

Heb. xi. 25, 'Choosing rather to suffer affliction,' &c.; Job xxxvi. 21, 'Take heed of lies, for this hast thou chosen before affliction.'

(5.) The bargains that wicked men make are foolish bargains: Isa. lii. 3, He sold himself for nought. The fool hath a price, but hath not a heart to use it aright.

(6.) In the issue and end, wherein in divers things he is foolish.

[1.] He believes everything, and the promises of his heart: Ps. xlii. 11, 'Their houses shall endure for ever;' this is their inward heart. They think prosperity will abide always: Isa. lvi. 12, He will take his own way; Come, say they, to-morrow shall be, &c.

[2.] He doth things in vain, Gal. iii. 3, Jer. xvii., as the foolish virgins had not oil in their lamps; and so, when we suffer many things, and in the end fall away, Heb. x. 38, they are the worst fools of all the rest. The Galatians are called foolish, therefore, because they fell away.

[3.] Those things that they choose for their happiness is made their ruin. He is taken in the snare of his own sin: 2 Chron. xxviii. 23, The gods he sacrificed to were his ruin.

Use. You that are discovered to be fools, see that ye become wise. For nothing be fools, since a fool inherits nothing. They shall inherit shame and dishonour. God hath no pleasure in fools. Get more wisdom before God delighteth in thee. Go, get thy understanding and wisdom changed. Honour is not fit for the fool. A rod is fit for the fool's back, a whip for an horse; so conscience shall whip the foolish men. Do not go on in your sins, to provoke God; he is stronger than you. Get your hearts changed; choose things rather which are certain and necessary and convenient for you, before the fool's uncertain things.

8. Mr GOODWIN of Katherine Hall, at Trinity, Feb. 24. 1629.

The fool hath said in his heart, There is no God. Corrupt are they, and become abominable.—Ps. XIV. 1.

I lately discovered the folly that was in men's hearts by nature. Next comes vain reasonings. They are not those erroneous opinions in speculative knowledge, but in general of them; those vain reasonings that guide men in their actions. As in his judgment he followed reason, so in his practice. All reasoning consists of two things. The first is of some principle, the second of some induction of these, &c. So two things: 1. That there is in men's hearts abundance of false principles, which are the root of all other false reasoning. These possess their judgments. 2. All those vain arguments whereby men do sheathe themselves in their evil ways. For the first of them, to discover it unto you, it is my text. This is the fundamental principle of all. As all being depends on God, so the belief of a God is the upholder of all. Now, the fools, that is, all mankind, have said in their, &c. Rom. iii. 10, he applies it to all mankind. This is the ground of all impiety in their lives; it proceeds from this. This text lays open unto us the unbelief in men's hearts, and the false principles that are in men, which break forth into action.

Doct. In all men's hearts there is a principle of unbelief, or secret unbelief of all the principles of religion, and so consequently of corruption of manners in their lives. I will shew you what these principles are. Out of principles are gathered both the doctrine of knowledge and religion; so in the power of God, Heb. xi. 6. But in these are principles. It is the foundation of

coming to God. See it in popery, which are the principles of the doctrine of the devil, which being believed they will be [obliged to believe all the rest]. For their knowledge, as that the church cannot err; so in practice, in works of merit, they will practise it by giving away all their goods. So other principles laid in the heart will overturn all popery. It will overturn practice and judgment, as in Luther; and for godliness, if sound principles were admitted and laid in the heart, would make us conformed to the truth; so, on the contrary, there is a general unbelief of all the principles of the truth. Here is the foundation: Heb. iii. 22, as belief makes us come to God, so unbelief is the foundation of our departure.

Demonstration 1. You that know your own hearts shall find as if his heart believed not concerning any demonstration of that there is a God, or that there is a day of judgment. It will at first seem as a strange thing; as when Paul spoke to Felix, his words seemed strange. All men will say that there is a God; the principle is strange to their hearts; this is the full demonstration.

Reason 1. Because they are things not seen. The principles of religion are not seen. Who hath seen the reward of the righteous? None think there is a world to come, and a reward for the righteous, because they see them not, they will not believe them: 'Let him come down from the cross, that we might see it.' These things must be apprehended by faith, which is the evidence of things not seen.

Reason 2. The nature of man is apt to believe anything else besides the things that concern God and godliness: John xii. 37, they believed not Christ for all his signs. So God complains of it that men will believe things not seen, but not so of God.

Reason 3. Men will not believe the principles of religion, because they delight not [in them], for self-love hath possessed their hearts; because they work against them, therefore they will not believe; they have pleasure in unrighteousness.

Demonstration 2. When a man is converted, he begins to learn all the principles of religion again.

Reason. Because his former belief is not strong enough to resist sin. Their hearts are put to no distress all this while. He comes to see that there is a God that he never saw before. He casts out all the false earth, and digs till he doth come to firm ground; so of sound faith.

Demonstration 3. Men do not believe the principles, and therefore this is a demonstration. The more a man grows in faith, he sees his unbelief more certainly. It is unbelief. Our Saviour complains of the little faith of his disciples, and God complains that there is unbelief; and young in grace say it.

Demonstration 4. If any man's heart be converted, he calls in question these principles, whether there is a God or not. Until then they are left in darkness, having some dissension.

Demonstration 5. Men's actions shew they do not believe. of the heart, as David said, They profess they believe God, but in deed they deny his own operation. Mal. iii., 'If I be a master, where is my fear? if I be a father, where is mine honour?' Your unbelief is seen in your actions. When men do otherwise than God requires, they live in unbelief: Jer. v. 22, if ye believe that I am he that sets bounds to the sea, ye would say presently, We will fear him; but, ver. 21, if you did believe that there is a world to come, then you would not wholly provide for this life. When a traveller sees the sun almost down, he would make haste; so if we believed that the time of grace is short, we would begin to make our calling and

election sure. These are the common principles of religion, which, if they believed, as other things, they would do as in other things ; but the fool hath said in his heart, There is no God. So if we believed that the enemy was coming, we would put on the armour of God.

9. Mr GOODWIN, of Katherine Hall, at Trinity, Feb. 21.

The fool hath said in his heart, There is no God.—Ps. XIV. 1.

5. *Another demonstration.* When a man is in a storm, then their hearts fail ; as the disciples, when the wind arose, they being in the ship. Christ said to Martha that she did not believe, John xi. 24. They mistrust God in some small things, because their faith is put to it, and in general we fail many times. Now I intend to handle some principles more at length. (1.) The first is, *that there is no God*, that in his thoughts, in all the crowd of them, God enters not into his thoughts, that is not the meaning ; but in all his presumptuous thoughts and crafty cogitations, God is not their counsellor, neither is that it ; but that the ground of all is that they think there is no God ; in their thoughts and hearts they are far out of his sight, the judgments of God ; and there is no sin, this principle being laid in their hearts. Now, if no sin, none need to care.

(2.) All these glorious attributes of God, of justice, of power, omniscieny, men believe it not. Men believe that God is omniscient, and yet this is the ground of all their secret sins. Would men commit sin if they thought that the Lord saw them ? Isa. xxix., I will confound the wisdom of the wise, who dig up to hide their counsel from the Lord ; so the greatness of God. Would men come to offer lame and blind sacrifices if they did believe that God was the great king of heaven and earth ? Isa. li. 12, 13, Where is the fury of the oppressor ? Wouldst thou be afraid of a man whose breath is consuming, and dost not fear him, thy Maker ? It is because thou forgettest me. I stand by and comfort thee, therefore thou shouldst not fear, but trust in him. This God doth, that he might shew men that there is unbelief in their hearts.

(3.) They think that God is slack, and this is the ground of their thoughts.

(4.) They think that God is not a strict God. They call every one good that doth evil. 'Thou thoughtest that I was like to thee.' This is the ground of their impiety, that they believe not God's attributes.

6. *Demonstration.* Men do not believe that the word of God is true. This is the ground of sin. When the threatenings of God come in against drunkards, they will not turn from their drunkenness, because they will not believe the word ; as in Dives. He desired one from the dead [to be sent] to them that they might believe. Christ tells them expressly that they did not believe. Azarias,* a wicked man, yet would not believe the word. So in Isa. v., 'let us see the word.'

7. *Demonstration.* Men do not believe that there is a world to come and a day of judgment, a reward for the righteous. 'Let us eat and drink, for to-morrow we shall die.' Paul applies it to the resurrection. What profit in holiness ? Men have not judgment speedily executed. All things happen alike to all. This is the greatest evil under the sun ; this is the cause that many go to hell. Therefore their hearts are full of evil ; because they shall die, therefore they will take their pleasure.

* I am not sure of the reading here, but I suppose the reference is to Azariah or Uzziah refusing to obey the priest, who forbade him to offer incense.—ED.

Obj. This is strange. Do not all men profess that there is a God? How can this be, that the fool hath said in his heart there is no God? Then all men would be atheists and heretics, and the like.

Sol. There is a twofold atheism, some expressed and direct, and others indirect and by consequent, 2 Peter ii. 1, Rev. xii. 1. The papists profess their religion, and yet they are called devils, 1 John iv. 1—'the spirits.'

Obj. We never thought such a thing. If there were such in their hearts, they should know it certainly.

Sol. John v. 46: Moses is he in whom ye trust and believe, yet Christ said, If ye did believe [him] ye would have believed in Christ. Yet we should know that he will not be _____ of them in the court of understanding, but in the heart. Yet we should know that the heart is deceitful above all things.

1. All principles seldom or never come forth into outward acts. Those principles can scarce be drawn out, yet he is guided by those principles. Men that speak Latin do not always speak as thinking on the rules, and yet they are guided by the rules; so it is in this case.

2. Acts of unbelief are almost secret; as of faith, all her acts are secret. It is the foundation of all, which lies under ground. We live by it, and see by it, and pray by it, and yet it is known by its effects and fruits. Many live long, and cannot tell whether they have faith or not.

3. The bottom of corruption is much more secret than the bottom of grace, which doth manifest and enlighten men in their ways.

Use. Here take notice of the desperate wickedness of the heart, that hath so many cursed principles lurking in it, and abiding there.

2. Look at your lusts, and you may find them to be under these principles.

10. MR GOODWIN, of Katherine Hall, at Trinity, Feb. 28. 1629.

The fool hath said in his heart, that there is no God. Corrupt are they.
—Ps. XIV. 1.

Obj. Our hearts are filled with thoughts on the contrary, that there is a great God, and that there is one God.

Sol. As it is in faith, so unbelief. Many a godly man that hath faith will say that there is nothing but atheism; but they walk very circumspectly, and fear to offend, which shews that there is some acts of faith that him; so, on the contrary, some acts of unbelief.

Obj. Is it possible that one thought is apparent, and the other is not; the one prevailing, the other not?

Sol. Here the psalmist tells you that they have many thoughts; they have said, There is no God. The principles of atheism are deep rooting in the heart, but good principles have not such firm rooting, and therefore speak only for excusing. They confess most, because they cannot prevent nor do anything. False principles do all.

Obj. The reason why men do not live godly doth not lie in [want of] faith in general, but in want of application, that there is a God, my God, and back it on that place, Rom. i. 23, ii. 3. They knew there was a God,—this is all their faith.

Sol. Many things to be laid together. It is needful and it must be be-
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lieved that a special faith is necessary : Heb. xi. 13, Three acts of faith. Which place argueth that there is or ought to be an applying faith. A man may go to hell for all general faith.

2. Though application be necessary, yet men fail in general faith, for the belief of things general hath the main swaying and ruling the heart, and of applying it to the soul. If a man believe truly that God is a rewarder, he could trust in him. Though the lepers* believed that the king was a merciful king, yet came with ropes about their necks. This hath a main influence into the hearts of men to sharpen.

Demon. 1. Because the Scripture doth promise faith to such as believe in general. This is not enough. When Christ catechised Martha, he questioned whether her faith was sound in general. 'Dost thou believe?' This is general. This is one of the main foundations of all other graces.

2. We fail most in believing the promises of general. So the counsellor that would not believe it though God should make windows, &c. See the excellency of Abraham's faith, Rom. iv. 17, 18.

3. The stronger his faith is in general, the stronger he relies upon God by a special faith, that is strengthened. Wicked men do not only fail in applying, but in general, that there is no God; though they fail in both. To give you instances : If men believed that there was a hell, truly and fully, they would be wary and careful of coming to that place. But the reason why they fear not hell is not because they believe that there is not a hell, but because they believe it doth not concern them. But it is evident that is for unbelief. It is evident they do not want special faith, but general also.

Obj. You say it is an easy thing to believe in general.

Sol. The answer is in James ii. 20, 'Know, O vain man, that faith without works is dead faith.' Heb. xi. 1, You shall find it evidently set down, ver. 6, comparing it with Heb. x. 37, 38, 'Faith is the substance of things not seen.' All this argueth that a godly man believeth out of another principle; for it stirs him and makes him active. The main thing men want is belief in general that there is a God, or 'no God.'

Use 1. If this atheism be in all men's hearts, then search into your hearts to find this unbelief, for it is in the bottom [of them]; let men dig deep and they shall find it.

2. When they have found out the place of unbelief, then be humbled. There is no rebellion or treason like this, that there is no God, for they deny his majesty and royal titles. As there are many church papists, so there are many church atheists. God is wearied with your atheism, Mal. iii. 14. Therefore did the King Ahaz provoke the Lord, Isa. vii. 13, 14. Ps. lxxviii. 19, 'They spake against God in their hearts.'

3. Is any exercised with doubtings that there is no God, as many are? Do not think that thy case is desperate, such a case as never any had such thoughts. Look to your lives in such cases, but not to your thoughts. So should wicked men on the contrary.

4. Let such as are free from such thoughts be thankful and bless God; for we are all naturally troubled with atheism. It is an infinite mercy that thou art going to perfection, whenas he might keep thee in thy atheism still.

5. Take heed of entertaining doubts in your thoughts. Do not cherish or hide them. Wilt thou maintain a Jesuit? These doubts weaken your faith.

6. Here you see what great necessity of coming to the ordinances : 1 Cor.

* There is here evidently a confounding of the story of the lepers going into the camp of Syria (2 Kings vii.) with that of the servants of the king of Syria going to King Ahab with these tokens of submission (1 Kings xx.). The reference is to the latter, and not to the former. We should therefore for *lepers* read *servants*.—ED.

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.*