, in the second question, touching predominant love to the world. Wherefore the only thing at present incumbent on us is, to show wherein predominant love to the world is inconsistent with the love of God.

PROP. I. *Predominant love to the world is contrary to and therefore inconsistent with the love of God.*—This seems evidently implied in our text: "If any man love the world," &c. John brings this as a reason of his prohibition; namely, that predominant love to the world, and love to God, are perfectly opposite, and therefore, by the rule of contraries, incoherent and inconsistent. The like [does] Matthew vi. 24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." These words are a good comment on our text, and clearly demonstrate the inconsistency of *love to the world with the love of God*. I shall therefore a little insist on them. The design of our Lord here is the same with that of John in our text; namely, to take-off professors from inordinate, predominant love to the world, and bring them to a divine affection unto and living on God, as their portion and treasure; as Matt. vi. 19—23. And in verse 24, he shows the inconsistency of love to the world with love to God, in that the world and God are contrary lords, who require each the whole heart and man. This will more fully appear if we examine the particulars. He saith, *No man can serve*—It is not *εχειν*, "have," but *δουλευσειν*, "serve." Now to serve another, according to the laws and customs of those times and nations, was to have no power or right to dispose of

* See the first sermon in this "Supplement," by Dr. Annesley, pp. 572—621.—EDIT.

himself, or any thing that belonged to him; but to live and depend merely on the pleasure of his master. Such a service could not be given to God and the world. Why? 1. Because they are two masters; that is, *in solidum*, each of which require the whole heart and man.* 2. Because they are two contrary masters: [one of] which commands us to esteem, love, and endeavour after worldly treasures, more than heavenly: God commands us to esteem, love, and endeavour after heavenly treasures, more than earthly.† The world commands you to engage no farther in matters of religion than may consist with its interest: but Christ commands you to part with all worldly interest for himself. The world commands you to take your fill of the creature; to suck-out the sweets thereof, and feed your hearts therewith: but Christ commands you to use this world as if you used it not; (1 Cor. vii. 31;) to affect an universal privation of these lower goods, even whilst you enjoy them; to give [to] perishing things perishing thoughts, esteem, and desires; to bid farewell to all things, so far as they are a snare to you, or a sacrifice that God calls for. Again: the world commands you to endeavour the greatening of your names and reputation: but Christ commands you to glory in nothing but his cross, to account abasement for Christ your greatest honour. Lastly: the world commandeth you not to be scrupulous about small sins, but to take your liberty and latitude: but Christ commandeth you to dread the least sin, more than the greatest suffering. Now, how contrary and inconsistent are these masters in their commands! Is it possible, then, that we should be masters of such contrary loves? O how doth love to the world eat-out love to God!

PROP. II. *Predominant love to the world is inconsistent with the love of God, in that it robs God of that love and honour which is due to him as the Sovereign Chiefest Good.*—According to what measure the heart turns to the world and its concerns, in the same measure it turns from God and his concerns. When the heart is full of the world, how soon is all sense of and love to God choked! how is the mind bemisted, and will charmed, with the painted, heart-bewitching shadows of the world! This was Israel's case: "Israel is an empty vine," גפן בייקק. (Hosea x. 1.) Expositors have variety of conceptions on these words; but the most simple sense seems this: Israel is "an evacuant, luxuriant vine," † which seems to bring forth such abundance of fruit, as if she would empty herself of all her juice and fruits at once; so richly laden with fruit doth she seem to be. Ay, but what fruit is it? Surely "fruit unto herself," rotten, corrupt fruit. Her heart and love is not bestowed on God, but on her idols. So it follows in verse 2: "Their heart is

* *Intelligendum est hoc proverbium de dominis in solidum; quomodo et jurisconsulti dicunt non posse duos esse dominos ejusdem rei.*—GROTIUS. "This proverb must be understood concerning those masters who hold the full and entire property in any thing or person: in which manner, the professors of law declare, two men cannot be complete lords over the same thing."—EDIT. † Ουδεις δυναται δυσι κυριοις δουλευειν' εραντια γαρ επιταττουσιν. 'Ο Χριστος λεγει, Κενωσον ἄπερ εχεις. 'Ο Μαρμωνας λεγει, Λαβε και ἄπερ ουκ εχεις.—CHRYSOSTOMUS. "No man can serve two masters; for their commands are opposite and conflicting. Christ says to his servant, 'Part with all thy possessions.' Mammon says to his, 'Grasp even those things which thou dost not yet possess.'"—EDIT.

† *Vitis evacuaus.*

divided ;" that is, this beloved idol hath one part, that another ; and thus God is robbed of that esteem and love which is due to him.

PROP. III. *Love to the world breeds confidence in the world, whereby the heart is turned-off from its dependence on God, as its first Cause.*—And O, how inconsistent is this with the love of God ! God, as he is our Last End in point of fruition, so also our First Principle or Cause in point of dependence. Now love to the world turns the heart from God to the world, not only as the last end, but also as the first cause. They that love the world cast the weight of their souls and chiefest concerns on the world ; and so bid adieu to God. This confidence in worldly things is inconsistent with salvation, and so with the love of God ; as : "How hard is it for them that trust in riches to enter into the kingdom of God !" (Mark x. 24.) This *rhetoric* interrogation implies a *logic* negation ; namely, that it is impossible for one that in a prevalent degree trusteth in his riches, to enter into the kingdom of God. So : "Lo, this is the man that made not God his strength ; but trusted in the abundance of his riches, and strengthened," or fortified, "himself in his wickedness," or substance. (Psalm lii. 7.) The like [see in] Prov. xi. 28 ; Ezek. xvi. 15 ; 1 Tim. vi. 17.

PROP. IV. *Love to the world is flat idolatry, and herein also inconsistent with the love of God.*—So Eph. v. 5 : "Nor covetous man, who is an idolater." The same [in] Col. iii. 5 : "And covetousness, which is idolatry." Covetousness is, in a peculiar manner, branded with this black mark of idolatry, in that it doth expressly proclaim a love to the world as its last end, and confidence in it as its first cause. So Paul saith of voluptuous persons, that they make "their belly their god," (Phil. iii. 19,) because they love pleasures more than God. (2 Tim. iii. 4.) And indeed every lover of the world is a god-maker : so many lusts as men have, so many gods. The lust of the flesh makes pleasures its god ; the lust of the eye worships riches as its god ; and the lust of pride exalts some created excellence in the place of God. O how do worldlings lose the true God in the crowd of false gods !

PROP. V. *Love to the world is spiritual adultery, and thence incoherent with the love of God.*—The jealousy of God will not admit of any corrival in the bent of the heart. But O, how doth love to this world run a-whoring after other lovers ! So Ezek. xvi. 18, 38 ; xxiii. 5, 11 : "And Aholah played the harlot when she was mine," &c. The like, James iv. 4 : "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ?" Which implies, that love to and friendship with this whorish world is spiritual adultery, and so hatred against God. O how soon are those that love the world killed by its adulterous embraces ! Hence,

PROP. VI. *Love to the world is a deliberate, contrived lust, and so habitual enmity and rebellion against God.*—Acts of lust, which arise from sudden passions, though violent, may consist with the love of God ; but a deliberate bent of heart towards the world, as our supreme interest, cannot. The single act of a gross sin, arising from some prevalent temptation, speaketh not such an inveterate bitter root of enmity against God, as predominant love to the world. "Whosoever therefore will be the friend of

the world is the enemy of God." (James iv. 4.) O how much of contempt, rebellion, and enmity against God, is there in friendship and love to the world!

PROP. VII. *Love to the world forms our profession into a subservience unto our worldly interest, and so makes religion to stoop unto, yea, truckle under, lust.*—Now, what can be more inconsistent with the love of God than this? This was the case of the carnal Jews: "With their mouth they show much love, but their heart goeth after their covetousness." (Ezek. xxxiii. 31.) They show much love in profession; but, O how little have they of sincere affection! And why? Because their avaricious hearts made the whole of their profession to conform to their worldly interest. Thus also it was with unbelieving Jews in our Lord's time: "But I know you, that ye have not the love of God in you." (John v. 42.) *I know you.*—There lies a great emphase in that *you*: You who profess so much, and yet have so little love in you. They had much love to God in their mouth, but none in their heart: this appeareth by verses 43, 44, where our Lord tells them in plain terms, that their worldly honour and interest was the only measure of their profession. This also was the measure of Judas's religion, (John xii. 5, 6,) where he pretends much love to the poor, but really intends nothing but the gratifying his avaricious humour. The like, Hosea x. 11: "Ephraim loveth to tread out the corn," &c., because there was profit, liberty, and pleasure in that. But Ephraim loved not ploughing work, because that brought her under a yoke, and brought-in no advantage to her. Love to the world brings us under subjection to it, and so takes us off from the service of God. What we inordinately love and cleave unto, we are soon overcome by. Now subjection to the world, and subjection to God, are inconsistent. (Matt. vi. 24.)

PROP. VIII. *Love to the world is the root of all sin; and therefore what more inconsistent with the love of God?*—To love God is to hate evil; (Psalm xcvi. 10;) therefore to love evil, either in the cause or effect, is to hate God.

Now love to the world has not only a love for, but also a causal influence on, all sin. And that, 1. *As it exposeth men to the violent incursion and assaults of every temptation.*—So, 1 Tim. vi. 9: "But they that will be rich," Οἱ δε βουλομενοι, they that have their wills biased with a violent bent or vehement weight of carnal love towards riches. This Solomon expresseth, (Prov. xxviii. 22,) by *hasting to be rich*. What befalls such? Why, saith Paul, such "fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition:" and then he gives the reason and cause of it: "For the love of money is the root of all evil," &c.; (1 Tim. vi. 10;) that is, there is no sin but may call the love of money "father:" whence Philo calls it *κακιας μητροπολις*, "the metropolis of evil."

2. *Love to the world is the cause of all sin, in that it blinds and darkens the mind, which opens the door to all sin.*—It is an observation of the prudent moralist, "that every lover is blind about that he loves;"* which he himself interprets of love to lower goods. And O how true is this

* Τυφλοῦνται γὰρ τὸ φιλῶν περὶ τὸ φιλοῦμενον.—PLUTARCHUS.

of those that love the world! What a black veil of darkness is there on their minds, as to what they love! Hence Paul calls such men's love "foolish lusts." (1 Tim. vi. 9.) They are indeed foolish, not only eventually, but causally, as they make men fools and sots.

3. *Love to the world stifles all convictions, breaks all chains and bars of restraining grace, and so opens a more effectual door to all sin.*—We find a prodigious example hereof in Balaam, Num. xxii. 22—40: where you see at large, how his predominant love to "the wages of unrighteousness" (2 Peter ii. 15) stifled all those powerful convictions of and resolutions against sin [which] he lay under.

4. *Love to the world is the disease and death of the soul, and therefore the life of sin.*—"She that liveth in pleasure is dead while she liveth." (1 Tim. v. 6.)

5. *Love to the world pollutes our whole being.**—Animal passions defile the soul: inordinate lustings after things lawful pollute the most of professors, more or less.

6. *Love to the world puts the whole soul, yea, world, into wars, confusion, and disorders.*—So, James iv. 1: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" *Ἐκ τῶν ἡδονῶν*, "of your pleasures," that is, by a metonymy, from your lusts after pleasures and superfluous things. *That war in your members.*—Hence note, that all extern wars and confusions come from the wars and confusions of intern lust in the heart. Now all intern wars and disorders are inconsistent with the love of God, which is peaceable and orderly. In these regards, love to the world impedes and hinders the love of God.

PROP. IX. *Love to the world is inconsistent with the love of God, in that it causeth apostasy from God.*—The conversion of the heart to the creature always implies its aversion from God. He that cannot part with the world, will soon part with God. The world draws men from God at pleasure; because it doth engross your best time, thoughts, affections, and strength in its service. How many professors, by being bewitched with love to the world, have lost many hopeful blossoms and beginnings of love to God! How little do spiritual suavities savour with carnal hearts! Yea, do not the flesh-pleasing sweets of this world make all the delices of heaven seem bitter to a sensual worldling? What makes the heart poorer, as to things divine, than the love of worldly riches? How is the honour of Christ and religion degraded in that heart which affects worldly honours! What more powerfully stains the glory of a Christian profession, than an ambitious affectation of mundane glory? Where is that professor, who has his heart engaged in the world without being defiled by it, if not drowned in it? The world is filled with such a contagious air, as that our love is soon poisoned and infected by it. Love to the world is the devil's throne, where he lords it; the helm of the ship, where he sits and steers the soul hell-wards. This was the bitter root of Lot's wife [in] her apostasy from God. So, Gen. xix. 26: "But his wife looked back from

* *Amor est quidam ingressus animi in rem amatam, quæ, si fuerit ipso amante ignobilior, polluit dignitatem ejus.*—JANSENI Augustinus. "Love is a kind of entrance of the soul into something which is the object beloved, and which, if of a less noble nature than the lover himself, pollutes his worthiness and dignity."—EDIT.

behind him." She had left her heart in Sodom; and thence she looks back after it, contrary to God's command in verse 17. And what was the issue of her apostasy? "She became a pillar of salt;" that is, she partook of Sodom's plague, which was "brimstone, and salt, and burning." (Deut. xxix. 23.) The storm which fell on Sodom overtook her, and turned her into "a pillar of salt," as a standing monument of God's justice on apostates, who love the world more than God. Whence saith our Lord, "Remember Lot's wife." (Luke xvii. 32.) What made Judas and Demas apostatize, but love to the world? As man at first fell from God by loving the world more than God, so he is more and more engaged in this apostasy by love to the world.

PROP. X. *Love to the world transforms a man into the spirit and humour of the world, which is inconsistent with the love of God.*—Love makes us like to, and so one with, what we love. For all love aims at unity; and if it comes short thereof, yet it leaves similitude, which is imperfect unity: whence, by love to the world, men become like to and one with it. "He that loves the earth is earthly."* (Rom. viii. 8, 9.) A worldly man is called a fleshly man; because his very soul becomes fleshly. His heart is drowned in and incorporated with the world; his spirit becomes incarnate with the flesh.

PROP. XI. *Yea, love to the world transforms a man into a beast, and so makes him altogether incapable of love to God.*—So, Psalm xlix. 20: "Man that is in honour, and understandeth not, is like the beasts that perish." This verse is an epiphonema to the psalm, with which he concludes, that a man, though never so great in the world, yet, if his heart cleave unto it, he is no better than a beast. Albeit he be a man by nature, yet he is a beast by affection and operation. Yea, what shall I say? Love to the world transforms a man into worse than a beast. For it is better to be a beast, than like to a beast. As love to God, the Best Good, makes us better than the best of other men; so love to the world, which is the worst evil, makes men worse than the worst of beasts. Love to the world is ecstatic as well as love to God: and the more the heart cleaves to the world, the less power has it to return to God, or itself.

SECTION VI. THE APPLICATION OF THE SUBJECT.

Having stated and explicated the case before us, we now descend to the several improvements that may be made thereof, both by *doctrinal corollaries*, and *practic uses*.

I. DOCTRINAL COROLLARIES.

As for the *doctrinal corollaries* or *inferences* that may be deduced from the precedent discourse, they are various and weighty. I shall only mention such as more immediately and naturally flow therefrom.

1. By comparing the love of God with the love of the world in their universal ideas and characters, we learn *how much the love of God doth excel and transcend the love of the world.*—Our love is by so much the more perfect, by how much the more noble and spiritual its object is; and by how much the more eminent degree it obtains in the subject.

* *Si terram amas, terra es.*—AUGUSTINUS.

The greatness of the object intendeth * the affection; and O how much doth this raise the value of love to God above worldly love!

Is not God the most absolutely necessary simple Being, very Being, yea, Being itself, and therefore most perfect? Whence, is he not also our Last End, our Choicest Good, every way desirable for himself? Then, O what an excellent thing is love to God, who is so amiable! But as for this world, what a dirty whore, what an heart-ensnaring thing, is it! And thence, how much is our love abased by terminating thereon! The love of God is pure and unspotted. But, O how filthy and polluted is love to the world! What more cordial and sincere than love to God? But, alas! how artificial, painted, and hypocritic is love to this deceitful world! O how judicious, wise, and discreet is love to God! What abundance of solid, deep, and spiritual reason has it in its bowels! But, O what a brutish, sottish passion is love to the world! How foolish are all its lusts! (1 Tim. vi. 9.) What a generous and noble affection is love to God! But what more sordid and base than love to this vile world? Love to God is regular and uniform. But, O what irregularities and confusions attend love to the world! How masculine, puissant, and potent is love to God! But, alas! how effeminate, impotent, and feeble is love to the world! What more sordid and substantial than love to God? and what more vain and empty than love to the world? It deserves not the name of "love," but "lust." Worldly-minded men have a world of lusts; but what have they to fill them, save a bag of empty wind, and vexatious vanities? Love to God is most temperate, natural, and so beautiful. But, ah! what preternatural, excessive, and prodigious heats are there in love to the world! How is the mind clarified and brightened by love to God! But, O how is it bemisted and darkened by love to the world! Divine love is the best philosopher, and master of wisdom. The love of God amplifies and widens the heart. But the love of the world doth confine and narrow it. By love to God we become lords over all things beneath ourselves. But love to the world brings us into subjection to the most base of persons and things. Worldly-minded men can neither obey nor command their lusts: they cannot *obey* them, because they are infinite and oft contrary: they cannot *command* them by reason of their own feebleness. Love to God is tranquil and serene; but love to the world, tempestuous and turbulent. Love to God gives repose and quiet to the soul; but love to the world fills it with perpetual agitations, inquietude, and restless motions, without end. Worldly love is a læsive † passion, but divine love perfective of him that loves. In sum, love to God is of the same nature with God, and therefore the most express character of the image of God; the first-born of faith, the soul of other graces; the rule of our actions, a summary of the law; an angelic life; a prelibation of heaven; a lively mark of a child of God; for we may read God's love to us in our love to him. But, O how opposite and black are the characters of love to the world! Nothing deserves the name of love, but that to God.

2. Hence also infer, *that love to God, and love to the world, divide*

* "Gives intensity to." the affection.—EDIT. † In the signification of *hurtful*, or *prejudicial*. This old word is too good and expressive to come into neglect and desuetude; the only surviving branch of the family with us being the legal term *lesion*, an "injury."—EDIT.

all mankind.—There is no middle state between these two opposites ; neither can they ever consist together in their perfect degrees. If thou art a lover of the world, in John's sense, thou art a hater of God ; and if thou lovest God, thou art a hater of the world. Hereby, then, thou mayest make a judgment of thy state, whether thou art a saint or a sinner, a godly or worldly man. And remember this, that to love any worldly good more than God, is, in the scripture's sense, to hate God. (Matt. vi. 24.)

3. This also instructs us, *that all natural, irregenerate men's love is but concupiscence or lust.*—Do not all men in their natural state prefer the creature before the Creator ? Are not the pleasures, profits, and honours of this world the worldly man's trinity, which he adoreth, and sacrificeth unto ? Have not all men, by nature, a violent, impetuous bent of heart towards some one or other worldly idol ? Are not their souls bound up in something below God ? Do not all men naturally esteem, love, use, and enjoy the creature for itself, without referring it to God ? And what is this but lust ?

4. We are hence likewise taught, *that a regular and ordinate love to and use of this world's goods is very difficult and rare.*—Alas ! how soon doth our love to creatures grow inordinate, either as to its substance, quantity, quality, or mode ! Yea, how oft and how soon doth our love to things lawful grow irregular and unlawful ! What an excess are most men guilty of in their love to and use of things indifferent ! How few are there who, in using this world, do not abuse it, as 1 Cor. vii. 31 ! Where is that person that can say, with Paul ?—“ Every where and in all things I am instructed both to abound and to suffer want.” (Phil. iv. 12.)

5. This also informs us, *that where predominant love to the world is notorious, visible, and manifest, we cannot, by any rule of judicious charity, count such a godly man.*—It was a canon common among the Jews, mentioned by Rabbi Salome, that “ the people of the earth are not called godly ; ”* that is, “ The lovers of the world may not be called saints.” And, O how many worldly professors are cut off from the number of visible saints hereby ! It is to me a dismal contemplation, to consider how many follow Christ in profession, and yet have the black mark of worldlings on their foreheads. O how much love to the world lies hid under the mask and vizard of professed love to God ! It is not the having or possessing of the world's goods, but the over-loving of them, that bespeaks you worldlings. It is true, a saint may fall under many preternatural heats, yea, fevers, of love to the world ; yet, in time, love to God, as a stronger fire, expels such violent heats and noxious humours.

6. Hence in like manner we may collect, *that worldly-minded professors are composed of a world of contradictions and inconsistencies.*—Such love God in profession ; but hate him in truth and affection. Their tongues are tipped with heaven ; but their hearts are drenched in the earth. They pretend to serve God ; but they intend nothing but to serve their lusts. They make a show of confidence in God ; but place their real confidence in the world. They make mention of God in

* *Populus terræ non vocatur הַסִּיד, hasid.*

name; but exalt the world in heart. They conform to the laws of God in outward show; but conform to, yea, are transformed into, the world in spirit. Finally: they hate sin, and love God, in appearance; but they hate God, and love sin, in reality. (Ezek. xxxiii. 31.)

7. This also instructs thus, *that for professors of love to God to be deeply engaged in the love of this world, is a sin of deep aggravation.*—O what a peculiar malignity is there in this sin! How much light and love do such sin against! What a reproach and disparagement is cast on God hereby! Are not profane worldlings justified in their earthly-mindedness by the worldly love of professors? Yea, do they not hereby take occasion to blaspheme the holy name of God? “Lo!” say they, “these are your professors, who are as covetous, as over-reaching in their dealings, as much buried in the earth, as any other.” And is not God hereby greatly dishonoured? Do not such worldly professors live below their principles, profession, convictions, covenant-obligations, and the practice of former professors?

8. This gives us the genuine reason and cause *why the word of God, and all the good things contained therein, find so little room in the hearts of many great professors.*—It is to me a prodigious thing to consider, among the crowd of notional professors and hearers of God’s word, how few entertain the same in a honest heart. And where lies the main bitter root of this cursed infidelity, but in love to the world? So, Mark iv. 18, 19: “And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.” It deserves a particular remark, that the thorny-ground hearers, here characterized, are ranked in the highest form of notional hearers, as much surpassing the highway-ground or stony-ground hearers. For in these thorny-ground hearers the word takes some root, yea, with some depth; and so springs up into a blade, and green ears; and so endures a cold winter, yea, a scorching summer’s heat: and yet, after all, it is choked. How so? Why, by “the cares of this world,” *μεριμναι*, the amorous, distracting, anxious cares. “And the deceitfulness of riches.” O what deceitful things are riches! How soon do they choke the word! “And the lusts of other things,” namely, pleasures which deserve not to be named: “For so the Hebrews were wont to express vile, abominable things, by ‘other things.’” * Thence they termed swine, *אחרים* “other things.”

9. Hence also conclude, *that such as love the world hate God and their own souls.*—That predominant love to the world, in its proper notion, includes the hatred of God, is evident from the whole of our discourse. That it implies also hatred of ourselves, is manifest, because the hatred of God includes love to death, and so, by consequence, the hatred of our own souls. As, Prov. viii. 36: “All they that hate me love death;” that is, in its causes. O how cursed are such as cry up the world, and cry down Christ!

10. Lastly: this case, as before stated, *is a good key to open some dark and hard sayings in scripture.*—As that, Matt. xix. 24: “It is

* *Solenne fuit Hebræis uti voce אחרים “alios” quotiescunque rem abominandam tacite innumunt.*—HOTTINGERI *Thesaurus Philologicus*, p. 51.

easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Which is a proverbial speech, denoting how difficult a thing it is for any rich man, but how impossible it is for him that has a predominant love to his riches, and so confidence in them, to enter into the kingdom of God ; as Mark x. 24.

II. PRACTIC USES.

But to close up this discourse with a few *practic improvements and uses*.

1. This case, as before stated, serves for *the conviction and condemnation of such who profess love to God, and yet love the world more than God.*—Our apostle saith, "Love not the world ;" and yet what do these love but the world ? Where is the love which these owe to God ? And what hopes can such have of God's love to them ? Alas ! how poor and narrow is the love of most professors to God ! If they have some good liking to him, yet how far short do they come of fervent love to him ! Perhaps their light and profession are broad ; but, O how narrow is their love to Christ ! And do not such as want love for Christ fall under the most dreadful curse that ever was ? even an *Anathema Maranatha*, (1 Cor. xvi. 22,) which was the *formule* of the highest excommunication among the Jews, mentioned in Enoch's prophecy, (Jude 14,) and imports a binding-over to the great day of judgment at the coming of our Lord. And, O how soon will Christ meet such in a way of judgment, who will not now meet him in a way of love ! Alas ! what an hungry Paradise have they whose love feeds not on Christ, but the things of time ! Is there not a sting in every creature our love dotes on ? O what abundance of ingratitude and injustice lies wrapped up in this love to the world ! Can there be greater ingratitude than this, to spend our choicest love on love-tokens, conferred on us by God to wind up our hearts to the love of himself ? Is it not also the greatest injustice to give that measure of affection to the creature which is due to none but the Creator ?

Having so fair an opportunity, I cannot but enter this solemn profestation against all such as, under a profession of love to God, conceal an adulterous affection to this world. O think how soon this world will hug you to death in its arms, if your hearts attend to its bewitching charms. Alas ! why should sick dreams run away with your hearts ? What are all those things your hearts lust after, but the scum, froth, dross, and refuse of the creation ? Ah, poor fools ! why are your hearts so much bewitched with the night-visions, whorish idols, or cursed nothings of time ? Remember how dear you pay for your beloved idols, how much they are salted with the curse of God.

2. *Here is matter of doleful lamentation, that, in days of so much light, and profession of love to God, men should so much abuse themselves and the world, by over-loving of it.*—O that painted shadows and dirty clay should run away with our love ! Is it not a deplorable case, that the golden pleasures of this idol-world should find so much room in our hearts ? Yea, what matter of humiliation is this, that professors of love to God should lavish away so much time, study, care, and affection on

this perishing world! Would it not make any serious heart to bleed, when it considers how much the professors of this age are conformable to the fashions, humours, and lusts of this world? O what an abominable thing is it, that professors should fall down and worship this great idol, the world! that the sons of God should commit folly with this old whore, which the sons of men have lusted after so many thousand years! Alas! what chains and fetters are there in the world's blandishments! what real miseries in all her seeming felicities! What do all her allurements serve for, but to hide Satan's baits? Who are they that are most in love with the world, but those that least know it? Alas! how little can this world add to or take from our happiness? What hath this world to feed our love, but smoke and wind?

3. *Here is also a word of caution for professors, to take heed how they make religion and the concerns thereof subservient to worldly interest.*—O what a curse and plague is this, to make the highest excellence subserve the vilest lusts! And yet how common is it! I tremble to think how far many professors will be found guilty hereof at the last day.

4. But that which I mostly design as the close of this discourse, is some few words of exhortation and direction unto Christians.

(1.) *To labour after a holy contempt of this dirty, soul-polluting world.*—O what an essential obligation do we all lie under, to contemn the grandeur and sun-burnt glory of this fading world! What is there in this world you can call yours? Can you be content to have your heaven made of such base metal as mire and clay? O what a transient thing is all the glory of this perishing world! Consider the argument which our apostle useth in the words following our text: (1 John ii. 17 :) *And the world*—That is, all the splendour, pomp, beauty, pleasures, and grandeur of the world. *Passeth away, παρ᾿ ἑαυτῆς*—As a scene, whereon men acted their parts, and then passed away, as 1 Cor. vii. 31. Alas! were the world guilty of no other defect but this, that *it passeth away*, what a strong argument is this for the contempt thereof! Again: remember, this world is but your prison, and place of pilgrimage. And, O how scornful and disdainful is the pilgrim's eye! With how much scorn doth he behold other countries! And ought not Christians, with a more generous disdain, [to] cry out?—"Fie, fie! This dirty world is not like my celestial Canaan!" Alas! what have we here to rejoice in but fetters and chains? How soon doth "the fashion of this world pass away!" (1 Cor. vii. 31;) that is, the pageant or scene of worldly glory!

(2.) As for you who are rich in this world, consider seriously the exhortation of Paul, 1 Tim. vi. 17—19; where having closed his epistle, he has this divine inspiration injected by the Spirit: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works," &c. There were many rich merchants at Ephesus, where Timothy was, who needed this exhortation; as, I think, many among us.

(3.) Here is a more particular word for merchants, tradesmen, and all such as are much engaged in the affairs of this world, *that they would*

take diligent heed that the world do not insinuate and wind itself into their hearts.—O, I beseech you, keep your hearts far from the walls of this pest-house, this love-polluting world. Keep your love in heaven while your persons are engaged in the world. Let not your hearts smell of the smoke of this lower house, but of heaven. Beware that your love do not make its nest in this world, but let it take wing, and rest nowhere short of heaven, where its treasure is. Follow not the guises of this soul-polluting world. Let this idol-world be nothing to you; but God be all in all. Take heed that the multiplicity of worldly affairs choke not the sense of God. Remember, your best riches consist in the poverty of your desires. Make use of prosperity to prepare you for afflictions. Know, the dearest things must be parted with when God calls for them; and therefore keep your hearts loose from them. Bring your natural desires into a narrow compass; but let your hearts be enlarged towards God. Amuse not your hearts, as children, at the glistening outside of things; but fear a snare in every comfort. Feed much on spiritual delights, and that will kill carnal pleasures.

Let your hearts be as the mother-pearl; which, they say, receives no water but what comes from heaven: let your hearts be open towards heaven, but shut against the world; let not this great idol enter into God's temple.

(4.) Lastly: let us all be exhorted, *to be in nothing more curious than about the right placing of our love; that it be fixed on its right object, and in a right manner.*—Let us get a stamp of grace on all our love, and then it will become divine. Let us love nothing greatly, but what we shall love for ever. It was the saying of a serious Jansenist: "I would never begin to love that which, one day, I must cease to love." Let us labour after the highest strain of love to God, which is, *to love God for himself, and to love ourselves in God.* Our best being lies in God; and therefore our best love is to love ourselves in God. As one extreme heat burns-out another; so let our love to God burn-out our love to the world.

SERMON IV.

BY THE REV. WILLIAM JENKIN, A.M.

NOW IS THE TIME: OR, INSTRUCTIONS FOR THE PRESENT
IMPROVING THE SEASON OF GRACE.

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.—2 Corinthians vi. 1, 2.

SECTION I.

PAUL's epistles excel both in matter and in method. Their matter is principally reconciliation through Christ. What subject so sweet, so profitable? Their method is by way of doctrine and use: a method,