

xiv. 25, 'If one that believes not come in, he falls down.' Do thou often and frequently; and come with reverence also.

7. If men believe not in principle, no wonder if they fall back, seeing they believe not the first principles.

8. See what a great work grace is, what a distance there is between nature and faith. *Cum prima negantur principia, non est disputatio*; so if you deny the first principles, how can you be taught in godliness? Thou must believe all by a new heart. Consider what a great work it is, and apply thy heart to it.

11. Mr GOODWIN of Katherine Hall, March 2. 1629.*

The weapons of our warfare are not carnal, but mighty through God, &c.—
2 COR. X. 4, 5.

That I stood upon was to shew you what carnal reason was, and what its assistance was. As the strength of a kingdom lies in two things: 1, in a wise and able counsellor to plot, and 2, in walls, fences, and strongholds; which is twofold, either soldiers in the field, or by setting up castles and strongholds; so lusts have first a field army, which would be overcome suddenly; therefore there are strong reasons to defend yourselves and your estates. They are reasons and strongholds that exalt themselves against God. As the opposition lies in the knowledge of God, so the strength of lusts in reasonings, which are the same. The pope is the model of all wicked men; and it is set up to bring all in subjection unto it. As it hath [by] reasonings invented the setting up of the pope, and these being backed by strong arguments, therefore are called 'strong delusions,' 2 Thess. ii. 11, because they are to overcome strong understandings, as the kingdom of the pope is upheld by carnal reason, which hath invented reasons for its upholding, &c.

To manifest that [there] are these strong reasons:—

1. From experience. Come to the most ignorant wretch that is, and question about his salvation, ye shall find that he hath somewhat to say; and if ignorant, then [much more] men of knowledge.

2. From the great work of conversion. He will tell you that he had many pleas before for his salvation. There are abundance of wrong wards in the soul, which hinder the unlocking of their souls, unless by God's help they be unlocked.

3. By the preparation of the word, which hath many undermining reasonings, which will overcome yours, though never so strong.

Quest. What are the grounds why there are such in the heart?

Ans. 1. Because the reason of man is so large. Micah vii. 3. Why are kings so bad? Because they have some flatterers that smoothe over their doings. Self-love sets them on works.

Quest. What is the reason why the heart of man is glad?

Ans. The embracing of evil out of self-flattery. John iii. 20. When their estates are naught, they are loath to come to the light, and are glad to entertain what is spoken for them.

Again, there is a great deal of pride in men's hearts, for the most ignorant thinks that they shall have heaven, because else they would not be quiet. As the dying man lays hold on everything, so these.

* The sermon from which these notes are taken will be found in Vol. X. p. 377, *et seq.*

Heads from whence these reasonings are fetched, and are grounds of carnal reason.

1. From wicked proverbial speeches. The devil's proverbs are many, and they having a stamp, so that they pass for current; as *Every man for himself, and God for us all*, is a cursed [proverb]. 'Let us eat and drink, for to-morrow we shall die;' this is a common proverb amongst epicures; but the apostle, 'Be not deceived, evil speeches corrupt good manners.' He answers with a proverb. There was a cursed proverb amongst the Israelites, Ezek. xviii. 2. The Holy Ghost spends the whole chapter in confuting it. Another proverbial speech amongst them, Ezek. xii. 22. To give another instance, 'Skin for skin; all for life.' This was a current proverb which was then used, and men use them. As the papists have abundance of traditions, so this is a tradition of the world.

2. The common opinions in the world. Therefore this is the apostle's principal meaning in that place, Rom. xii. 2, 'Be not conformed to the world, but be renewed in your minds.' Look, what most men think, and what the wise men do, that will we do. So for estates, they will have their religion; whereas the Scripture bids us not follow a multitude to do evil.

3. From observing God's common dealings in the world. Therefore because such and such courses prosper, therefore their estates are good in the sight of God, and if they be not rich in the world, they think that God them. Jer. xliv. Since we have left burning to the queen of heaven, we wanted nothing, but now want many things. As Ahaz, 2 Chron. xxviii. This was that made David to stumble. 'My feet had well nigh slipped,' because he had carnal reasons in his heart. Judges vi. 22, 'If the Lord be with us, why is all this befallen us?' This was carnal reason in saying this.

4. From outward spiritual privileges, God suffering men to be baptized, and to be at the Lord's supper, and to hear the word. It is not circumcision that availeth anything. As Micah said (Judges xvii.), Certainly the Lord will bless.