



THE  
CHRISTIANS  
First Chiefe  
LESSON,  
*viz.* Selfe-deniall.

MAT. 16.24.

*Then said Iesus unto his Disciples, if any man will come after me, let him deny himselfe, and take up his Crosse, and follow me.*



*OUR Saviour Christ, having told his Disciples in the 21. Verse of those troubles that should shortly befall himselfe and them, viz. That he must suffer many things at Ierusalem of the Elders, and chiefe Priests, and Scribes, and bee*  
B *killed,*

*killed, &c.* The matter now comes to this, how *Peter* carried himself upon this occasion; Hee grieves that Christ should be deprived of honour, and of an earthly Kingdome, and that he should die, and therefore hee controls Christ, *verse 22*: Where he argueth either Christs fearfulness, or rashness; either that Christ should not goe, or if hee went, that this should not be: Thus *Peter* would doe that, which would undoe the whole world. Hence Christ speakes to *Peter*, and checks him sharply; for he saw Satan in *Peter* tempting him; therefore as he reproves him, hee speakes again to the Apostles to fortifie themselves against the stumbling block *Peter* had laid, and he tels them what shall befall them, and himselfe too; for if the head be wounded, the members must needs feele it also; if you will be Christs Disciples, you must take up your Crosse, as Christ did.

In the Text are three things considerable.

1. *The Preface.*
2. *The Dutie.*
3. *The Reason*, in 25. and 26. Verses, both verified by Christ, *verse 28.*

In the Preface there is

- 1 The Parties to whom,
- 2 The time when.

In the Dutie there is,

- 1 The Act, follow.
- 2 The Ground, there must be a Resolution.
- 3 The Meanes used, and they are,

Two-fold, { 1 To deny a Mans-selfe.  
2 To take up the Crosse.

Now

Now to the Preface where I observe two points.

1. The Parties he speakes to, *His Disciples.*

*That even the best of Gods Servants need seasonable Counsell and Advice.* Doff.

Hee said to his Disciples, *q.d.* Let not *Peter* deceive you, you must have Crosses, you must not dreame of Crownes; therefore expect a Crosse, for it will befall you. Hence come all those Exhortations, *Heb. 3.13. Exhort one another daily*, there is none excepted; this must not be seldome, but daily, and not hereafter, but now, while it is called to day. But what need is there of it? lest any of you be hardned through the deceitfulnesse of sin. As who should say, there is great reason; for there are many distempers, wee are bad of our selves, and ready to be led away to sinne; therefore exhort. This is the reason of all those Caveats, *2 Pet. 3.17. Beware lest yee be led away with the error of the wicked*: Hee exhorts also the like in other places. Beware, that implies there is a need, for the heart is open to many dangers. So *Luke 12.4. I say unto you, my friends be not afraid, &c.* Luke 12.4. It is friendly counsell, not to the wicked, but to Gods owne; the strongest bones need sinewes, an Arme cannot lack the least bone; the greatest Pillars have need of the lesse things: So in the Church, the strongest members in the same need advice, and support; the richest man must use the Market; so none can live without the Market of the society of Saints; and there is need of helpe to the best. Thus we see, even a Disciple, the best Saints need the helpe of others.

*Reason.**In regard of their weaknesse.*

- 1 The wisest man understands not every thing.
- 2 What wee know, we oftentimes forget.
- 3 Though we know, and forget not, yet we are unconstant to follow that we know.
- 4 Though wee know, and remember, and are not unconstant, yet our hearts are not so affected with the truth, as they should. Therefore, for all these causes we have need the best of us, of Counsell and advice; for what wee know not it may reveale; what we remember not, it may recall; what wee consider not, it may helpe; what we affect not, it may stirre up to, *Act. 15. 32.* *Indas* and *Silas* exhorted the brethren with many words, and confirmed them, (i) settled and grounded them better in the faith: Even, *Moses* had his hands held up So we stand in need of favoury Counsell.

*Use I.*

It reproveth the disposition of carnall men, that cast off Counsell, that turne the deafe care to it, that mock at it, that thinke they have no need of it; it matters not whether they have it or not. O this is a sturdy Resolution; what sturdy hearts have men now a dayes, that beat back the meanes of grace, and stand upon their Pantables: that say, let him keepe his breath to informe them that need it: I for my part will have none, wee are too old to be taught: hast thou no need? the wisest need it, and thou needst it; because thou sayest thou needs it not.

*Obi.*

But what hath he to do with mee? to play the Bishop in another mans Diocesse, and to row in another mans Boat, &c.

*Ans.*

Every Saint hath to doe with one another, wee  
are

are our Brothers Keepers except we be *Cains*, and will have *Cains* wages: therefore hee hath to doe with thee, if hee love thee as he should.

· But he is unfit; if a grave, wise, learned man should doe it, then it were somewhat: but what? for such a young upstart to doe it? he is unfit.

Ob.

Wilt thou refuse physick, because it comes in an earthen Pot, and not in a silver Cup? or refuse a salve, because it sticks on leather, and not on velvet? so because a weake instrument, though not so grave as others, offers helpe, wilt thou therefore neglect it? Doe not cast away Counsell, because of the weaknesse of the Instrument, *1 Sam. 2. Old Elies sonnes despised Counsell*, and why? the Text saith, God had a purpose to destroy them. It is an Argument God hath a purpose to destroy a man, when hee refuseth Counsell, *Exod. 10. 28. When Moses had often spoken to Pharaoh, at last he cast him out, and bad him see his face no more, get thee gone, I will have no more of thee. Marke how Moses answers: I will see thy face no more; hee came no more to counsell him, but God came to plague him: therefore take heed thou that sayest, away with counselling and preaching: Brethren, if that comes not, take heed lest God come with vengeance.*

Answ.

Exod. 10. 28.

Is Counsell needful for the best? This then may exhort us willingly to seeke it, and submit to it, when it is offered by God. Nature teacheth lame and blind men to be willing to be led; wee are all weake, therefore let us leane one upon another; wee are all blind, let us therefore be guided. A child can happily tell the next way to a Towne,

Vse 2.

better then a man that is a stranger, now it were a mad thing to say, it was a child that directed me, therefore I will not goe that way, *John 4. If the people had not gone to Christ, because a woman told them of Christ, but had said tush, it was a woman that told us of it, therefore we will not goe, they had never seene Christ. Therefore frame your hearts to yeeld to advice, and blesse God that ever hee bestowed it, seeing it is so needfull.*

*Ob.* But if it were not sharpe, I could be content to beare it, but it is so keene and crosse to my nature to have such sharpe reproofe as he gives, that I cannot brooke it.

*Answ.* Oh it is the better, that Reprehension is best, that stirs most, and sharpe reprehension will most stirre and affect the soule; that Potion is best, that stirs the stomack, and makes a man most sick: if it stirs not, we say that Physick is naught, & the Physician foolish; but if it hit the right humour, then it is excellent: so it is best when the word strikes home, and hits the humour, to give such counsel to the Drunkard, that he drinke no more, because he drinks in Gods vengeance; oh this is wholsome counsell, therefore consider it, it is the best to have working Physick; oh blesse God for that reproof that comes home closest to the soule, though, happily it be not so toothsome, yet it is wholsome: therefore submit to any reproofe. It is a signe of a good heart that is willing to heare, and stoope to any advice. Even warlike *David* was counselled by *Abigail* a woman, and he blessed God for it, and laid downe his weapons: so when thou goest on in a wicked course, though it be a servant or a child

child that reproves thee, yet submit: *David* was above *Abigail*, and yet he submitted to her counsell, and blessed God.

The *Time When*: *Then*] when *Peter* spake to withdraw him.

*When any persons shall out of carnall respects, labour so with draw a man from God, then spirituall Counsell is most seasonable.*

*Doct. 2.*

When *Peter* counselled carnally, then *Christ* counselled spiritually, *Malach. 3. 16.* When proud men spake stoutly, then spake they that feared God, that was a fit opportunity, *Gal. 2. 5.* When *Peter* had dissembled, then *Paul* withstood him, it is with the soule, as it is with the body; we are most careful where most danger is: In the plague time, when the aire is infected, we get Antidotes to keep us from the infection of the ayre: therefore let us get Antidotes of wholesome advice and counsell.

*Mal. 3. 16.*

*Gal. 2. 5.*

Thus much of the Preface.

Now we come to the *Duty*, which was the second Generall, wherein are these things 1. the Act. In which two things.

1. *The Ground, if any man will.*

2. *The Nature of it, Come after Christ:*

So that faithfull walking is a following of *Christ*. *If any man will*] hee leaves it not to any mans liberty, but directs what he should doe: if you follow *Christ*, you must *Resolve* on the matter.

*There must be a sound Resolution to follow Christ, before it can be done, and sound* " *Et iud.*

*Doct.*

As who should say *Resolve* on the matter? if there bee a sound resolution, it may bee then

A&amp;. 11. 23.

then it will thrive ; but if not, all is to no purpose,  
*Act. 11. 23.* There is a fine passage, the Text  
 saith, *Barnabas* was a good man, and exhorted them  
 to cleave unto the Lord, but how ? with a decree  
 of heart, as who should say, make a Decree accord-  
 ing to the lawes of the *Medes* and *Persians*, never  
 to be revoked, and called back, never to be remo-  
 ved from God, my God I must have, let honour  
 and all stay : pray I must, though the world lye at  
 fixe and seven, I will keepe a good conscience to  
 the worlds end : the Gospel shall prevaile with  
 mee, come what will come : after this Resolution  
 you will buckle to the truth, *1 Pet. 4. 1.* be armed  
 with the same mind, every man must have the  
 same mind that Christ had, what is that.  
*Psal. 40. 8.* *It is my heart to doe thy will*, Christ,  
 though he foreknew the crosses that should come,  
 yet it was his mind to doe his Fathers will, there-  
 fore put on this Resolution, as Armour of Prooffe,  
 I will doe any thing God bids me ; and I will not  
 doe it by fits and turnes.

1 Pet. 4. 1.

Psal. 40. 8.

For the opening of this point observe two par-  
 ticulars.

1. *What this Resolution is.*

2. *Why we must resolve before we praetise ; not to  
 be fly-backs ; oh it is to bee feared, that that man  
 will be as dry leaves in Autumne, and as stubble  
 before the fire, which wants his Resolution.*

Quest.

Q. 1. *What makes up this Resolution, and this  
 Will ?*

Answ.

Answ. It is made up of two things.

1 The Iudgement must be convinced of the good-  
 nesse

nesse of the cause we have in hand ; else if it bee but a humour, it will never hold in trouble ; but when sound Arguments , sound Scriptures are alleaged, then the heart should be fully swayed ; this is one part of Resolution, when the mind is thus settled, and the understanding thus poised, there is a great part of Resolution, *1 Cor. 2. 2. I determined to know nothing among you, but Iesus Christ, and him crucified ;* hee determined, that is, he judged thus, he had an Argument for it, *Hebr. 11 25. 26. Moses judged affliction better then all the treasures of Egypt,* his understanding was fully set downe , and convinced of it : therefore get good Arguments, which may beare up the heart.

2 When the understanding is informed , then also the *Will* must worke to make up a sound Resolution : The *Will* must say *Amen*, I will have it ; it ratifies that which reason said, and now Resolution comes according to the nature of Good, and so chosen by the *Will*, the best thing is most resolved upon Now Christ is the best, therefore to be most resolved on. It is best to suffer for God, saith the Understanding, is it not ? yes saith the Heart, it is better to have Christ in a Prison, or at the stake, then to be without him, say Heart, is it so Heart ? then saith the *Will*, I will have it, come what will come to the contrary. The Understanding saith, the wayes of God are peace and pleasantnesse, I will therefore have them ; and when the Understanding saith this, the *Will* also saith the same ; this makes up a Resolution, *Ruth. 1. Naomi* reasons with *Ruth* to perswade her to returne , now shee went for God, and for Religion ; and therefore

all things to the contrary, being propounded verse 18. Shee was stedfastly minded to goe; God and misery was the best, and therefore shee resolved here, this is Resolution. Now it is right, and the failing in any of these two breakes it; if a man say, I know and doe not Will it, that is folly: If a man say, I will, and have no reason for it, it is obstinacie, and not a sound Resolution. And so when the Vnderstanding is informed, and the Will is not settled on it, it is only Consultation; but the Will saith, I will not have it thus: A man may be good in Consultation, but not in Resolution: when the Drunkard is convinced, it is an evill to be drunke; and so the Vsurer, but yet will be so still, and with the Addar turne the deafe eare, and will continue in it still, and the Adulterer is convinced of his sin, when he goes in to the Adulteresse, hee shall never returne, here the Vnderstanding is cleare, but the Will comes not off, and so he will have his sinne still: so when the Persecutor is convinced, that persecuting Gods Saints is a sinne, and hates it, this is cleare to the Vnderstanding, yet the Will will be malicious still: the heaviest part is the Will. As in a Parliament. Consultation, they must propound all to the King, and he must ratifie, and confirme it; now when the Will saith, I will not ratifie that, I will not leave that sinne, nor take up that duty, now all this while it is not ratified, till the Will come off. Away with these pieced and patched Resolutions and purposes, as to say, it were good, it were so, and I would all would doe so, and I could afford to bee so, but all the world would persecute mee: this is a *Halfe-Resolution*;  
away

away with these patched Resolutions, to have Reservations at every turne, it is nothing else but hypocrisie, and dissimulation : say therefore; Is not the sanctification of the Sabbath day, better then the prophanation of it . say *Heart*, is not precisnesse in a Christian course better then with the Harlot to wipe the mouth, and say all is well? and all truth, though the least) that God reveales, is it not better then all the world . if it be, *Will*, doe thou close with it, and say within your selves, here are reasons cleare, let heaven and earth meet together, though al the dust on the earth, and sands on the shore, and spires of grasse in the fields were Devils, I will have that which the word reveales, though I die for it. This is a happy heart; when the soule sees, the greatest good is holinesse, and resolves to have it, this is a sound Resolution.

Because the root and spring of all our actions comes from a Resolution, as a mans purpose is, so a mans practice is. Resolution is the maine poize of a mans actions; the hand of the Dyaal goes, as the wheels of the Clock turne it within, whether right or wrong: so the hand workes, the tongue speakes, because the Will and Heart worke by Resolution. I will have this, saith the soule, that is, the Will, the chiefe faculty of the soule in resolving; and then the heart goes; now then if action be carried by resolution, then resolution must bee first, *Rom. 6. 17.* the Text saith, *They obeyed from the heart*: when the heart resolved, it was done; hence God so often requires the heart; for if that goes forward, then all goes forward too: as in a fortified Citie, the Castle commands al the town;

so Resolution commands the whole man, tongue, hand, and all; if a man will saile on the sea, hee must have a ~~storne~~ to guide the ship: so of the sailing of the soule in the world, if thou wilt saile aright, and come to the right haven, Resolution must be the sterne, and that must guide all; so that the Argument stands thus, If Resolution be the root of every act, then it must goe before every act; but it is so, therefore Resolution must go before practice.

*Use* 1. Is it so, that Resolution must goe before practice in Christianity: then here is the reason that many come not on kindly, and follow not a Christian course stoutly. It should not be appearance, that should carry a man, but sound Resolution: while peace remaines, men professe, but in time of trouble, for want of Resolution, they saile, they that lay not the foundation sure, and set not the Pillars fast, easily totter: so many reare up a brave profession, but ram it not fast, therefore they totter: oh, hee that totters, hath not that inward resolution to love God, and Grace above all, *Rom. I.*

*Rom. I. 18.* 18. generally the fault is not ignorance, that men fall off, but the Will breakes the bargaine, and saith, I will not be in prison, or be brought to the stake for the truth, and yet we will make great profession too. I will, say some, never be a Papist, &c. what a Resolution is this? the tongue speaks well, but what saith the Will? if that resolves not of it, it is nothing. If the King set not downe his hand to lawes, I have nothing to doe with them, they are of none effect: Therefore they are said to with. hold, and detain the truth in unrighteousness,

nesse, *Rom. 1. 18.* you know you should doe righteously, but you will not; thus you hold downe the truth; many thinke to goe to heaven, and yet buy and sell on the Sabbath day, and thinke to goe to heaven with a sleepey profession, and yet never make this Resolution, but they are deceived. *Rom. 1. 18*

It is a word of Direction, or Exhortation to us. *Use 2.*  
 Is Resolution so necessary? is that the way? then let us be wise to begin at the right end. Hee that will live a holy life, must labour for soundnesse of heart, the wicked had laid a net for *Dauids* feet, and hee had many troubles, but what then? his heart was fixed, *Psal. 57. 6.* that was his botrome, he held fast setledly resolved in God; let them doe what they could, yet hee knew what to do; so your heart will never be sound, till your heart bee fixed on God; thus a man must doe, if hee will walke holily: that of *Daniel*, *Dan. 1. 8.* Many feare-intanglements would have hindred him, but he purposed with his heart to walke with God, *Ruth. 1. 18.* When she saw that she was stedfastly minded to goe with her, shee left off speaking to her; as who should say, spare your breath, I am resolved of it, the house stood fast, because it was built upon a Rocke, by Rocke is meanta sound settling in Religion; and he that hath this, he persevereth, *Act. 11. 23.* *Cleave to God with a decree of heart,* it is not a matter of speculation, let the heart be there: oh, but what shall become of life, liberty, children and profit: If I may have these and God, then welcome; no, a soule that is gracious, will not doe thus, but it saith, If I have not these, yet my Decree is, God is mine, though I die for it,

Deut. 5. 29.

this is the right way indeed, *Deut. 5. 29.* When God gave the Law, hee passed by fearfully like a flash of fire, here was the Law given with judgement, then they feared and trembled, then every one would be a Professor, and doe what ever he commands them, then they would heare it, and doe it: this they say: but oh, saith the Lord, that there were such a heart in them, to doe as they say, you say well, these are good words, but it is no hing without an heart, where is that sound Resolution: oh that you had a heart to these things; that whatsoever comes, though earth shake, and Devils rage, yet having a heart resolved you may persevere, and hold out for ever.

Quest.

Answ.

*Q. But how shall I get this Resolution?*

*A.* Labour for two things, that so thou maiest attaine unto it.

1. Iudge according to the Word, not according to the world, for otherwise you will misjudge; and not resolve, *Psal. 73.* David judging by the out-side of the world, almost stumbled and slipt: Therefore judge upon these two grounds.

1. Iudge not by friends and neighbours, and the like, but judge according to the ballance of the Sanctuary, judge by the Word. It is a fine and pleasant thing to be in honour; yet it is but a lying vanity, saith the Word, there is but one thing necessary, *Psal. 62. 9. 10.* *If riches increase, set not thy heart upon them;* at the day of death your riches cannot comfort you, therefore set not your hearts upon them, judge them by the Word, that saith, there is but one thing necessary.

Psal. 62. 9. 10.

2. Iudge not by the present view, but by the consequent, and consider what will be at that day; you thinke, liberty is sweet, but looke not at the present; but the glory of a good course is afterwards; marke the end, and so looke at *Dives* and *Lazarus*, none wo ld be in. *Lazarus* his condition now, in this life, who would not be a *Dives* now to goe in brave sattin, and fare deliciously every day; but looke to the end, they both dye, and *Lazarus* goes into *Abrahams* bosome, that is, into heaven, and *Dives* to hell: whether hadst thou rather be *Dives*, or *Lazarus* now? I make no question, but all will say, it were better to be a *Lazarus* now; so judge of these things by the end, and consequence, whether is it better to study the word, and to lay downe pride, or to vaunt it, and play the Ruffian? one is praying, another is playing, which is easiest? the one is not troubled, but merry, and that were best, if it would hold; but judge by the end, and imagine the day of judgement came, whether would you be then, a broken heart, or a Ruffian? *2 Theff. 1. 7, 8.* and to you who are troubled, rest with us, when the Lord Iesus shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, nor obey his Gospel. God come, and saith to the troubled, *Rest*: thou hast been troubled before ever eased; but as for him that ruffins it out now, the Lord Iesus will come with flaming fire in vengeance against him, on whom will God take vengeance? the text saith, on them that know him not: Now judge by the end, whether of these is best: say *Conscience*, whether wouldst thou have  
 God

God find thee sporting, or praying at that day? is it not better now to be troubled, then hereafter everlastingly to be confounded? Iudge with righteous judgement, it is tedious to be with *Paul* in prison, but it is not tedious to be with him in heaven; Iudge therefore as the word judgeth, and yee shall not be deluded.

*Quest.*  
*Ans.*

*Q.* But how shall I get my heart to it?

*A.* Looke up to God, and labour to set the highest price on God, and heavenly things; and that by two helpes.

1. Daily suggest, and discover to thine heart a greater worth in spiritual, then in temporal things, there is some good in these things, but be ready to convince thy heart, that there is more good in spirituall things: The Devill would fore-stall the Market, and set a higher price upon these things, then on spirituall; but labour thou to see more worth in Grace, then in other things; when thy covetous heart saith, I will be rich, oh then presently say, what inheritance is there like heaven? when thy voluptuous heart saith, I must have my pleasure; presently say thou, what pleasure is there like the pleasure the soule hath in Christ. look at those joyes in Christ for ever, that is better then all this, this joy is madnesse, thus when the soule would be stealing away, offer the best things: would the soule have ease? why it is better to be bound in prison, then to be bound in unbelieve; as a man when he goes to buy a commodity, hee desires to see the best things, *Psal. 72. 25. Whom have I in Heaven or Earth, but thee O Lord?* we have him here now in mercy, and we shall have him in mercy hereafter,

hereafter and in glory; and what would we have more then this? when Satan layes disgraces and discouragements upon good courses, and also miseries and vexations that come thereby, then be thou ready to shew more misery in bad courses; have reasons to cry down those crackt commodities; and when he saith, to burne for the Gospell that is a miserable thing, then say thou, it is better to burne here then in hell hereafter. The Devill saith wicked men are brave men, yea, and they shall be damned too; the Devill saith as *Balaack*, thy God keeps thee from honour; but answer him, if I had it, it might be my destruction; I am here troubled, but I shall be for ever comforted; therefore regard not what Satan shall buzzed at the eare of thy heart concerning trouble and the like, but say thou, though I am here troubled, yet I shall be saved; thus let not Satan forestall thy heart with these temptations.

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.i. 203

The next Point is taken from the nature of the duty h10

Come after me. ]

*The Lord Iesus goes before, and is the Captaine of* **Dolt.**  
*his Church, Ioh. 10. 4. He goes before his sheep; Ioh. 10. 4.*  
*and they follow him. Psal. 77. 13. We thy people. Psal. 79. 13.*  
*and the sheep of thy pasture will praise thee, Exod. Exod. 13. 21.*  
*13, 21. The Lord was a pillar of Cloud by day,*  
*and a pillar of fire by night to lead them; hat was:*  
*a type of the Lord Iesus, who ever goes before his*  
*servants, Ios. 5. 13, 14. as a Capaine of the Lords,*  
*Host am I come; it was the Lord Iesus Christ. Ios. 5. 13, 14.*

Christ is a Captaine two wayes.

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1 By his spirit, *Ioh. 16. 13*; when the spirit of Truth is come, he will guide you into all truth.

2 By his Word, the silver trumpet which speakes openly and secretly, and the Spirit and the Word goe together

*Reas. 1.*

Because he hath most right to it, *Eph. 1. 22*. he hath put all things under his feete, *Heb. 2. 10*. for it became him to make the Captaine of their salvation perfect.

2 He is fit for it, hee knowes where all the enemies are, he knowes the Devill, and the heart: he is most wise, and most powerfull; he is an ancient Captaine, and knowes how to deliver his; he can goe beyond any, he hath an Iron Scepter to crush his enemies, *Psal. 2*.

*Use 1.*

Is Christ the leader of his Church? Then seeke to him upon all occasions; never goe into the field without a leader; let him goe with us *Psal. 85. 8*. *I will heare what the Lord will say*. The Campe goes to the Generall for direction. Goe to Christ you doubting hearts; you say, trouble is comming, but see what Christ saith, and follow him; learne the watch-word, *Heb. 12. 2*. *Looking to Iesus the Author and finisher of our faith*. when troubles come, look up to Christ, and lay, out eyes are towards thee. Oh looke up to Christ to bee guided, *Psal. 119. 125*. *I am thy servant, O give me understanding*; so in all weaknesse goe to Christ and say, *I am thy servant, teach me to keepe thy Commandements*, *Ios. 10. 6*. Slack not thy hand, &c. when the *Gibonites* had made a league with *Ioshuah*, all the Nations of the land conspired against them, and mark whither they send, to *Ioshuah*

*Psal. 85. 8.*

*Heb. 12. 2.*

*Psal. 119. 125.*

*Ios. 10. 6.*

to *Gilgal*, saying, slacke not thine hand, but come and help us; so it is with a poore sinner, that hath made a league with Christ, all the rabble of *Ruffians* follow him, sathan by temptations laboureth to intangle him, the world by scoffes and reproaches labours to withdraw him from God and a good coule; now send to *Ioshuah* to the Campe in *Gilgal*, send to the *Lord Iesus Christ*, and say, slack not thy hand from thy servant, but save and helpe me, *Psal. 80. 1, 2.* Give care O Shepheard of *Israel*, but marke what followes, before *Ephraim*, *Benjamin* and *Manasses*, come and helpe us: the meaning lyes thus, it is a phrase taken from the Children of *Israel* in Warre, 3. lay Eastward, 3. Westward, 3. Southward, and the Arke in the midst. Now these three Tribes *Ephraim*, *Benjamin* and *Manasses*, lay behind the Arke, and before them Christ riseth, before weake sinfull creatures Christ stirres himselfe:

It is a word of Terrour to the wicked. What will become of them that come in battle array against Gods children with a rage that reacheth to heaven, or rather to hell? Those that say as *Asbur*, *Hic. 8.* are not my Princes altogether Kings. Thus he counteth the day to be his; so it is with many wicked and proud men, they thinke all the world is theirs; it is true, your polit cke wisdom is greater then the godlies is, but poore Good man such a one, and poore Goodwife, such a one, they are simple, yea but Christ the Commander of the Lords Hosts incamps about them; therefore let me speak plainly, if there be any soule in this place guilty of this, to that soule be it spoken, he is an

Isa. 37. 23.

opposite to the *Lord Iesus Christ*, Isa. 37. 23. mark how the *Lord* takes it to himselfe when *Hezekiah* was spoken ill of, whom hast thou reproached; and blasphemed? against whom hast thou lift up thy voyce, and exalted thine eyes on high even against the holy one of *Israel*, the efore at such a time let them know that they deale with a wiser then the wisest of them, and hee will crush them hereafter if he doe not convert them here; you love *Christ* you say, but you hate his members because they are hypocrites; tush, that is a fancy; can a man say, I love your head well, and yet would chop off your armes? therefore heare, and feare for ever, and let your hearts shake and tremble, because you have opposed the *Lord Iesus Christ*, the Captaine and Admirall of his Church, and wonder with your selves that you live; good Lord; that I that have been such an opposite should live!

1 Sam. 4. 7.

1 Sam. 4. 7. wo, wo to us, for the great God is come into the Campe. Brethren, shall I tell you the meaning of it? The Ark was a type of *Christ*: now when the Arke was brought into the Campe, mark how the cry was, woe to us, for God is come into the Campe; these are the Gods that sent plague after plague upon *Pharaoh*; this was but a type of *Christ*, Ye therefore that sell your selves against the *Israel* of God, yee malicious contempters of Gods truth and goodnesse, it is a wonder that the great God of heaven and earth hath not consumed you: it was that *Christ* that had a rod of Iron to crush his enemies whom ye have opposed, therefore thinke not Gods Children are simple, for the more feeble they are, the more God

will helpe them, *Deut. 25. 17.* Remember what *Amaleck* did unto thee by the way; *Amaleck* took advantage of them when they were weake, therefore remember *Amaleck*, and hee remembred him indeed, for in *1 Sam. 15.* God bid *Saul* slay *Amaleck* and utterly destroy him; I doubt not but God is the same God now as ever he was, God ruinares opposers especially. God saith, I remember such a man opposed me, let plagues pursue, and vengeance overtake him speedily; God is just and true, therefore let him that opposed heretofore, persecute no more now; take heed now of meddling with Gods weake ones, for Christ is their Captaine.

The last Use is this, namely a word of comfort, *Use 3.*  
Let the earth bee glad, and the Nations rejoyce for ever, be their enemies never so unquiet, be they what they can be, there is more mercy on Christs part to deliver you, then there is or can be malice on their side to oppose you.

Brethren, this is that which will stand by you one day, remember Christ is yours, *John 6. 17, 18, 19.* *John 6. 17, 18, 19* the sea raged, night approached, and their hearts trembled to see *Iesus* walking on the Sea; marke what Christ saith, it is I; as who should say, It is a tempest makes you shake, but it is I that deliver you; the night is darke to trouble you, but I am here to comfort you: the world is the Sea, the soule the Shippe, miseries the tempest; and when you see all these things threatning poverty and anguish, yet remember, it is I; art thou in prison: Remember I am there to deliver you, and as long as C H R I S T is there to helpe you,

steele your faces; who would not be a Souldier to have Christ his leader and Captaine? therefore see and consider, there is the *Lord Iesus Christ*, he is in misery to helpe and succour his.

It is a great comfort in two Cases. 1. In temporall afflictions.

2. In spirituall temptations.

1. For the time of temporall trouble and afflictions, that place is p egnant for this purpose, *Micah 4. 5.* Every one will walke in the name of his God. The Philistines had their god *Dagon*; the rich man walkes in the name of his god riches, but marke what the Text saith, we will walke in the name of our God for ever and ever. Your good god riches will be gone in misery and sicknesse, and when you have most need of comfort, where is your god riches now? but let us walke in the name of our God for ever; in the name of Christ who lives for ever. That also of *David* who slew Kings for their sakes, *Og* the King of *Bashan*, for his mercy endureth for ever; how ever misery endureth, yet his mercy endureth for ever. Therefore walke thou in the name of thy God; wicked men endure yet a while haling, yet mercy endureth for ever comforting of *Gods* Children. Let thy heart therefore be comforted with this.

2 In temptations, you are weake and have little helpe; but have an eye to thy Leader, what ever thy blindnesse bee, yet thy Leader can informe thee; that place is marvellous sweet, *Isa. 58. 8.* Righteousnesse shall go before thee, and the glory of the Lord shall be thy reward. Here the *Lord Iesus* appears like an armed man of Warre, and there

there are two parts in the Army, besides the body, the Van-guard and the Rere-ward, both these defend the body; so the righteousnesse of Christ is the Van guard: satan saith, thou hast sinned, *Christ's* righteousnesse saith, I have suffered, now the righteousnesse of Christ goeth before, the guilt and punishment that is taken away; conscience saith, thou hast sinned, righteousnesse saith, Christ hath suffered. Then secondly, the glory of God that is in the Rere-ward, that is the glorious grace of God, taken out of that of the *Romans*, they were deprived of the glory of God, that is, the glorious Grace of God that shall be the Rere-ward. Saith the soule, sinne yet pesters me, it is not subdued as it ought to be, yea, but the glorious grace of God will sanctifie that heart of thine. The righteousnesse of Christ is the Van-guard, the glory of Christ thy Rere-ward; there is righteousnesse going before thee, and grace after thee; therefore thine enemies shall bee subdued. You see then marvellous comfort.

Now we come to the next point, following: *Follow me* ] that is performe obedience to me.

*Faithfull service and obedience is a following of Dost. Christ, or coming after him.* His practice is a president to us, his action a copy for us to imitate; The prooffe of this point is evident, *1 Cor. 11. 1.* *1 Cor. 11. 10* be ye followers of me, as I am of *Christ*, and therefore, *Gen. 5. 24.* *Enoch* was said to walk with *God*, *Gen. 5. 24* that is, to doe as *God* doth. The Point is of great use, therefore give me leave to make knowne three things.

First,

First, } In what we should follow Christ.  
 Secondly, } How farre wee should follow  
                   } Christ.  
 Thirdly, } The reason why service is fol-  
                   } lowing of Christ.  
 For the first, Namely, *In what wee must follow*  
*Christ.*

And that is,

- 1 Partly as he is God.
- 2 Partly as he is Mediatour.
- 3 As he is Man.

I will cast it into two conclusions which discover,  
 1. In what we must follow Christ, as he is God.  
 2. In what we must not imitate our Saviour.

1. We must know there are some inward properties in God that the creature cannot imitate the like. No creature can create, or be Infinite, or the like, and it is blasphemy to thinke it.

2. There be other qualities that God doth vouchsafe to leave an impression of in the creature, and the creature is said to imitate God therein, be holy as God is holy; and bee mercifull as God is mercifull; but the Scripture doth not say, imitate God in Infinitenesse, *Matth. 5. 48.* *2 Pet. 1. 4.* a man must be partaker of the divine nature of God; the Lord is holy, and patient, bee thou so too. Expresse the vertues of God, as that *1 Pet. 2. 9.* and therefore we must and ought to imitate Christ. A christian should so live, as men might say, God is holy, for his Saints are holy.

2 Looke at our Saviour as hee is Head of the Church, there we must be like him in three things,  
 As

*Mat. 5. 48.*

*2 Pet. 1. 4.*

*1 Pet. 2. 9.*

as a Prophet, as a Priest, as a King. He was a Prophet to teach others, so should we be, daily endeavouring to instruct and teach our families. He was a Priest to offer sacrifice, and so should wee, to powre out our soules for others in prayer to God. He was a King to subdue sinne and sathan, *Revel. 1. 5.* He hath made us Kings and Priests to God the Father. *Christ* is the King of his Church; so we have a part of his office. He was a Priest, so are we made spirituall Priests; He was a Prophet, so are we made spirituall Prophets. *Christ* hath made us Kings to domineere over our base distempers and corruptions; we should be Priests to offer our selves soules and bodies as a living sacrifice and acceptable, *Rom. 12. 1.* in all these we must imitate *Christ*.

*Revel. 1. 5.*

*Rom. 12. 1.*

3. Looke at the *Lord Iesus* as he was *Man*, and whatever he did, as he was *Man*, we must (when the like occasion is offered) doe the same, he being a child obeyed his Parents; if thou beest a child, thou must doe so too; He humbled himselfe, so doe thou; he used no guile, doe thou so likewise. Looke in what relation thou art in that he was in, doe thou as he did.

How farre may wee goe in imitating *Christ* that also is to be scanned.

*Quest.*

Three particular Rules will make it evident. You must imitate *Christ* in all those things formerly mentioned, you are Kings then; if you are Christians, you are Kings over all your sins.

*Ans.*

*Object.* But is it possible to crush every distemper

*Ans.* Look as it was with *Christ*, he lay three  
E days

dayes under the power of the grave, but he rose againe; so it may bee with thee; the violence of Iathan may keepe thee under, but thou shalt get the better, having greater care to master these: though the stone of hard heartednesse he rolled over, yet thou shalt rise againe. Thus we must do,

Acts 13. 22.

*Acts 13. 22. David had a heart as Gods heart; how? In that he did all his will. Thou must not patch, but labour to subdue all.*

2. Wee must not doe it *Vniversally* only, but *Sincerely*. It is not possible for a sinner to come to perfection of exactnesse; but what he cannot do in exactnesse, he will doe in sincerity. A Scholler cannot write so well as his copy, but hee will imitate his copy, *Iohn. 5. 20. Iohn 8. 50. I seeke not my will, but the will of my Father;* so the will of God should carry a faithfull soule, he will not seek his owne will, but Gods will *2-Chron. 25. 2. Amaziah* did that which was good in the sight of the Lord, but not with a perfect heart.

Ioh. 5. 30. 8. 50.

3. Wee must follow him *Constantly*, Not by fits and starts; No, these aguish fits are nothing; if you belong to *Christ* you must doe it constantly. Thus it was said of *Caleb*, *Numb. 14. 24.* the Text saith, he followed God *fully*; so it must bee with thy soule, thou must follow God so, that thou mayst attaine the end of thy hope. Thus *Vniversally*, thus *Sincerely*, thus *Constantly*, thou must follow *Christ* in the former Conclusions.

Numb. 14. 24.

Because they have the same spirit that *Christ* hath, *Rom. 8. 13. [If the same spirit that raised up Christ from the dead bee in you, &c.]* Looke what spirit is in *Christ*, the same is in the *Saints*.

Reas. 1.  
Rom. 8. 13.

2. They

2. They have the same law and will to judge *Reas. 2.*  
 them, *Ier. 31. 33. I will put my law into their hearts,* *Ier. 31. 33.*  
 as it is said of our Saviour, *It is in mine heart to doe*  
*thy will,* *Psal. 40. 8.* So the Saints having the same *Psal. 40. 8.*  
 Rule to guide them, the same spirit to inable them,  
 they must needs have the same course. Looke as  
 it is with two Clockes that have the selfe same  
 poizes, and the selfe same wheelcs; they will strike  
 both together, so it is with the heart of a Chri-  
 stian, the spirit of *Christ* is the poize of the heart,  
 and his grace the wheelc, therefore he performes  
 duties like *Christ*.

Let us learne a point of wisdome how to carry *Use*  
 our selves. Remember who is your Leader. See  
 the *Lord Iesus* going before you, and then goe on  
 comfortably. You know what *Gideon* said, *Iudg. Iudg. 7. 13.*  
*7. 13. Looke upon mee and doe likewise:* So *Christ*  
 saith, how ever he be in the heavens, yet he speaks  
 out of his word, *Look on me and doe likewise.* I was  
 meeke, let the same minde be in you. You know  
 what the Psalmist saith, *I have see the Lord alwayes* *Psal. 16. 8.*  
*before me,* the word is in the originall, I have equal-  
 led him with my eye. So see *Christ*, equall him,  
 and step no farther then he goes before thee.

*Ob.* But this is marvellous hard; what, to be *Object.*  
 fetterd to nothing but the thoughts of *Christ*; how  
 irkesome is this?

*Sol.* It is no matter of bondage; it is liberty, *Sol.*  
*Iohn 5. 19. The Sonne can doe nothing but what hee* *Iohn 5. 19.*  
*seeth the Father doe;* was this the mind of our Sa-  
 viour? let the same minde be in you. Let every  
 one say, I can doe nothing but that which  
*Christ* doth before mee; and in all our acti-

ons, let this be the question, would *Christ* doe so? then will I.

*Quest.*

*But how shall I learne the will of God?*

*Ans.*

In approving that which shall be acceptable to God, *Eph. 5. 10.* See the pillar of fire, that is, the word of God, goe before you. Would you know whether you may buy, or sell, or bowle on the Sabbath day? Aske, would the *Lord Jesus* bowle, or buy, or sell, on the Sabbath day? Would hee drop into Ale houses? And if thou knowest these things and wilt not reforme them, thou walkest not in the wayes of *Christ*.

*Object.*

But we are weake and feeble.

*Sol.*

Then plucke up those feeble hands, bee not sluggish, but presse on as fast as thou canst, and looke up to *Christ*. The child that knowes not the way to the market, when he is weary, he cries, father, father, leade mee, and then his father takes him and carryes him in his armes. Oh you little ones! you younglings in *Christ*; goe as fast as you can; follow your father; what *Christ* did performe, doe you; do not goe away, and say I cannot pray; hast thou the Spirit of *Christ*, and canst thou doe nothing with it? endeavour what you can; and when you cannot, seeke to heaven, and cry, my father helpe me; eall on your Father, and he wil carry you on Eagles wings, and though you have not then ability, you will have it afterwards. He that is free in duty, will be the better able to do it. Enquire which way *Christ* went, and goe that way to thy everlasting comfort;

*Use 2.*

It is a word of *Examination*. Here we may see whether we follow *Christ* or no. Therefore examine

mine your selves whether it be so with you or no; whether we follow the steps of *Christ*; here we may see whether we be Christians or no; if a man should call you an Infidel, you would be very angry; but now try your selfe. See, if you follow *Christ* if not, you are no Christians, *Judg. 13, 6.* Judg. 13. 6. try as they did when they came for spies; they were thus tryed by the word *Shibboleth*, they pronounced it *Sibboleth*, and so were found out; and there fell forty two thousand of them. So every mans tongue discovers him. Try thy selfe by sincere obedience; canst thou speak the language of *Univerſall Obedience*? if not, you are not true Christians. This word *Shibboleth* will discover you; can you walke as *Christ* did; then you are a Christian: but if you say *Sibboleth*, and have a liſping profession, then you are no Christians. Set your hearts at ease, you were never true followers of *Christ*. And here are three sorts to bee excluded.

I  
 1. See what will become of those that set themselves in desperate opposition against God; such as are enemies to the *Lord Jesus*, *Revel. 12. 7.* Rev. 12. 7. And there was warre in heaven, *Michael* and his Angels fought against the Dragon, and the Dragon and his Angels fought, &c. *Michael* is *Christ*, and his servants, they suffer: The Dragon is the Devill, and his instruments they persecute. Now on his side you be, whose Souldiers you be. *Paul* did many things contrary to the *Lord Jesus*, *Act. 26.* Act. 26.  
 2. he opposed his servants; and if thou doe so, thou art one of the Dragons servants; thou art not a follower, but a persecutor of the *Lord Jesus*, a  
 E 3 fighter

fighter against *Christ*, he went not that way. Dost thou oppose the power of the word when as it is preached? then thou hatest and persecutest *Christ*, and art no follower of him. The word saith, It was of *Christ*s heart to doe his fathers will, that is the good and ancient way; canst thou walke in this? but if thou saist thou wilt not walke in it, it is cleare, thou art no follower of *Christ*.

*Psal.* 78. 9.

2. Apostates, and Back-sliders, *Psal.* 78. 9. The Children of *Ephraim* being harnessed and carrying bowes, turned them back in the day of battle; so men forsake *Christ* being armed with bowes, that is, with Gods Ordinances; They follow *Christ* so farre as they may keepe company with ease, liberty, and their old lusts; they will follow *Christ* to the Crosse; and if he will come downe from the Crosse, they will follow him; like *Demas* they will follow *Christ* so long as their pleasure lasts, *Matth.* 8. 19. one came to *Christ* and said, I will follow thee whithersoever thou goest; wilt thou saith *Christ*; then thou must fare as thou findest; the birds have nests, and the Foxes holes, but the Sonne of man hath not whereto lay his head; and when he heard this, he went his way, we heare no more of him. So many now a dayes seeme to be great Professours, but when times are dangerous, then farewell all profession, Men indent with the Gospell, and if the word pitch them higher, then they say as they *Iohn* 6. 60. this is a hard saying, who can abide it? What so strict? To be pinioned to so nice courses: What never take up a gay fashion, but alwayes creepe into a corner, to deny a mans selfe, with a company of  
leather

*Matth.* 8. 19.

*Iohn.* 6. 60.

leather coate Christians, and to walke by such a strict rule? oh this is a hard saying. But they can follow their fashions, and courses of the world, and yet would be Christians, and followers of *Christ*. Christians? away with them; shew me but one footstep of *Christ* in their courses; sure he never went that way. Shew me that ever *Christ* swore faich and troth, shew mee where *Christ* said, you must not be pure and singular: but must shunne the Puritan Cut. It was meate and drink to him to doe his fathers will; and thou art weary of it. Now thou art an Apostate, and not a follower of *Christ*.

3. Such as doe openly professe, but secretly work against the Gospell, that howsoever they are not backsliders, yet they are workers of Conspiracies in secret: With Iudas kisse *Christ*, and kill *Christ*; sit at Table with him, and betray him, these are cunning hypocrites, that professe and betray *Christ*; for they have their lusts and secret haunts, *Job 22. 17, 18.* they say to the Almighty, depart *Job 22. 17, 18.* from us, the counsell of the wicked is farre from me. The counsell of the wicked is a secret purpose to depart from the command that crosseth their corruptions. The covetous man will have his wealth, there is a consultation in the affections, he will rather resolve to be unjust and sinfull then to part from his wealth, if one should shew obedience to the King, and another should prove to his face that he hath plotted treason, it would be a trouble to him; so will you be called followers of *Christ*? what if it be proved you are a conspiratour against *Christ*? Call conscience, It will tell

I tell you, your hearts have often said, shall I forsake the comforts of the world, love and honour No, I will not, Say you otherwise? but wee will determine it so; arraigne that man, let him be hanged, drawne, and quartered for a Traytour, and not a follower of *Christ*.

Use 3.

Here wee see a Militian profession must bee accompanied with paine and labour; it is hard to follow *Christ*. Follow me, it is no stand, and looke on me. Men are Neuters now a dayes, which stand and see which side is best, and there they will be. No, no, you must march couragiously; Profession is marching, not seeing, and saying what newes; but you must goe out with God against the mighty, *Matth. 2. 5.* they said *Christ* should be borne in Bethleem, but followed not the Star; so many sleepey professours say, the times are dangerous, but follow not the Starre.

Matth. 5.

Use 4.

It is a word of Exhortation. Who would not be a Christian? who would not be a Retainer to *Christ*? A household servant to *Christ*? goe on couragiously. The world hath three motives to draw things. Honour, Profit, Pleasure; Now all these are here.

1. It is Honourable, a man shall doe as his master doth. A servant would not be a Scullian, but if his Master shou'd say, you shall doe, as I doe, he cannot have more honour. So you shall doe but as *Christ* doth, to beare his colours; the world thinkes these silly simplicians, poore peafants, it is not a Gentlemans spirit. I tell you, they are the greatest puissants in the world, *Psal. 45. 16.* whom thou mayest make Princes over all the earth. Every

Psal. 45. 16.

one

one in *Christs* Campe is a Prince; therefore who would not be *Christs* follower for such honour?

2. It is pleasant and comfortable. You shall fare as *Christ* fares, all rost-meate, *Iohn* 14. God will come and sup with them that follow him. There are no wants, but Rivers of pleasures and delights; the same duties that *Christ* hath, the peace of God that passeth all understanding; the joy of the *Holy Ghost*, the love of God, all these are in us; but it is not so with the wicked; the Devill holds his drudges to hard meate; the Adulterer hath his pleasure, and his conscience flies in his face. The wicked are the devils hackneyes; he hackneyes a drunkard to the Ale house, and a proud heart to hell, and then at his death-bed deales as men with their hackney horses; ride them all day, and then at night turne them out with galled backs. So he hackneyes the wicked all their life, and at their death he turnes them to hell with galled consciences. But as for the godly, it is not so with them, but peace upon all that walke after this rule, *Gal.* 6. 16. you that are led by GOD shall have peace with him; you that warre for *Christ*, shall have the spirit and comfort of *Christ*.

3. The profit that comes by this is better and greater then all other. The wages will make amends for all; *Matth.* 19. 27. what shall we have who have forsaken all? I promise you a great All, a company of rotten boates, and torne nets. Yet mark what *Christ* answers, he will not dye in their debt. *You shall sit with me in my kingdome, and judge the twelve tribes of Israel.* Rejoyce all yee that

2 Tim. 4. 7.

walke with God, ye shall have an everlasting kingdome, and shall condemne the wicked, condemne those prophane drunkards, and cursed swearers, whom you have before reprov'd, and who have despis'd you. Oh what a happy condition is this? you shall bee persecuted, that is sharpe sawce to your meate; but what of that? a rich crowne of glory and immortality is layd up for you in the richest place, in the highest heavens, 2 *Tim.* 4. 7. *Paul* had fought a good fight, but a crowne of glory was layd up for *Paul*; and not only for him, but for all the souldiers of *Christ*, that looke for his appearance. The Lord sends me to presse a *Deborah*, *Judg.* 5. her heart was with those that were willing; bee encouraged therefore brethren to come, you see your Captaine, you see your condition: oh say then, we will be souldiers, then resolve with *Ioshua*, I and my household will serve the Lord. Away with that *almost being a Christian*. As *Agrippa* said, when *Paul* preached to him; thou hast, saith he, perswaded me, *almost to bee a Christian*. Oh saith *Paul*, I would, thou wert not almost, but altogether as I am except these bonds. So many would bee almost Christians; but Brethren, doe you resolve upon the matter seriously, and be Christians altogether. If one be in a good family, happily he will wish his friend there also; so you that see what it is to follow *Christ*, oh wish others to it. Have you any friends that are deare? Oh you tender Mothers, would you have those little ones saved? oh bring them up hither, traine them up to be souldiers of *Christ*, it is admirable being here. Oh husbands and wives, you have a  
care

care to leave Legacies to your children. Would you have them rich and honourable? Then bring them up in following *Christ*, that is best of all; bid adieu to all sinnes and lusts, and come to *Christ*. Now who are those that offer themselves? who are true subjects? Who subscribes to this invitation? you see the honour, the profit, the wages, therefore bee followers of your Saviour, that you may bee everlastingly blessed by our Saviour.

But how may we doe it?

The Meanes are two.

1. Deny selfe.
2. Take up Crosse.

Open, 1. What is meant by selfe.

2. What to deny selfe.

1. What is selfe?

When a man placeth a kinde of supremacy or excellency in himselfe, or any thing hee doth or hath besides *Christ*; wherein soever we place sufficiency or excellency besides in *Christ*, that is selfe. This is that which troubles all people, world and selfe doe every thing, and nothing well.

There are foure selves.

1. A mans life, for that is the best thing in nature. This is *Naturall Selfe*; A man naturally makes life the chiefe good, *skin, for skin, and all will a man give for his life, Acts 19. 31.* They desired *Paul*, that hee would not adventure himselfe to goe into the *Theatre*, this is naturall selfe.

2. There is a *corrupt selfe*. Corruptions creepe in upon the heart and sway and shew soveraigne

*Quest.*  
*Answ.*

*Quest.*  
*Answ.*

Acts 19:31

power there, for they command nothing but it is obeyed. Thus covetousnesse, loosenesse, and prophanenesse it selfe. It is covetous, and malicious so farre as I am over-powred vwith it. For the Adulterer that seekes to obey his lusts must needs seeke to obey himselfe, because hee is under the command of his lust. So pride is especially selfe, selfe prayses, p eacheth, professeth; all selfe, that is sinne, and corruption, *Jude 18.* who walked after their lusts, their owne selfe. lying, and selfe-svvearing, *Rom. 16. 18.* they serve their owne belly, their base gluttony was their selfe, they served it. So every ruling sinne is a corrupt selfe.

*Jude 18.*

*Rom. 16. 18. :*

*2 Cor. 4. 5.*

3. Abilities of gifts or learning which GOD gives, I call it *Morall*, or *Civill selfe*. Common graces are selfe to a civill man, because he counts them the best things hee hath, *2 Cor. 4. 5.* wee preach not Our selves, saith *Paul*; so a man may preach selfe, when he preacheth learning it is preaching selfe. Mee learned, and me judicious, &c.<sup>s</sup> So in conference, he vwould have it knowvne that he is learned, and full of knowledge, that is selfe. So an hypocrite will pray with others, and not alone, this is selfe-praying.

4. A man may make even his graces and spirituall abilities selfe, when a man pranks up himselfe, and expects something from grace, this is a gracious selfe. He makes grace a God, he rests on that, not on *Christ*; the heart claps it selfe on the backe by this, and saith I can doe so and so, and expect to be saved, the having of these properly is not selfe, but when the soule sets a supremacy

macy and excellency in these; when a man will doe any thing for life, lusts parts, gifts, graces, and make as it were Idols of them, and worship them. Now all these must be denyed; and cast such a man into the Sea, he will shift for himselfe well enough I warrant you.

*What is it to deny our selves?*

*Quest.*  
*Answ.*

The phrase implyeth three things.

1. When the soule renounceth the supremacy and authority of all these foure selves, casts off the yoke as not its rule, when it shakes off all these, as having nothing to doe with it.

2. When it doth not acknowledge any fulnesse in them to believe what they promise: as when sin seemes pleasant, and ability seemes good, then the heart saith, it is not in them, there is no such matter, there is nothing in them that can give any content to the soule; the loule saith, it is not to bee had in these.

3. The soule refuseth to be subject to, or work for any of these as its Master, *1 Cor. 6. 19. yee are not your owne, not your selves.* Its not in our authority to doe what we will: not what *Selfe* will, but what the *Lord* will. The phrase is taken from a similitude, when a man renounceth to be under the government of another. I will not meddle with it; saith hee, this is to deny a thing: thus the soule deales with *Selfe*, and saith, the Lord onely hath authority over me, and shall command me, *Matth. 26 72. Peter denyed Christ with an oath, that hee knew not the man, that is, Christ is not my Master. I know him not;* So the soule saith to *Selfe*, when in time of persecution life pleades, and saith, what

shall become of me, the soule saith, I know thee not, thou art not my Master. If lust tempts the soule, answer *I know not my sinne, I know not the man*. Covetousnesse bids sell on the Lords day; but the soule answers I know not covetousnesse; so Pride saith, why should I endure this or that injury? Why should hee speake against me, &c? then saith the soule, what care I for gain-saying, *I know not pride, Hosea 14. 3. Ashur shall not save us, but with the Lord vve shall finde mercy; this is to deny Selfe.*

The points then are two.

A mans selfe naturally is a God to his soule, For why else should **C H R I S T** lay this weight on them; as who should say; looke to it, for it will crowde into diverse duties, this Pope-like sin will rovv in every mans boate, it would be universall in every estate; oh this selfe is in every man, and swayes there. Therefore our Saviour gives caution concerning this, to which we are subject. But the last, namely, the gracious selfe is not so much intended here, though this be too. But especially the three former are here intended, *Psal. 12. 4. Our tongues are our owne, who shall be over Vs?* the wicked stout it out against God, and vwill have no other God then their owne selves. Reproofe shall not controle them, our tongues are our ovvne, Wee will hold our old course still; tell us not of swea-  
ring, we vwill sweare still, *Math. 15. 6.* The Scribes made Traditions the Rule, and themselves gods; and thereby made the command of God of none effect, that is, Vnlorded them, and lorded it over them. Conceits must rule, *Ier. 2. 31. We are Lords,*  
we

*Math. 15. 6.*

*Ier. 2. 31.*

*wee will come no more at thee.* As who should say, thou thinkest to command us, but thy command shall not prevaile; thus they lord it, and will be above God and his commands, this is to be a god to himsele, *1 Pet. 4. 1, 2, 3.* they walke after the will of the *Gentiles*, not what God will, but what a *Gentiles* corrupt heart will command, that is done: thus you idle persons, and such as follow pleasures, and Cards, and Dice, on the Sabbath; God forbids you, but you will have them. Wherefore they be your Gods; and unlessse you will be satisfied, you fall out with heaven and earth, and all; *this selfe must bee denyed.*

Because every naturall man seekes in himselfe and from himselfe help in what ever he doth; he expects helpe from something of his ovvne, and this is ore part of that Deity the soule puts upon selfe, and makes *Selfe a God*, *Isa. 10. 13* *by my wisdom I have done it*; he thinkes vwith his wisdom and power to doe all. His ovvn power is his God; he is sufficient to doe it, and vwho can crosse it. He thinkes, no God can command him, but thinks he can doe vwhat he pleaseth, *Dan. 4. 30.* *Nebuchadnezzars* vaunts of *Babell*, vvhich he had built, when he had gone up into his Tower, he doth not say, is not this *Babel* vvhich God hath built, but hee saith, is not this great *Babel* vvhich I have built? he thought he had all the povver in himselfe, therefore after, when hee vvas humbled by God, and had beene sent out a grazing amongst the beasts while God made him see, Hee was the worker *Per. 34.* he sauu then, God did vwhat he vwould, but he thought before, it vvas in his owne hand; *this*

*1 Pet. 4. 1, 2, 3.*

*Reas. 1.*

*Dan. 4. 30.*

*Ver. 34.*

sauid

this is to be a God; and this is in the heart of every naturall man. Life, Lusts, Parts, are the three Gods in the world, and in mens hearts. Drunkenesse svvayes the Drunkard; svvearing is the chiefe commander over the black mouth'd swearer, the mony of the rich man is his commander. The vvord of God saith, Thou shalt not have this and that; but the heart saith, I must have it so, and vvill have it so; and it must be so; thus rich men will doe vvhat they list; because they are richer then others. thus Riches is their God, and they make it the first cause, and their commander.

*Revel. 2.*

As men doe expect all from themselves, so they ayme at themselves in what ever they doe; they make their owne persons the end of their actions; they doe homage to selfe and sinne, and looke not to the obeying of God; so every thing is wrought for a mans selfe; *Gen. 11.4.* they would build them a Tower to get them a name; They vvould build it as Authors of it themselves; and then the end, to get themselves a name. So selfe was in all that they did, and aymed at. So *Dan. 4.30.* *Nebuchadnezzar* did build *Babell* for the honour of his name. Thus he made himselfe a God in building of it, and a God in the end, and aime of it; hee workes all for himselfe, and for himselfe. Thus men make themselves gods; as all Rivers come from the Sea, and flow th ther againe, so we thinke, all is done for us and by our selves. It is my parts, my gifts and my credit, all is mine, and all selfe. Many Selfe-lovers, that in the time of *Queene Mary* made a derryall of God, and sinned against Conscience and against Nature, and all for selves sake. It is because

*Gen. 11.4.*

*Dan. 4.30.*

because their *God, Life and Safety* commands it. So againe afterwards in *Queene Elizabeths* time, then they would turne againe, and say all is well: thus a naturall man is nothing but selfe; so it is in every particular.

Because men naturally being blinde, doe conceive their owne credit and excellencie to be the chiefest good; and this is the maine cause why we make our selves our Gods. *Adam* fell for this, he would faine be a God; man being next to God, and is the chiefest good of all other creatures, and sees all other creatures are inferiour to him, and therefore the soule of man being the chiefest good next God, and so missing of the right God, he makes that which he conceived to be the best, his God, that is, selfe: this is the reason: God-selfe is best next to the God of heaven: so a man sets up Selfe above all, and it will be a God. When there was no King in *Israel*, every man did what was good in his owne eyes; when there was no King to rule them, then every man was his owne King; for every man is his owne God. *Ephes. 2. 12.* Eph 2 12. the text saith, *They walked without God in the world.* as the Prophet said, *As thy cities are, so are thy gods, O Indah, Jer. 2. 28.* Jer. 2 28. So, as thy finnes are, so are thy Gods, O thou wretch. God-Covetousnesse, God-Selfe, God-Pride is in every thing; the creature missing of Gods sufficiencie, will make his owne selfe sufficient; and missing the commanding God, he will command himselfe.

It is a word of Instruction; Here we see why wicked mens hearts are so opposite to the word of God, and are so troubled at it. It is because the

G God

Ise 1.

Judg. 18. 24.  
Ier. 2. 11.

God of heaven by the word would pluck away these Dunghill-Gods: hence comes an uproare in the towne and family, here is the reason, he would *take away their Gods, Iudg. 18. 24. Ier. 2. 11. Hath any nation changed their Gods, &c.* They will not change their Gods, but maintaine them still; and can you blame them that they maintaine their Gods? So now when the God of heaven comes by his word, and plucks at God-Covetousnesse, and God-Pride, and God-Lusts, Oh *Labans* Gods a e going, he must needs pursue them. So *Demetrius* his God-Covetousnesse was going, as well as *Diana*, therefore he stood stoutly for it. Great was his covetousnesse, the Text saith, Great was the profit that came to him by *Diana*, the profit was that that stuck in his stomach, and therefore he stood for *Diana*. And this is the reason why drunkards raile at the Ministers, Oh the cup is plucking from their nose, they would have their God *Bacchus* still, and therefore they are up in armes to maintaine it. If an English man should goe to the French King, and pluck off the Crowne from his head, doe you thinke there would not be an uproare? So when the King and God Selfe is uncrowned, Oh what an uproare is there to maintaine the Godhead of Corruption! Hence the power of the word is very troublesome to them; Oh they cry out they are undone. *Judg. 18. 24. Micah* thought, God could not but blesse him when he had a Levite in his house; but when the *Dantes* carry away his Priest and his Gods too, he followes them, and cryes out very much: and they aske him why he did so? saith he, You have  
taken

A.R. 19.

Judg. 18. 24.

taken away my Gods, and aske you me what I aile? They were his Gods, and he was the God-maker: so it is in the world, when the God-Sin, and the God-Selfe is packing away from them, then they play *Micah*, cry after their Gods, and they must by force be carried away, or else they will not be suffered. It grieves the drunkard to part with his God; this is the reason, why they cry out so; Oh these base courses are their Gods, and you take them away; that is the reason of all their stirre.

It teacheth *Selfe-Seekers*, what to expect from the hand of the Lord: *viz.* The fiercenesse of his displeasure, the heaue hand of his wrath; and indignation, for he is a jealous God of his honour; and what greater wrong can you doe, then admire *Selfe*, and contemne God; to preferre the gift before the giver, to preferre life before God, and to let sinne juggle God out of his throne, if we could; and to set up a company of idolls: nay, what greater dishonour can you doe to God, then to advance lust, and *Deifie sinne*, and let God be neglected? How dares a poore creature doe this. I leaue enough to haue these, but to thrust God out by them? How shall God beare and endure this at your hands? *Dan. 4. 31.* While *Nebuchadnezzar* was vaunting himselfe, God sent him packing to graze among the beasts. What, strike at the Almighty, & What, none else. Oh the wrath of God will be upon thee, while thou art so doing, and he will make thee see God is God, and he onely is to be worshipped. *Act. 12. 23.* While *Herod* was admiring himselfe the Lord

*Ps. 2.*

*Dan. 4. 31.*

*Act. 12. 23.*

sent vermine to devoure his carcasse; and he immediatly died like a beast as he was. As if the Angel should have said, Is it good now to be a God? vengeance came presently from heaven. Oh you that be sinfull, and will still sell, and talke vainly on the Sabbath day, and sit prating at your doores still: Oh God will come and push downe all these idolls of yours; yea, when you shall howle to him for helpe, he will send you to them for helpe; all you profane drunkards, and cursed swearers, the great God of heaven will come downe, and pluck away all your Gods here, and the Lord will bid you goe to your idolls for help, and then they will leave you in the lurch; and unlesse you leave them, God will send you and them to hell. *Exod. 12. 12. Pharaoh* was a stout-hearted man, and cared not for *Iehovah*, but God saith, I will smite him, and execute my fierce wrath upon all the first-borne in Egypt. *Moses* told him, *Iehovah* commanded it, but saith he he, What care I for *Iehovah*? I know him not: but marke what followed, God plagued him afterward for it. If there be any *Pharaoh* in this Congregation, let him know, the Lord will make him stoope; and he will pluck away all your idolls from you. Doe you thinke, he will be justled out of his throne? No, no; and that you shall know one day.

*If a man will be my Disciple, let him deny himselfe;*

*Deny.* *Selfe-deniall is a speciall. meanes to make us Disciples of Christ.*

This

This is the way we must walk in, we must have no other Lord then Christ; and then, come after Christ, or else no following of him: but *Denying all, makes a sound Disciple.*

This truth is made knowne in three particulars. Our safety, sufficiency and the like must all be laid downe, before we can be Christs Disciples. Our selfe, life, and all, must be laid downe at Christs feet.

1. We must lay downe selfe. *Act. 15. 26.* It is a commendation to them, that they hazarded their life for Christ to doe what he would with them. *Act. 21. 14.* He had in a readinesse, not onely to be bound, but to die for the Gospell of our Lord Iesus Christ; as who should say, What thou wilt Lord, life, or wealth, or what thou wilt, it is here, Lord take it. I will lay it downe at Christs feet. *Philip. 2. 30.* *Epaphroditus* was commended for that he was nigh unto death, not regarding life, but gave up himselfe: so must we, give up our selves, not regarding life, or any conceited excellencie of wit, learning, understanding, &c. all must lie in the dust: a man must be a foole, that he may be wise. *2 Cor. 10. 5.* Casting downe imaginations, and every thing that exalteth it selfe, and bringing into captivity every thought unto the obedience of Christ. You say, I wil never beare this, Oh you must down with these, they are reasonable thoughts, & must be captivated: so also our wills, they must down, God will not have you women, to take up these vaine fashions, you must deny them all, *Act. 9. 6.* saith *Paul*, Lord, what wilt thou have me to doe I will do any thing, I will lay

Math 18.9.

lay downe any thing: you must not have your wills, but lay downe all at Christs feet; and thou that wilt not lay downe every lust for Christ, shalt never have him. Christ prayed, that if it were possible, that cup might passe from him, but he would have his Fathers will be done. So we must doe what God will have us to doe; yea, all the violent affections of the world must downe. *Math. 18.9.* If thy eye cause thee to offend, pluck it out; out with all these right eyes: Oh you love them dearly, but out with them; and resigne up reason, will and affections, as a man that sailes by a castle, or the like, he must pull downe the top saile in token of submission; so we must pull downe our masts, or else the cannons of the vengeance of the Almighty will let flie against us.

Jonah 1.

2. As all must be laid downe at Christs feet, so we must not dot on any thing here below; admire not the world; neither expect any sufficiency from any thing, selfe, life, parts, &c. *1 Cor. 13. 9.* *The way of man is not in himselfe.* Therefore see the vilenesse of these things, and trust not to them, for they will surely faile: *Jonah 1.* *Jonah* would make a sh. ster cut to goe to *Nineweh*, and goe to *Tarshish*; but God sent a whirlwind; and cast him into the sea, and then he had enough of following himselfe. *Jonah 2. 8.* And therefore he concludes, They that follow lying vanities, forsake their owne mercy. this you shall finde. in following lying vanities, you shall forsake your owne mercy: before *Jonah* thought it was best to goe to *Tarshish*; but after, he saw it otherwise. Therefore let us see our owne sufficiency in our selves as nothing,

Jonah 2.

thing, nor expect any thing from it. Therefore because it is not in us to helpe our selves, let us lay all at the feet of Christ, and expect no hing from *Selfe* sufficiencie, but all from Christ.

3. When we have renounced the authority of all these, and their sufficiencie; Then thirdly, Never lovethem more, let not thy affections be hankering after them; a servant if he be once out of a bad service, he never returnes thither againe. *Matth. 4 20.* They left their Nets and follow d Christ. *Matth. 8.* When the Disciple would goe bury his father, Christ would not let him returne againe, *Let the dead bury the dead,* saith our Saviour: so let not us have our hearts hankering after them when we have rid our fingers of them, as *Lots* wife did after *Sodome*; therefore looke not backe, bestow not thy heart upon them; and if thou canst thus follow him, thou art a Disciple of our Saviour: but if you know any thing that hath authority, or sufficiencie, or is to be loved besides Christ, in a fit opportunity you will forsake Christ, and stick to it: therefore, I beseech you, looke to it.

3

Because that Christs and Selves service cannot stand together; to have Self in any thing, is to put out Christ; no man can serve two Masters, the one will command one thing, and the other will command another; a man cannot serve the King of *England*, and the King of *Spaine*; for the King of *Spaine* commands to goe to *Masse*; the King of *England* commands to serve the true God according to the Gospell; a man cannot fight for the King of *Denmark*, and the *Emperour* too: so Christ commands to kill your lusts, and you will keepe them;

*Reason II*

them; these two commands cannot stand together, there cannot be two Sunnes in one firmament, nor two Gods in one heart; therefore sin must be first downe, before Christ can be up in the heart. If a man be a hired servant, he must not be at his own dispose, but at the disposall of his master; so if you be Christs servants, you must serve him; but if you will live as ye list, and be free from his power, you cannot be his Disciples; but if you will have Christ to be your King, you must not doe what you list, but submit to him. *Rom. 8. 7.* For the wisdom of the flesh is not subject to the law of God, neither indeed can be; therefore avoid it, submit not to the authority of it.

*Reason 2.*

As we cannot exercise our selves in the service of these, and Christ too; so secondly, another Argument is this, Because the duty we owe to Christ, is the maine, and chiefe duty. We must bestow the chiefeest service on him; therefore unlesse we renounce all for Christ, we cannot be his servants, for he must have the chiefeest service. *John 21. 15.* *Peter* stood it out, and yet after denyes Christ. Marke how our Saviour tryes him, lovest thou me more then these? *Feed my lambes*; as who should say, if thou lovest not me more then these, then thou canst not serve me.

Then the point is cleare, if without self-deniall the authority of Christ cannot be acknowledged; if our hearts cannot be bestowed on Christ unlesse we trample on our selves; then it is cleare, we must deny our selves before we be Christs Disciples. The deluge of miseries hath overspread other countreys, and it is neere us; therefore

fore it is fit to deny our selves, to prepare for a Crosse.

It shewes us that it is not an easie thing to enter into Christs service, or to persevere in the same, it is not an holy-day taske, or an easie matter, but very hard and difficult: this strait gate makes a man strive, and pincheth him sore; hee must strip himselfe naked to creepe in at this strait gate. You count it a matter of nothing to be a christian, I grant it is an easie matter to be such as you be, to patter over a few prayers, which a childe of five or sixe yeeres old may doe; many a drunkard and civilian would goe to heaven, if this would serve turne; but alas, it is a harder thing then you are aware of; you must deny life and all, and not only some profits or pleasures in life; yea and have it not only in a readinesse to be bound, but to die for the Lord Iesus, or to suffer any thing for him. Oh it is not an easie thing to deny a mans selfe; do they deny themselves that will not deny a locke, a feather, or a vaine fashion? but can you deny life, liberty, lands, livings? is it easie to goe to prison: you that have your secret lusts, is it easie to leave them. oh know, it is not easie to be a christian: you drunkards and adulterers, bid adieu to your lusts, your gods must downe, and it is not an easie thing to lay them downe.

vs 1.

It is a word of instruction also, to shew us the reason why many that seem to follow Christ, persevere not in a good course, but turne all into a smoake, such as have tooke presse-money of Christ, and turne to the enemy the cause is, they went not the ready way, they did not Deny selfe,

vs 2.

you

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therefore

John 8. 50.

therefore in conclusion, they deny our Saviour; they that take up the profession of religion, and forsake it when opportunity is offered, the reason of it is, they did not forsake themselves, therefore they forsake our Saviour; the way of Selfe-deniall Christ walked in, *John 8. 50.* he sought not himselfe and his owne glory, nay, he emptied himselfe when he led captivity captive; he laid downe all; had not he denied himselfe, woe had beene to our soules; but he laid downe his life, and if you purpose to be his Disciples, you must lay downe life and selfe too; this is the reason why those who in former times thought their money as good silver as anothers, yet they have turned away in the day of battell, and are become the deadliest enemies to Christ that are; here is the ground, Selfe stucke behinde, *Matth. 7.* *Strive to enter in at the strait gate, for strait is the gate, and narrow the way that leadeth to happiness* there is a strait gate before a narrow way, and because men goe not through the strait gate, they goe not through the narrow way: the strait gate is Selfe denyall, you must strip your selves starke naked; hence one stumbles; and another itaggers in the narrow way: the way is narrow, you must the strait-gate, and so fall short of the narrow way. Idle travellers when they come in dirty waies, will breake a gap, and wandring a great way, and not finding the way, they are forced to come backe, and goe the same way they went at the first; so men will be Christians so long as they may keepe ease, the drunkard would goe to heaven, if he might carry an Alehouse on his backe; &c. but when they come to  
any

any difficulty, they breake a gap in a Christian course: it befalls many a professor as it doth an idle buyer, he will be cheapning, but will not buy, because he will not come to the price: therefore take notice of it, you come to cheapen, you would have grace, and you would be saved, but you will not have it on Christs tearmes, you will not deny your selves, which must be, if ever you be saved by Christ.

But how may a man know whether hee hath *Selfe-deniall* or no: how farre may a man have *Selfe-deniall*, and deny selfe and all:

*Quæst.*

For the answer, two things are to be observed.

*Answe.*

First, I will shew how farre this is in Gods servants.

Secondly, I will come to the maine tryall, to shew who they be that deny selfe.

First, how farre *Selfe* is in the Saints, by way of caution.

And the cautions are three:

First, the best of Gods servants, those of the highest forme, and greatest strength, they have some selfe in them, but they are not selfe, *Phil. 2. 21. all seeke their owne*; it is a disease that will pester the best Saints more or lesse, *1 Sam. 5.* when the Arke was set before that cursed *Dagon*, the head of it was broken downe, but the stumpe remained still; so that although the Arke, the blessed pirie of God hath beene in the heart of the Saints, and the neckes of their *Dagon* corruptions be broken, yet the stumps of *Dagon* remain in the best Saints. *Paul* that was a Lievtenant, or Colonel in Christs campe, yet he had not learned this lesson without

*Phil 2:21*

*1 Sam:5*

booke, 2 *Cor.* 1. 9. we had the sentence of death in our selves, that we should not trust in our selves, it came off marvellous hard: Christ was faine to sling him off from his horse on the ground, that he might not trust in himselfe. Experienced *Paul* must learne this selfe-deniall, there is some stumpe of this in every man.

2. It is marvellous stirring, and it will slip into the best of our services, to hinder our soules industry: this selfe taketh greatest hold, and is hardly removed. In nature, though the senses be gone; yet there will be a pulse stirring so long as there is any life in a man: so in this body of sinne, this originall sinne spreads it selfe, how ever some base lusts fall off, yet the pulse Selfe is on every occasion hindering, *Iohn* 21. 18. they shall carry thee whither thou wouldest not, &c. although *Peter* was an aged Christian, after all troubles that had betided him, one would have thought hee would have layne downe easly, being one foot in the grave already, but our Saviour tels him, they should carry him whither he would not.

*Iohn* 21. 18

3. It not onely stirres, but is also too strong for us many times. It is one thing to have the motions of it, and another thing to be overcome by it; therefore in the third place Selfe may carry a man to that which crosseth his desire: hence *Abraham* told a lye, *David* fained himselfe mad, *Abraham* feared his life, therefore speakes falsely: *David* feared his life, therefore expresseth foolishnesse in his practise. Selfe-sufficiency, and selfe-practise made *Peter* deny his Master, and yet notwithstanding all this, the Saints doe deny themselves. And the tryals thereof are foure. 3 See

1 See what a price thou puttest upon life and safety, whether thou art not content to part with them, or whether thou partest with all that may crosse them: if thou puttest such sufficiency in life and parts, know thou art no self-denyer. It is easie for a man to be frequent in service, that may further credit, but when it comes to the pinch, that either *Baal* must be God, or that Christ must be God, art thou then content to take the wall of Christ? then as yet thou art a god to thy selfe, *Acts* **Ad:20.24**  
*20.24. I count not my life deare unto me, that I may finish my course with joy:* the finishing of *Pauls* course is a carefull perseverance for the glory of God, as who should say, had I put a price on safety, I had never beene able to discharge the duty of an Apostle, but it is not precious, as who should say, I weigh it not: hee that serves himselfe by serving Christ, makes Christ serve him, hee serves not Christ. *Sathan* accused *Iob* thus, *Doth Iob serve God for nought?* as who should say, hee doth not serve God, but himselfe in serving of God, hee serves his owne honour, that serves Christ for honour: he that doth service for riches, doth not serve Christ, but his profit and riches. When *Pilate* would see whether they would have Christ, he saith, *Matth.27.21. Will you that I let loose to you, Christ or Barabbas?* as who should say, I shall see now whether your hearts are toward him, they rep'y, not Christ, but *Barabbas*, as who should say, we will have none of Christ. Let me make Proclamation, will ye have the glory of God, or safety? shall I give to you the commodity of prayers or profit? whether shall I let loose to you meditation

on the word of God, or prophaneſſe on the Lords day? ſaith one, let me have profit, ſaith another, let me have prophane ſports, take you your prayer, preaching, &c. ſaith another, if Popery come, I will be a Papiſt: yea ſaith the drunkard, give me my cups, and take you the repetition of ſermons; what is this in Engliſh, but to ſay, wee will have *Barabbas*? the caſe is cleere, you are drunkards ſtill, and ſelfe-ſeekers ſtill, what ſhall become of me and mine, ſaith one, ſhall we beg: ſhall not we follow our riches and our uſury, but begge for our living? yea better beg and burne too, then deny Chriſt, and live in any knowne ſinne, as ſwearing, drunkenneſſe, uſury, &c.

2 As we ſhould ſee what we put moſt price upon, ſo in cold bloud, and ſad conſideration, try thy ſelfe whether thou art not willing to take notice of ſuch truths as doe threaten the hazzarding of thy life; if thou canſt not hearken to ſuch becauſe thou wouldeſt not ſuffer, the truth is, as yet thou art a God to thy ſelfe, *Ier. 2. 11. Haſt a nation changed their Gods for thoſe that are no Gods?* this is made as a maine affection they have to Idols, it is obſervable, none would change his God. Obſerve this in thine owne ſoule, pride, luſt, &c. and art thou loth to change them? and art thou loth to heare it is unlawfull to ſell on the Lords day. or to put thy money to uſury? Oh then there is a God at home: oh you are loth to change god-credit and god-profit. Many men ſay, it is good to pray, but I ſhall be ſlouted, and men will ſay, what are you turned Profeſſour: but men for credits ſake will not doe it; here are your Gods: oh your God-credit ſticks upon

upon you, therefore you are loth to heare those truths: oh undeifie your credit, *John 12. 42.* Many <sup>John 12. 42</sup> assented to the faith, but durst not discover it, lest the Pharisees should cast them out: as who should say, the truth is good, but if we professe it, the truth is, there is but one way, we must be cast out: oh take heed this be not in thee. It befalls the soule as it did *Rachel*, she stole *Eabans* Gods, and laid them under her: she was content all should be ransacke for them, but she sate upon the Gods, they must not be scene: so hast thou an Idoll of profit in thy profession, dost thou make profession a stalking-horse for credit? the case is certaine, thou art an Idolater.

3 Consider what it is that gives thy soule contentment in duty; no man spends his time, but hee will expect some good: so see what it is that sweetens thy service, dost thou eat thy bread with joy, because God accepts thee, *Eccles. 9. 7.* is thy heart sustained, because God accepts thee in prayer, in hearing? is this the sweet of thy labour? is this thy rejoycing, the testimony of a good conscience, *2 Cor. 1. 12.* in the midst of reproches, disgraces of thy name, malicious dealing to thy person, doth this quiet thee? in the midst of all wants is this thy rejoycing, even the testimony of thy conscience? is thy heart here contented to let all ease and liberty to goe for Christ? if it be so, then God is thy God, *1 Sam. 30. 6.* when *Ziglag* was taken, and *David's* wives carried away, &c. yet *David*, comforted himselfe in his God, as who should say, It is enough, God is mine; what ever becomes of this life, I am sure of a better; but is it so, that thou professest Christ onely because of the applause

2 Sam. 18.33.

2 Sam. 19.6.

applause of christians, and when respect failes, doth thy endeavour faile? the case is cleare, thou art Selfe still. The soule that hath God, cannot be content without God; but if thou slingest away all, because thou hast not what thou wouldest have, thou art a God to thy selfe. The Winde-Mill stirs no further then the winde stirres it, so the winde of applause stirs thy soule to pray, this is Selfe, 2 Sam. 18.33. *Oh my son Absalom, my son Absalom, &c.* It is a lively patterne of a selfe-loving soule. But marke how *Ioab* takes him up in the 6 v. of the 19, chapter. Now I see who carried *Dauids* heart; if you might have had your fine *Absalom*, it would have pleased you well though all we had dyed: so in the time of opposition dost thou sit like *Rachel*, and wilt not be comforted, because Profit is not: and though Christ, and grace, and dutie, be neglected, thou weighest it not; I say as *Ioab* this day, *I see it and know it.* If grace had never beene communicated, if thou hadst thy *Absalom* of honour, it would have pleased thee: know for certaine, that that which thus contents thee, is a God to thee. God was never God to thee yer.

4 The fourth note is most pregnant See if thou be content to give up all to Christ, give money, parts, profits, and praise, and let Christ doe what he will with them; art thou content to resigne up all into his hands, if Christ may be honoured with any thing of them? art thou content to loose it? then hast thou denied Selfe: if the heart resolves to let Christ alone with them, I have nothing to doe with any, then let Christ take life and parts, and whatsoever it be to procure his honour and praise:  
nay,

nay, a selfe-denying heart is content Christ should take away his corruptions, and counts it a great blessing too. The soule hath nothing to doe with Prosperity and Liberty, therefore submits and obeyes Christ, *Acts 2. 45.* *All those* (saith the Text) *that were to professe Christ, sold all, and none had any thing of his owne;* so let that be the frame of thy heart, sell all, and say, I have no honour, liberty, or ease, but I give all to Christ, and let him do what hee will with them. In time of persecution, say liberty is not mine, let Christ dispose of all; this is a heart worth gold. But when thou hast some reservations, I will professe Christ, but hee shall yeeld to me in this, to give me life; this I will not part with in any case; this heart never denied Self. Therefore let us doe as *Mephibosheth,* *Let him take all, sith my Lord the King is returned in peace,* *2 Sam. 19. 30.* so is it here, if carnall reasoning be parting stakes with Christ, no, saith the soule, let him take all, sith God is mine in Christ. Lay now your hearts to this touchstone: dost thou finde these? then thou art grounded on a good foundation; thou mayest be shaken, but shalt not be overthrowne, but if in examination and tryall, thou canst not finde all these in thee; thou art a coloured hypocrite, varnished over for a while, but it will not hold, and in the end, thou and thy profession will vanish like smoake. Christ will purge thee of this Selfe, or else he will never doe good to thee.

It is thirdly a word of exhortation. Is this the course of a christian, to follow Christ? oh then be entreated in the name of Christ, to Deny-Selfe, begin at the right way, enter in at the strait gate,

John 15.19.

and you shall persevere in the narrow way, *John 15.19. I have chosen you out of the world.* Hee that will be a servant, must doe two things: first, he must renounce all other Masters, secondly, he must renounce his owne liberty, so we must renounce the masterdome of sinne and the world, and be content to be commanded by Christ, and then follow him: you cannot serve God and Mammon. Renounce all, and serve Christ.

Quest.

But how shall we shake off Selfe? here wee are at a plunge, we should doe it; but how may wee? not onely to plucke off our coats, but our shirts too.

Answ.  
I Meanes.

The meanes are three. First, observe the baseness of this condition, which may make us to renounce it. which baseness and vileness appears partly in the nature of it, partly in the evill it brings.

First, the nature of it. It is the basest slavery, when a man will attend his owne corruptions. *Isaels* bondage in *Egypt* and *Babylon* were but shadows of this: a poore Negro that tugs under the Turks is a freeman to this. And the misery appears in three degrees.

Rom. 6. 12. 19.  
20.

First, sinne is the supream ruler in every carnall heart: hence it is said to give lawes, *Rom 6. 12. 19. 20. Servants to sinne, and free from righteousness:* as who should say, righteousness hath nothing to do with thee, Temptance hath nothing to doe with the drunkard; the adulterer hath given himselfe to uncleanness.

Ephes 2.2.

Secondly, Satan by sinne domineers over the soule, it is under his command, *Ephes. 2. 2. they walke*

walke after the Prince of the power of the ayre, as Iults and Sathan would have them, so they lived, 1 Cor. 12.2. carried away unto dumb Idols as they were led. Sathan is a slave to sinne, and thou art a slave to him. It is a base thing to be a scullion, but to be a slave to a scullion no man can beare.

Thirdly, he is a servant to a corrupt minde: wee are slaves to our owne soules, which are servants to Sathan who is a slave to sinne. This every self-seeker doth, he serves his corrupt minde, servant to Sathan who is slave to sinne, a slave to the servant of a servant. Heare this, oh ye contemners, drunkards, usurers, &c. come and see your slavery; you boast of your brave spirits, that you can break the bonds of the word, but holy men, you thinke, are drudges; what alwaies heare and pray? to be thus fettered all ones life time, this is a slavery. No, no, you are the slaves, the drunkard must aske the divell leave to be sober, a drunken divell leads him by the nose to a smoaky Alehouse: thou that art proud, be meek if thou canst, no, no, thou must aske a proud heart leave to be humble; there is no difference betweene Sathan and thee, onely that he is cooped up in hell, and thou art cooped up under sinne. You freemen, I tell you, you are the basest vassals under heaven, let therefore the drudgerie drive you out of the house, and thinke with your selves, shall I be led by my base corruptions, like a foole to the stocks? will you be slaves to sinne and Sathan? flye the country rather; *now the service of the Lord is perfect liberty, 1am. 1. 25. Iohn 8. 32. the truth shall make you free.* Now is it not better that the spirit of God which is freedome, should rule

1am. 1. 25.  
Iohn 8. 32.

you, then sinne and slavery should guide you? for shame labour to come out of this slavery.

Secondly, the evill that comes by this self-seeking, all the ordinances of God, as the Word, Prayer, Sacraments, you and they are accursed so farre as you seeke your selfe by them: they that preach for themselves, God curseth them and their preaching too; he that heares for Selfe, his hearing is accursed, for Selfe is the Master and commands thee, as a ship that is never so well furnished with tacklings, if it runne upon a rock, it splits; so though thou be never so frequent in all sorts of holy duties, if thy aime be naught, and you split upon the rocke of Selfe, all is accursed. *Matth. 6. 23, if thy light be darkenesse, how great is that darkenesse?* that is, if thy conscience be deluded, thy case is sinfull.

*Matth. 6. 23.*

This evill that comes by self-seeking, appears in three things.

First, God entertaines no such sacrifice: why? it is that which is dishonourable unto God, and can he accept it, *Isa. 58. 5.* a company of hypocrites sought their pleasure, now saith God, canst thou call this a fast? Is this such a day as I have chosen? no, I accept no such service.

*Isa. 58. 5.*

Secondly, God assists not, hee rewards not any such service: why should God doe the worke, and we take the praise? *Matth. 6. 3.* they gave almes to be seene of men, but what followes? you have your reward, saith our Saviour, as who should say, you did it to be seene of men, and you were seene: I will not reward you, you serve not God but Selfe, let Selfe therefore reward you.

*Matth. 6. 3.*

Thirdly, it takes away the comfort of a mans

con-

conversatiō: this will shake the soules of many hypocrites at the day of death, after all the pains of outward performance of duty, because hee sought himselfe: he sinkes in sorrowes, and all the Ministers in the world, and all the carnall friends under heaven cannot comfort him: when carnall friends come and tell him he hath done so and so, and hath bene an ancient Professor, and a good neighbour, &c. yea, saith hee, I have served my selfe, and not God in it, therefore to hell I must and shall goe, because of this: this will breake the necke of many hypocrites, when an humble selfe-denying heart, though his abilities be but small, yet being humble hearted, his prayers shall be heard and accepted, when the prayers of many a glorious Professour that was an hypocrite, shall fall to the dust: as therefore you would have your prayers heard, flye away from this selfe-seeking.

Secondly, let us consider the good that comes by selfe-denying, that it may wooe our hearts to it. Now the good is double. *2 Reasons.*

First, it is the way to have our selves, and whatsoever is in us (not sinfull) our safety, comfort, sufficiency, credit, it doth not remove these, but onely rectifie them; it is a groundlesse suspition of carnall hearts, they thinke if they lay all at stake, they must take their leave of all, profit and comfort and all. No, denying of a mans selfe, doth not take all these away, but maintaines them. The onely way for a subject to be preserved, is to yeeld homage to his Prince, but if a man prove traitor to the Crowne, he shall be hanged for a traitor; so life, sufficiency, safety, are good subjects so farre as they

they serve God, but if they take the wall of Gods will, and will be rulers, you may be hanged as traitors, whereas otherwise you might have bene honoured as subjects, *Math. 16.25. Hee that loseth his life, shall save it:* the losing of a mans life is the next way to save it: it doth not take away pleasure and rejoyce evermore, though not in drunkennesse: it proves a greater good then if we had served Selfe: the denying of Selfe is the improving of Selfe, and the renouncing of sinne is the next way to get pardon of it: if we lay downe our wit, behold a greater wisdom to direct us: empty your selves of frothy vanities, and you shall be wholly possessed of the glory of Christ, who would not then change for a better: Come out of Selfe, and you shall have a Saviour, *2 Cor. 6.17.18. Come out of her my people, and I will dwell in you:* come out of your owne power, and the Lord will bestow strength; lay downe God-selfe, and the great God will cheere you, *Matth. 19.29.* they forsook their fathers, and their nets, and marke what Christ addes, *whosoever forsakes father or mother, wives or children, or lands for my sake, and the Gospels, shall receive an hundred fold;* that is, you have taken delight in a carnall course, lay downe those, and you shall have a hundred fold more, deny that self-loosenesse, and you shall have joy unspeakable and glorious; if you have left riches, you shall have unsearchable riches in Christ, and what can you have more?

2 Cor. 6. 17.

Mat. 19. 29.

Secondly, againe, if wee can deny our selves, God will not deny us, the time will come, we shall be ashamed of self-safety, when the time of persecution

secution approacheth, or when the day of death comes, and you are going the way of all flesh: where then is the glory and beaurty of all that you expected? what now is become of your wit and policie that you doted upon? then all those parts and gifts, all that pride and stoutnesse, all will faile you, miserable comforters that they are: now the carnall wretch will say I prized life before Christ, now I must part from it; here now is all the comfort I can finde in these, I may go to hell It is just, God should deny us, if we deny him. God may say, goe to those Gods whom you have honoured: goe now to your Cups and Qeanes, and let them pacifie your consciences: thus it is just God should deny us, because we have denyed him, but if we deny our selves; God will not deny us.

Thirdly, maintaine in thy soule the authority of the truth: thou seest the evill of *Selfe*, and *selfe-seeking*, and the good of *Selfe-deniall*, then let the commandment of God be above thee, let that be the supream over thy soule, and be moved in the power of this. There will be a God for ever in thy soule, and therefore set up the truth, and let that be the spring of thy actions, and this will crush all privy pride and secret corruptions: he that will free himself from being an hired servant, must hire himselfe: and it was the policy of *David*, hee went to *Achish*, and hen he thought himselfe free from *Saul*, so give up thy selfe to the command of God, so *Saul* and *Selfe* will not seeke after thee, because there is a greater God there, *Rom. 8: 2.* *The law of the spirit of life hath made mee free from sinne and death* look to the word daily, let up the law of the

Gal. 5. 16.

the spirit of life in thy heart, and it will free thee from the law of sinne and death; as now in conference, in repoving of sinne, a man would have his parts seene, but set up a command; reprove, and doe all in vertue of that, that Selfe may shake his cares and be gone, *Gal. 5. 16. Walke in the spirit, and ye shall not fulfill the lusts of the flesh.* Many times the Saints are much perplexed, because that selfe presseth into duties, that they are weary of the worke; they cannot pray, but pride presseth in upon them, though Selfe stirre, yet fetch a command against it; attend not to the stirre of dissembler, but take a command. If there be a flaw in the Evidence of a mans land, hee will keepe his land still, but he will mend his title; so if Selfe carry thee to dutie, keepe dutie still, but mend thy tenure *John 4. 44.* The woman of *Samaría* comes into the City, and tels of Christ; now that was an occasion to them to heare Christ, but their faith was set upon the word of our Saviour: so goe to the truth, and take up duty, not because Selfe egges, but because God commands. Looke how high an action begins, so high it will end: let Gods command ruleus, and it will be to his glory.

John 4. 44.

Thus you have seene the first meanes, *viz.* Self-deniyall. Now we come to the second. *Take up the Crosse.* You must not thinke to goe to heaven on a feather-bed: if you will be Christs disciples, you must take up his Crosse, and it will make you sweat. By *Crosse* we understand troubles, because the death of the Crosse was the bitterest and most accursed, therefore it is put for all misery, trouble, affliction, and persecution. He must take up *his Crosse,*

*Crosse*, that is, because it is his owne. Every man hath his particular affliction: by taking up is meant, a cheerefull undergoing of misery and affliction, God loves a cheerefull sufferer, as well as a cheerefull giver.

The points are three.

Every follower of Christ hath affliction allotted to him as a childes part. *Deut. 1.*

1 Hence it is said to be the Saints diet, *Psal. 80. 5.* *Psal 80. 5.*  
*Thou feedest them with the bread of sorrow, and givest them teares to drinke in abundaunt measure.*

2 As it is their food, so it is their badge, *Gal. 6.* *Gal. 6. 17.*  
*17, I beare in my body the marks of the Lord Iesus.* It is not a wodden Crosse as the Papists imagire that is a foolish dotage, no, but a whipped Apostle, and a scourged Apostle. I (sayes Paul) carry about with me the markes of the Lord Iesus.

3 It is the Way of a Christian, *Acts 14. 22.* *Acts 14. 22.*  
*Rom. 8. 17.* We are the heyres of Christ, but wee must be spit upon with Christ, and then we shall be saved with him. *Rom. 8. 17.*

4 It is their Portion, In the world ye shall have tribulation, *John 16. 33.* *Rev. 2. 10.* Satan shall cast some of you into prison; the prison is their portion, tendaries is the time, Satan by his instruments is the Taylour, each man hath his crosse. *John 16. 33.*  
*Rev 2. 10.*

It affords first an use of instruction. Is this so, that a follower of Christ is sure to be crossed? then afflictions are no argument of Gods displeasure, sore persecution is no argument of a mans bad condition, but an ensigne of grace and goodnesse. *Use 1.*  
 It was the folly of *Jobs* friends, the folly of *David*, that he condemned the generation of the righteous,

Cant. 1. 5.

*Cant. 1. 5. I am blacke, saith the Church, yet comely;* that is, blacke in persecution, but comely in grace; though persecuted, yet gracious; condemne not then the generation of the righteous. There is no Christian but hath his particular crosse: doth any reason on this manner, it is ill ground because men plow it? ill mettle because it is melted? no, it is a signe it is good, and that the Gold-smith will make it a vessell of honour because he melts it. Affliction is the plough, and persecution is the fire, the wicked make long furrowes on the backes of Gods servants, therefore it is a signe they are good ground, the rather because they are plowed. No man saith a man is not a souldier because hee is wounded; no, but hee will say the rather hee is a souldier, because he is wounded; a childe the rather because corrected, sanctified the rather because persecuted and afflicted.

Pse 2.

1 Pet. 4. 17.

You that make the people of God the ayne of your wrath, it is a word of terror to you: know what your portion is; are the Saints corrected, then you will be condemned; they are troubled with wilde-fire here and there, and you with hell fire hereafter, 1 Pet. 4. 17. The time is come that judgment shall beginne at the house of God, what shall then be the end of those that obey not the Gospell of Iesus Christ. their eyes stand out with farnesse: I grant that, but what shall be their end? they are opposite to Gods house: you have the name of Christians, but you are none of Gods house; you can stout it after a satanicall manner; but what will your end be? if the S. of God be persecuted, what will the end of wicked opposers and drunkards be? their end will pay for all; if the righteous scarcely

be saved, where shall the sinner and ungodly appear? *Lazarus* lived meanely here, you would thinke it hard to live so. *Dives* fared deliciously every day, and went in purple and fine linnen, who but *Dives* then? but marke the end, *Lazarus* died, and was carried by the Angels into *Abrahams* bosome; he was attended on by Angels, that is observable; how ever you scorne poore christians, yet I tell you, the blessed Angels attend upon poore christians, though they dwell in a smoaky cottage, and goe in a leather coat, therefore despise them not. The rich man dyed also (for all his riches) and what became of him? the devils dragged him to hell, and there he is scorched, and cryes to *Abraham*, but marke how he answers him; *Remember that thou in thy life time receivdest thy pleasure, as also Lazarus paine, but now he is comforted, and thou art tormented.* Poore *Lazarus* that was afflicted, is now relieved; but thou hadst thy pleasure, therefore thou shalt be for ever tormented, that was the end of *Dives*. If the father deale roughly with his childe, what will he doe with a traitor? if the righteous scarcely be saved; he is faine to pray for his life, and yet after all endeavour, hee comes as *Paul* to the haven scarcely saved: if *Abraham* scarcely come to happinesse, oh where shall the ungodly appear? where shall the haughty person that will not come in appear? how shalt thou looke mercy in the face? Consider this, ye that forged God, lest he teare you in pieces, and there be none to deliver you; You Alehouse-keepers, and Alehouse-haunters, God is there and sees you; if God correct those that live soberly, what will become

of thee that livest like a swine? God speakes thus unto thee, oh thou drunkard, and thou adulterer, thou hast done this: I will set them in order before thee, and then the Lord will teare thee in pieces. You must not thinke to despise God and his servants, and goe away so; no, no, consider this lest he teare you in pieces, and there be none to deliver you; God hath rods for his owne, but Scorpions for the wicked; if God correct his servants that thrive under the meanes, what will become of those that despise the meanes? if a follower bee scourged, an enemy shall be condemned.

Come wee then to the second point, that is the duty: a man must not start aside, but take up his Crosse. By Crosse; I told you, was meant troubles and afflictions. This a man must take up cheerfully. *Take up.*

*Doct. 2.*

*The followers of Iesus Christ must cheerfully undergoe what ever afflictions are allotted unto them. they must not have them whether they will or no. Afflictions are a burthen, and we must not onely lift at them, but take them up cheerfully, as if Christ had said, if you will walke uprightly, you shall have many blockes that you cannot leap over, but you must goe away with them cheerfully. It is not onely here required, but it is elsewhere commanded, Iam. 1. 2. Count it all joy when ye fall into divers scimplations; not some joy when ye fall into some temptations, but all joy when ye fall into all temptations: It is the excellency of a Christian to undergoe afflictions cheerfully. God loves not onely a cheerfull giver, but a cheerfull sufferer,*

*Math. 5. 42. Who man speake all manner of evill to*

: H

*against*

*Iam. 1. 2.*

*Math. 5.*

against you (it is observeable, wicked mens tongues are tipped from hell, they speake all manner of evill, and as the Apostle Saint James saith, are set on fire from hell) and what then? must you goe into a corner and howle: no, rejoyce and be exceeding glad, or, as the word carries, a man should leap for joy; nay, it hath beene the behaviour of some worthies in former times that have beene in the forefront of the battell, *Acts 20. 22.* when it was foretold *Paul* that he should be bound at *Jerusalem*, marke what he replies, behold, *I goe bound in the spirit to Jerusalem:* that is, hee was willing to undergoe it before he had it; though troubles befell him, yet he went on cheerefully, *Acts 5. 41.* they went away rejoycing that they were counted worthy to suffer for Christ, *Phil. 2. 30.* not regarding life: the Saints should have it in a readinesse, *Acts 21. 13.* we must not deale with our Crosse as *Simon* did, *Matth 27. 32* they compelled him to carry it; but a Saint must carry his Crosse cheerefully: the Mariners take foule tempests as well as faire gales, so wee that are saylers and souldiers must fare as we finde.

*Acts 20. 22.*

*Acts 5. 41.*

*Phil. 2. 30.*

*Acts 21. 13.*  
*Matth. 27. 32.*

But what is it to take up a mans Crosse:

The duty consists in three things.

*Quo se. l. 1*  
*Ans.*

1 It must be our owne. Let him take up his Crosse; that is, that affliction which God hath allotted for our particular portions: wee must not bring misery on our selves; there is no credit nor comfort in this. The text doth not say, let him take his Crosse, no, it is made already: so long as we have the world and our own corrupt hearts, and as long as there are Devils in hell, there are

troubles enough. It is folly for a traveller to goe through a slough when hee may escape it, so wee must not needlessly runne into troubles, but if it be allotted, we must travell in winter, and drinke of the cup of sorrow and affliction. The Patient that takes physicke, if there be five or fixe more sicke in his chamber, and there be divers potions sent, one man must not take every mans potion, but hee must take the physicke prescribed for him: so afflictions are potions, one hath disgrace, another poverty, every man must take his owne portion, *Ier. 10. 19. It is my sorrow, therefore I will beare it.*

*Ier. 10. 19.*

2 When we see the Receipt under Gods hand, wee must stoope, wee must put our neckes to the yoke, and our shoulders to the burthen, *Heb. 11. 25. Moses chose rather the reproach of Christ, the crowne of thornes in Christs service, then all the gold in Egypt, nay for ought I know, hee might have worne the crowne of Egypt, he was not forced to it, the Text saith, he chose it rather.*

*Heb. 11. 25.*

3 We must quietly carry it, with a meeke disposition, not snarling at the hand of the Almighty, nor yet disquieted with affliction, though it pinch him sore, but we must doe as *David, Psal. 39. 9. I held my tongue and spake no word, because thou didst it.* You know oftentimes the Parent makes the childe not onely beare the rod, but also kisse the rod, so should we, not onely beare afflictions, but kisse the rod, and willingly undergoe them: the Text saith of Christ, hee went as a sheepe to the slaughter, and gave his necke to the smiter. Patience by force is nothing, but when it is done voluntarily, it is something, *1 Sam. 3. 18. All doth not fall out with*

*Phil. 3. 9.*

*1 Sam. 3. 18.*

with God, as *Jonah*, (*I doe well to be angry to the death.*) But marke what he saith, *It is the Lord that hath done it.* He takes those blowes with meeknesse. We heare of no quarrelling at *Jobs* hand, but, *Naked* (saith he) *came I into the world, and naked shall I goe out; and blessed be the Name of the Lord;* not a word more. Then you see, It must be suffered willingly, and undergone patiently.

The Reason is taken from the Wisdome of *Reef. 1.* God, and love of a father that sends all these. When a childe will take no physick, they use to say, Looke, it is your father that brings it, and will you not take that your father gives you? This is a great argument to prevaile with the childe to make him take the physicke. So because afflictions come from their Father, it is a great argument to perswade the Saints; his wisdome orders them, therefore beare them. *John 18. 11. Shall I not* *John 18. 11.* *drink of the cup which my Father gives me?* There is the force of the argument. God prepares it, therefore drink it. So the Apostle reasons. *Heb. 12. 9.* *Heb. 12. 9.* Our fathers in the flesh corrected us, and we submitted: As who should say, We bore the afflictions of our fathers in the flesh, when they flew upon us in a passion, and they that were nearest, they sped worst; and shall we not rather beare, and be in subiection to the Father of spirits, and live? God would have us live. If the Patient be perswaded, the Physician hath skill, he will be willing to receive the porions prescribed by him: so our Father is our Physician, and a father will give the childe nothing that shall hurt it; let us therefore submit to what ever God layes upon us, whether

whether sweet or sowre, we must not onely have cordialls which are sweet, but bitter potions and pills; Doth God provide it, and shall not we take it? *Isa. 38. 15.* What shall I say, he hath spoken unto me, and himselfe hath done it, I shall goe softly all my yeeres in the bitternesse of my soule. God bids him set his house in order, he should die. God hath said it, saith the Text, and I will doe it.

*Reason 2.* 2. There is a great deale of good in afflictions, therefore take them willingly and cheerefully.

*Lam. 3. 27.* *Lam. 3. 27.* It is good for a man to beare the yoke in his youth. Who would not be cut that he might be cured? Afflictions are painfull, but there is good in them; a man is content to beare the knife of a Chirurgeon, to be healed. *Matthew 19.* When Christ measured out their condition, he saith, Ye shall have houses, &c. but they shall be with persecution. We eat salt to make our meat savoury.. So afflictions are salt to make us relish the mercies which we receive, the better.

*Reason 3.* 3. Consider our great unworthinesse of mercy, and our worthinesse of judgement. Hath God taken away my liberty? He might have taken away my soule; I am persecuted, I might have been damned; hath God taken away my goods? he might have taken away his mercies. If then, there is the wisdom of a father to provide it; if good comes by it, and we have deserved it, then take it patiently, and undergoe it cheerefully.

*Quest.* But you will say, May not a man passe by the Crosse, and never take it? Should not a man rather sic it, then take it up?

There

There is a twofold condition in affliction.

*Ans.*

1. If a man be not called to it, it is a duty to avoid it; rather to shun the snare than to be caught by it: and this stands upon three commands at the least.

2. When a man is called to affliction, and God hath put him into the battell, that trouble and misery come, then to sling away the Crosse is a fearful thing; the unbeleeving and fearfull are coupled together, and shall be coupled together in hell. It is that which God suffers not; you know that place, That he that denies me before men, that turnes his back in the day of battell, and starts off when afflictions come, he that denies the Lord now, and will beare nothing for him, the God of heaven will deny him; he that playes fast and loose with Christ, and now he will be a Disciple, and now he will not; when he cryes for mercy, God will say, No, no; you would not know me, therefore depart, I know you not: he that denies God in trouble, God will deny him in trouble.

But when is a man called.

*Quest.*

*Ans.*

1. When God stops all means, when there is no way to avoid it, then God calls to fight, and that even to the last man. *Dan. 3. 16.* The three Children when they could not avoid it, stood it out stoutly; we are not careful to answer thee in this, O King. But *Elias*, the stoutest man that earth bare, when he was threatned by *Iezabel*, and had a way to escape, he flew from *Iezabel*, *1 Kings 19.* If the three Children had had the like liberty to flie that *Elias* had, they would and might have fled; but because there was no way to prevent it, they stoutly bore it.

*Dan. 3. 16.*

*1 Kings 19.*

L

2. But

2. But if the Lord doe give liberty, and set out a way that it is possible to avoid persecution, yet if by withdrawing, either dishonour will come to the truth, or if by it a man shall omit a duty on which the salvation of many soules depends, rather then a man should flie off from the truth formerly taught by him, and so discourage others, let him die, and seal the truth with his blood, and rather die then dishonour the truth, and omit duty, and hurt others.

2 Tim. 4. 16.

1. First then, if the truth shall suffer hazard by our shrinking aside, it is a sinne. 2 Tim. 4. 16. At his first answer all forsooke him, they put him in the forefront, and left him there, they went one to this, and another to that; I love Paul, saith one, but my shop must be served; I love Paul, saith another, but the truth is, I must looke to my lands; Did these doe well in it. No, saith Paul, I pray God it be not laid to their charge. Thus we see, if the truth shall suffer any hazard by our flying, though we can escape, yet in this case we ought not to flie troubles.

2. If duty be omitted; If a man be in place or office of authority, and forsakes duty because of persecution, he sinnes fearfully.

3. Concerning the salvation of others; If a Minister hazard the good of his Congregation by flying, woeto him. Observe this rule, and it will goe a great way; all afflictions that lie betwixt me and duty, undergoe them, though hell gates were open: It is not necessary, a man should want a Crosse, it is necessary a man should want sinne; rather die therefore then be wanting in service.

AA.

*Acts 20 24. I count not my life deare that I may finish* *Acts 20.24.*  
*my course with joy, as who should say, whether life*  
or blood, it is not necessary I should live; it is necessary I should performe duty. A traveller that must needs go home, be the way never so bad or dangerous, home he will: so say you, to my duty I must. therefore what ever befalls, it skills not. Yeeld then when God calls to suffer, and woe to that soul that will not bear it: a Crosse you must have, and you must take it up too, if you be a disciple to Christ.

If this be so, that these that will be followers of Christ, must take up his Crosse, then this falls marvellous hard, especially upon two sorts.

*V/6 1.*

1 Such as will dwell in the house of our Saviour, but the bread of affliction, and the water of teares will not downe with them, they must have dainties, or else nothing will downe with them; these are unfit for our Saviour. Doth any one take a servant on this proviso, that hee must never be corrected, and that he must fare daintily, whatsoever his Master hath? Nay, no man will take a servant on these tearmes, yet this is the madnesse of many, you are content to be Professors, but you must have dainties; you would be sonnes, but you would not be corrected; no, God takes none but whom hee corrects. There is a generation that would bee christians, but they would have no Crosse: they christians. we have a name that wee are alive, but we are dead; if a man should tell you, you are none of Christs, you would think it very ill: whereas your conscience tels you, you are not able to beare the breath of the wicked in scornes and scoffes, how then will you beare the weight of

2 Sam. 16. 18.

all the Crosse? it is with such men as with *Hushai*, they would be on the best side: if prosperity and peace forsake the Gospell, men forsake it, 2 *Sam.* 16. 18. *Hushai* comes to *Absalom*, and *Absalom* saith, *Is this thy kindenesse to thy friend?* nay saith *Hushai*, but whom the Lord and this people shall chuse, him will I serve: so if Popery should come, if the Priests should aske men why they forsake their religion: nay, would many men say, but what religion the Pope and his shavelings shall chuse, will I be of: oh if persecution should come, this Crosse would scare many thousands, *Matth.* 27. 42. *If hee will come downe from the Crosse, we will beleewe him.*

Matth. 27. 42.

Oh there is a company of dissembling hypocrites that will say to our Saviour, if it be an imprisoned Saviour, they will none of him, but if no persecuted, never saved, if not beare the Crosse, never looke to weare the Crowne, either bo h or none.

2 Those dissembling hypocrites, that now and then professe through a little wash-way; they stoope and lift at the Crosse, but yet when it comes to the up-shot, they cannot beare the burthen; these come to the fire of affliction to be warmed, but not to be scorched, as he said, they cannot burne for religion. When *Paul* was in bonds, hee would not have them ashamed of his chaines; this is a thing marvellous frequent. The Papists have a foolish dreame, that their Crosse, their airy Crosse will scare divels; that is but a dorage, but this Crosse will (I had almost said, scare the Divell) I am sure will discover divels, that is, hypocrites; bring them to the Crosse, and you shall see them fall before it like lightning.

First for Officers, if there be an Alehouse comes to be indited, when it comes to a dead lift, he will lift, and say, it is pittie you keepe such ill orders in your house, I would it were not so; mee thinkes it should be otherwise, that you should not doe so, living under such meanes, therefore I wish you would amend, &c. he gives them warning, and let them looke better to it hereafter; he wisheth them well, &c. but he sees, if he should crosse the drunkard and blasphemers, oh then the Crosse would come; the drunkard would forsake his shop, and he should lose custome: upon this consideration, he flings off all duty, rather then have a Crosse.

Secondly, come downe againe to carnall Gospellers, you shall see them lift at the Crosse: tell him of praying in his family, and family duties of religion, and then he will pray now and then, and he will set his house in some order, but he fees the Crosse coming, his carnall friends will say, how now? what you turn'd puritan: and the very breath of carnall friends stops him, and then hee seeks to shift for himselfe, and one stands out and cavils, and saith, why should we pray? oh that is not the matter, there is another thing in the way, there is a Crosse you thinke will follow after: dost thou thinke thou art the disciple of Christ all this while? all the followers of Christ take up their Crosse, but you take not up your crosse, therefore you are none of the disciples of Christ: what argument of uprightnesse have you?

All grounds of soundnesse are referred to two heads.

1 Hatred of sinne.

L 3

2 Love

## 2 Love of Christ.

Now lay but these leuell: first, for hatred of sinne, whosoever hates sinne; as sinne, hates every sinne; therefore in himselfe especially, as also in any other, and he that hates will destroy it; now examine when thy place requires it, thou dost nothing against sinne, dost thou hate it? where hatred of sinne is, there will be a killing of sinne, but thou lettest it live, therefore thou hatest not sinne.

Secondly, for the love of Christ: can you say, you love Christ, when your hearts are not with him, *Judg. 16.15.* when Christ and a customer comes in competition, and you despise Christ, what doe you love then? why, it is plaine, thy profit: therefore thou must seeke grace, for as yet thou hast none. Whosoever hates poverty more then sinne, or loveth honour more then Christ, is no follower of Christ, but these men are so, therefore no followers, nor no disciples of our Saviour.

*Y/e 2.*

For consolation, is it so that the followers of Christ must cheerefully undergoe the Crosse, then here is comfort to those that doubt of sincerity: wouldest thou know the truth of grace? then try thy selfe by the crosse; as thy suffering is, so is thy sincerity, see if thou canst take up the crosse: there are many metals will beare the touch-stone, but the fire will try them best: so thou mayest deceive the worlds eye, but the fire when that comes, will beare witness of thy sincerity, if thou dost shrink in the wetting, if thou canst not stand in the mouth of the cannon, then art thou no follower of Christ: if the beame bends not under the building, then it is

is heart of Oake; but if it bend, it is sappy: so if thou givest way to the weighr, holdest with the Hare, and runnest with the Hound also, woe to thy soule, thou art not right, *2 Cor. 6. 4. in all things approving our selves as the Ministers of God*: what is that approvement? it is when a christian is able to beare winde and weather; as a free horse makes wash-way of all. It is reported by shepherds, that those sheepe which are sound, are made good by the cold, but they that are not, dye: so it is with the sheepe of Christ, there be many of the rascall crew, when winter comes, when the sharpe chill cold ayre of persecution comes, they fall off: to keepe ground here is an argument of a good sheep, but if thou beest loose because of persecution, thou art a coward, because thou bearest not the Crosse, *Luke 21. 13. this shall be to you for a testimony,* as who should say, the world knew not whether you loved mee indeed, but this will cast the balance, when there is no credit to honour a man, but a bare Christ, then to be content to suffer, this will give the testimony. *Luke 21. 13.*

But is it not possible for a *Peter* to deny Christ? and for an hypocrite to dye in the profession of Christ?

*Quest.*

Yes, and yet the truth is true, and that see in three rules, that you may discover an hypocrites sufferings from a Saints.

*Answ.*

1 An hypocrite is content to beare much, but when you fret him to the heart-veyne, he is dead; he that beares through pride, will beare any thing but contempt, *Luke 8. 13. Matth. 13. 21.* yet hath he not root in himsele, but dureth for a while, for when

when persecution or tribulation ariseth because of the word, he is offended; there is an opportunity of temptation, and season of sorrow: a proud mans hold is credit, take away credit and honour, and he is gone, but all comes alike to a Saint.

2 It may be possible, that a good man may bee over-borne with troubles, and an hypocrite may be thus: but a sound christian when hee recovers himselfe, that he hath gotten his fence, hee takes shame, and is couragious afterward; but a carnall hypocrite, what he hath done, he will defend, but he considers not arguments that may make him to take up his Crosse, he takes a brow of brasse, and out-faceth all; and will beare any thing that is against him, but they that joyn with him are loved, and his arguments are commended: *Peter* did not stand on reaimes, but he remembered the words of Christ, and wept.

3 Both may dye in the maintenance of the truth, and yet both may differ, for a sound christian labours to credit the Gospell in dying, he takes up the Crosse of Christ, for Christs glory; but a carnall hypocrite hath his base aymes and ends. A man may dye through pride, as a Ruffian, rather then he will beare the lye, he will fight it out, hee doth not maintaine his life, but his base lust. Papiests will come over and play the traytors, that they may be canonized for Saints: a man may dye without love, but a gracious heart suffers for the love of the Gospell.

*Use 3.*

If you will be followers of Christ, take up your Crosse, lay your neckes to the blocke; hee that is able

able cheerefully to take up the Crosse, hee is the onely christian.

But may not a man rejoyce in Christ?

*Quest.*  
*Answ.*

Yes, and we must mourne that Christ is dishonoured by ungodly men. A man should rejoyce in Christ, and marke what that is, doe as *Paul* did, *Gal. 6. 14.* *God forbid that I should glory in any thing, save in the Crosse of Christ.* Welcome Christs Crosse, as they did, *Acts 5. 41.* *they went away rejoycing, that they were counted worthy to suffer for Christ.* But can such men rejoyce in Christ that cannot abide his presence? art thou content that Christ should looke over thy shoulder, when thou art railing and cursing, because the Dice fall crosse to thee? art thou content God should strike thee downe dead, and call thee to judgement in the midst of thy game and swearing? I doubt not but all thy fellow-gamesters would run away if they could: should a man tell you, you should redeeme the time because the dayes are evill, would he not spoyle your sport? doe you not then hate Christ? If a man should pray but halfe an houre, you would thinke it death: but oh the cards and dice can bee fate at many houres; as who should say, Christ came to pardon sinne, that we might commit sin. God will send such men and their practises to hell, is this the rejoycing in Christ? will you rejoyce in Christ? then rejoyce in disgrace for Christ?

*Gal. 6. 14.*  
*Acts 5. 41.*

How may we doe this?

The meanes are five, that a man may be fitted to take up his Crosse.

*Quest.*  
*Answ.*  
*Meanes;*

When we set out in a christian course, suppose the worst that can befall, that whatsoever doth

M

befall

Mat. 10. 34.

befall you, ye may be able to undergoe it: this hath quashed the courage of many a christian, when they heare and reade, they promise to themselves they shall have honour, and when their expectations faile and are crossed, their hearts faile. He that soweth, observe he not the winde, and the traveller doth not observe the dirty wayes, *Matth. 10. 34. thinke not that I come to send peace,* as who should say, be not taken with that dreame that you shall have peace, that you shall have dainties; know this, troubles and persecutors must come, and then if this befall you, you will say, there is nothing come but that I looked for, *Luke 14. 28. Hee that will build a tower must first count the cost:* so count the cost, you must part with your right eye, and right hands, it will cost you deere to be a christian indeed.

Luke 14. 28.

2 Conclude what ever shall befall you, will be but first, small, and secondly, the issue will be good: first, small; and that first in the time and continuance, secondly, in the thing and substance, but small in time and continuance; all tribulations are but short, it is but a day of trouble, *Psal. 50. 15. Isa. 26. 20 Come my people, enter into thy chamber, and shut thy doore about thee, hide thy selfe as it were for a little moment, untill the indignation be over-past:* it is but for a moment, life is but a bubble if wee lose it: and secondly, the substance that wee lose; if we lose honour, it is but the breath of man; if we lose wealth, it is as nothing; why dost thou set thine eyes upon that which is not? *Pro. 23. 5.*

Psal. 50. 15.  
Ila. 26. 20.

Pro. 23. 5.

Secondly, as the affliction will be but small in respect of time and substance, so consider the issue, looke

looke beyond affliction, and marke the good of it, and ever judge the Crosse according to Gods judgment of it, *Heb. 10. 34. you have in heaven a better, Heb. 10. 34. and more enduring substance*: would not a man lay out an hundred pounds to have it doubled? you doe not lose riches, you shall be rich in grace. *Moses* had aneye to the recompence of reward: had but *Ioseph* thought his imprisonment would have brought him to honour, hee had borne it gladly: had *David* thought the losse of *Ziglag* would have brought him to his kingdome, he would have endured it; so *Rom. 8.* afflictions are not worth the crowne of glory. the crushing of the grapes makes wine, so when a proud heart is crushed, he is humble, *2 Cor. 4. 17.* there is a crowne of glory laid up; *2 Cor. 4. 17.* when the Lord is pursuing with misery, thinke the Lord is preparing a crowne: be not poring on misery, here is misery, but here is helpe too, *Luke 21. 19. In patience possesse your soules;* as who should say, resolve on this, doe not put your hand on your fore; no, the Lord will recompence all.

3 Looke every day to crosse your corruptions, and then your crosse will seeme easie indeed, *1 Cor. 15. 31. I dye daily.* if a man had a great many petty deaths, the great death would not trouble him: many a Saint is more quiet in persecution, then he that persecues: the Potter lifts a little and a little, at last he gets up his burden. *1 Cor. 15. 31.*

4 The next meanes is out of *Heb. 12. 2. Looking Heb. 12. 2. to Iesus, &c.* when thou seest a Crosse, see Christ too: tooke up to that power, and begge of him, and receive of him that which may be helpfull. This looking to Christ affords succour three wayes:

first, Christ despised the Crosse, and what became  
 of it? he now sits at Gods right hand. Was Christ  
 smitten, and shalt not thou be disgraced? arme  
 your selves with the same minde, *1 Pet. 4.1.* if it  
 were so with Christ who had no sinne, what will  
 it be with thee who hast sinne? secondly, Christ  
 is with thee in trouble, *Isa. 63. 9. In all their afflictions  
 he was afflicted.* Joseph was imprisoned, and God  
 was with him. The childe chooseth to bee with  
 his father, though it be in a smoaky cottage, so if  
 God be with thee, be quieted, *Iohn 16. 33. In the  
 world ye shall have trouble, but in me ye shall have  
 peace:* thou art in prison, but in Christ enlarged,  
 here weake, but in Christ made strong. Thirdly,  
 remember that Christ hath promised to take all  
 trouble from thee, *1 Pet. 5. 7.* humble your selves  
 therefore under the potent hand of God, that hee  
 may exalt you in due time thou art poore, let  
 Christ beare the care, and as long as Christ beares  
 the care, why should not wee beare the crosse?  
 Christ will be with thee in sixe, and I deliver thee  
 in seven troubles, *Iob 5. 19.* Porters lay something  
 betweene the burthen and their shoulders, so lay  
 the promises of Christ upon thy shoulders, lay  
 mercy under the Crosse: if a man beare a burthen  
 quietly, he carries it easily, so looke to Christ, and  
 beare thy burthen willingly.

5 Lastly, consider, if thou wilt not take up a  
 Crosse, God will give thee a curse. You will not  
 have your credit crossed, drunkards must not speak  
 ill of you; take thy sinne then: all the sins of those  
 drunkards and swearers are thine, if thou reprove  
 them not, and the curse of God with them, the  
 venge-

vengeance of God will breake thy backe. *Diues* would not have the Crosse; take thy pleasure, saith God, and the worme that never dyceth, *Iam. 5. 3.* the rich men would have their wealth: take your wealth, saith the Apostle, but it is cankred, and it will witnesse against you. Every fixe pence will come as so many witnesses: witnesse (saith this shilling) I was plucked out of the mouth of the poore, you will have a wealthy talent, and you shall have wrath with it. You that are now carelesse, you feare to sanctifie a Lords day, you will not be crossed, God will bid you go to your neighbours to be saved, for them you loved, and them you obeyed; whether then will you have the Crosse of Christ, or the rage of the Almighty. rather beare the Crosse of Christ, then the indignation of the Lord of hosts?

It is a ground of instruction, if the servants of Christ must beare the Crosse, then who bee they that make it? It is an undoubted argument of a soule that is an adversary, that sets himselfe in battell aray against the Almighty. They are the Saints of Christ that beare the Crosse, therefore they are the slaves of Sathan that make it: it is a great character of the divell, he is an *accuser of the brethren*: and an undoubted argument that they are of the divell, that lay heavy burthens on the backes of Gods servants, *Phil. 1. 28.* *It is to them a token of perdition, but to you of salvation:* to be persecuted is a signe of your salvation; but to persecute the faithfull servants of God, is a token of perdition, as a man that hath the plague tokens, we say, *The Lord have mercy upon him,* and we give him over for dead, and

Gal. 4. 29. 30.

the bell tolles for him; so seest thou a man that after a satanicall manner cuts and carves out crosses? it is a token of perdition, and there is scarce any hope of such a soule, Gal. 4. 29. 30. hee ayines at the story concerning *Ismael* and *Isaac*, he persecuted *Isaac* by railing. Contempt, disgraces, reproches be persecutions, & as *Ismael* persecuted *Isaac*, so it will be to the worlds end. But what saith the Scripture? *Cast out the bond-woman and her sonne*: you are severed from the Church here, and you shall be separated from God hereafter. As it is an argument of a Saint to beate a Crosse, so it is an argument of a divell to make a Crosse.

Doff.

*Let him deny himselfe, and take up his Crosse.* First, deny, then take, both deny and take.

Rev. 12. 11.

Selfe-denyall is a speciall meanes to fit the soule for suffering. Therefore these two goe hand in hand, he that is a selfe-denyer, will be a cheerefull sufferer, it is not onely here expressed, but in other places mentioned, *Revel. 12. 11.* there is a description of a man that shall conquer; they overcame the Dragon, because they loved not their lives unto death: that is to say, they were contented to lay downe their lives, *Luke 14. 33.* when a man hath laid downe himselfe, then he may follow our Saviour, *1 Cor. 7. 29.* he makes this the armour, wherewith a Christian should be furnished against the day of tryall: the time is short, what remaines? the text saith, *Let him that is married, be as if he were not married*: that is, let him have all, but let him deny all. When *Peter* denied his life, he never denied Christ any more; so when *Jonah* denied his stout stomacke, he never forsooke the message of God any more.

Luce 14. 33.

How

How doth this selfe-deniall bring in this spirituall ability of undergoing the Crosse of Christ?

*Quest.*  
*Ans.*

Here we will give you the arguments. Observe you the causes of forsaking the Crosse of Christ, which are two :

1 When the Crosse is too keene or sharp.

2 The weakenesse that is in us, that we are not able to beare it. Now selfe-deniall removes both these.

1 That selfe-deniall takes away the keenesse and sharpenesse, and the argument is this. If selfe-deniall keepe the Crosse from pinching, then it is a speciall meanes to take away the sharpenesse, and so to make us beare it; the first is cleere, therefore the second must follow. Then that it may appeare that selfe-deniall takes away the sharpenesse, observe, that the Crosse doth not take away any spirituall thing: trouble and persecution doth not take away faith; as a man were in a dungeon, he might be faithfull; the fire doth not consume the metall, but take away the drosse; so outward things are onely consumed, the other are not touched; now then since the sharpenesse lyes in outward things, selfe-deniall beats backe the blow, so that it cannot trouble him: the onely way to take away the fire, is to take away the fuell; so when the fire of persecution is flaming, selfe-deniall takes away the fuell, on which affliction should burne. Now it doth this three wayes.

1 A selfe-denying heart doth basely esteeme of these base things: so much as you prize a thing, so much you are grieved for the losse of it; a woman that marvellously esteemes her childe, when shee loseth

loseth her childe, she loseth her life: if men would esteeme jewels as pebbles, the Jeweller would be no more grieved for the losse of them then for pebbles; so he that esteemeth his honour, (as the ambitious) his life, as the naturall man, his honour and his life are his Gods; take away his God, and he sinkes; but a selfe-denying heart placeth no worth in these; if riches be gone, there is but a shadow gone; if life be gone, there is but a bubble broken, *Acts 20.24*. *Paul* counted not his life dear, as who should say, if he had counted his life dear, he had not finished his course with joy. A rich man cares not to lose sixe pence, so saith *Paul*, I count not my life deare: all men forsook *Paul*, save onely the house of *Onesiphorus*, yet this troubled not *Paul*, because he had this selfe-denyal.

*Acts 20.24*

*Luke 14.26*

2 It loosens a mans affections from delighting in any thing here below, *Luke 14.26*. a selfe-denying heart hates wife and children so farre as they hinder him from Christ: he that loosens this knor, may easily untye it: love a thing immoderately, and be grieved for the losse of it excessively; a foolish speech cast upon a proud person, how discouraged is he at it? but a selfe-denying heart cares no more for it, then for the barking of a dog. what can prison take from him? he hath given his liberty to Christ before; he that casts the dust on the dung-hill, cares not though the winde blow it away; but a selfe-denying heart counts all things dung, and therefore he is not troubled, if he lose all to gaine Christ. It is with a selfe-denying heart as with a dead man, he feeles nothing, *Gal. 6.14*. *He is crucified to the world, and the world to him*: if you will take

*Gal. 6.14*

away

away glory, and lay shame upon him, he fees it not; he is dead to the world; if you disgrace him, he cares not; you touch not him; it is easie for a man to loose that he hath not; now a selfe-denying heart, that hath honour, is as if he had no honour; if you take away his joy, he is not troubled; he is as if he had it not, he hath lost nothing, because he left all before in affections.<sup>1</sup>

3. It takes away that boisterous disposition whereby he opposeth the Providence of God, that brings the Crosse. We by pride oppose the providence of God, bringing the Crosse; therefore we are troubled with it: now selfe-deniall takes away this; therefore all the trouble is removed. First, the bird beats her selfe, therefore she is troubled with the Cage; the colt is untamed, therefore troubled with fetters; when he is tamed, he may live well with the fetters: so as that which makes affliction tedious is our wayward heart, till God have weaned us; then a dungeon is as good as a house.

Secondly, self-deniall takes away that weaknesse that is in us to beare the Crosse; & that two wayes.

1. It makes way for deriving of spirituall graces; this made the Martyrs so constant, that the Massacrers cryed out, they were weary with killing; it came not from flesh and blood, but from selfe-deniall; he that is constant to deny his owne strength, the strength of the Lord shall supply him; the Lord is able to support him: now a selfe-denying heart makes way for this strength, he is nothing in himselfe; therefore Christ is all in al in him. *Phil. 4. 13. I can do all things in Christ who*

Phil. 4. 13.

*strengtheneth me.* There is a vertue given from Christ to a selfe-denying heart to beare trouble  
2 It brings rest from Christ. Two things there are in common reason to beare a burden.

1. Strength.

2. Cheerfulness.

So selfe-deniall gives strength and sweetness; we may easily swallow these pills, because they are sugered *Luke 1. 53. He hath filled the hungry with good things. Isa. 57. He reviveth the spirit of the humble.* The traveller must have a bait; so God gives a sweet bit which is a daily bait, that a selfe-denying heart may go on his journey with comfort, as he speakes, *1 Sam. 1. 8. Am I not better to thee then ten children?* So Christ saith to thee; Am I not better to thee then a thousand credits? Thus the soule is refreshed.

Luke 1. 53.  
Isa. 57. 15.

Use.

Is it so, that selfe-deniall is a speciall meanes to take up the Crosse. Then the use is threefold.

1

1. Of Instruction. We see why men flie off from Christ, and give him the backe in the day of trouble; they are full of themselves, and therefore flie off; their credit, honour, life, &c. These must not be parted from. *Iob 4. 5, 6. It is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.* Many a man that hath made a great profession, when the wet comes he shrinkes basely; he denied not himselfe, therefore he denies the Crosse, and that crushes him. It is with us, as with a wilde colt, an untamed horse; he is not able to beare the spurs, but flings off the rider; but if he be rid hard, he will beare any burden, because his stour stomacke is come downe; so is it with a proud

Iob 4. 5.

proud heart, that is full of himselfe; when the burden comes, then the covetous man wincheth, and would renounce God and his Gospell rather then he will beare misery; but a selfe denying heart is willing to take up his Crosse, because he hath laid down himself; hence come those call shifts; men see some beare the burden, and they wish well to it; but saith one, I have a family to care for; those are to be honoured that doe so, but it is otherwise with me; the great ones are fittest, they have no trades to looke to; and the poore ones have no riches to looke to: oh you have somewhat to lose, there is the businesse; then belike thou hast no mercy to loose; thou hast not denied thy selfe, therefore thou art no follower of Christ. Take thy Gods and perish with them; thou wilt not suffer, because thou hast thy selfe, therefore thou shalt burne with thy selfe in hell.

2. It is a word of Examination. We know not for what times God hath reserved us; then here we may see, who are able to stand for Christ. If there be any man that denies himselfe, and takes up the crosse, he shall have the crowne. But art thou able to deny thy selfe or not? Art thou now a Professour, and wilt be a forsaker of Christ? We are not greater then our fellow-brethren we know not how soon misery may betide us; Is he likely to suffer the losse of his blood, that will not suffer the losse of a base lust. Will he beare the point of a spear, that wil not part with a little credit? *Judg. 7. 5.* When *Gideon* was to fight with the *Midianites*, those that were afraid we bade them returne, and they went almost all away. Now,

*7/10 3/21*

*Judg. 7.*

Psal. 110.

God gives them another triall, they that lapped, went; and they were three hundred. Therefore in the *Psal. 110.* it is said, *Christ shall drinke of the brooke by the way*; That is, he shall take a lap by the way, and goe cheerfully to his worke: if the Lord should try us thus, all that are fearfull to suffer, would flie into the Low-countries; there would be but a few, if God should say, by those that sip at the world, by those I will defend my Gospell, how few would there be! for men will part with nothing: take a company that live in the Church, they are (many of them) not able to beare the power of the word; thou that wilt not part from a lust, how wilt thou be able to part from thy blood? Now, what shall we thinke of those that will not have commodities crossed? Rather loose conscience then six pence; how shall we thinke these will loose their estates, their blood and life?

Pse 3:

It is a word of direction. Namely, we are to advise, how to prepare our selves for the fiery tryall; begin the right way, and persevere constantly, be marvellous empty, and then be fit to beare trouble; men thinke to out-brave misery; one, saith he, resolved of it, he will die, that he will, before he will be a Papist; No, this bold boasting is an argument, thou wilt not beare the crosse when it comes to the tryall; commonly these men flie off in time of persecution. But the duty God commands is this, looke into thy heart, and take notice what is most delightfull to thy soule; Is it honour, ease, credit, &c. Is thy life deare unto thee? Examine this wisely in the best of thy  
me-

meditations, and when you have found what is dearest, then bring your soules to a holy contempt of it: what a man tramples upon, he is content another should tread on: souldiers when they come into the field, doe accustome themselves to hardnesse: the truth is brethren, we know not how soon God may call us to suffer; were the enemies on our borders even now, how would you beare it: would you then be willing to renounce the honour you have esteemed, the riches you have embraced? then renounce them now, and you will not be perplexed when you leave them. If Sathan goes against you, and pursues you, and saith, if you follow these courses, you must part from these and these comforts, if you take this way, you must looke for misery, you must looke to be despised of father and mother, and brother and kindred. You must never looke to come to preferment, &c. now, will you be fenced; renounce all aforehand, doe you tell me of honour, saith the selfe-denying heart, let honour looke to it selfe; but say, to him, what will become of your liberty: your liberty will be gone, saith the soule, let liberty looke to it self, I will looke to duty: this is once, and all that is required at my hands.

But when a man hath taken up his crosse, how shall he follow Christ, troubles are so redious?

*Quest:*

Let him take up his crosse and follow.

*Afflictions should not, nay cannot hinder the obedience of the faithfull.*

*Ans.  
Doct.*

The text doth not say, let him take up his crosse and leave me, no, but take up his crosse and follow me; as who should say, persecution will stand with

Numb. 14. 24. perseverance in obedience, Christ and a crosse accord, *Numb. 14. 24.* the Lord himselfe speakes of *Caleb*, that he followed him fully: the children of *Israel*, when they came out of *Egypt*, were driven into the wildernesse, and were in crowds of extremitie, famine on the one side, the enemy pursuing on the other, yet *Caleb* followed God fully, nothing hindred him from following God, *Psal. 44. 17. 18. 19.* *Thou hast cast us into the place of Dragons, and covered us with the shadow of death, yet wee have not forgotten thee, &c. Dan. 6. 10.* when the King had made a decree and sealed it, was *Daniel* daunted: did hee start asid: no, he set open his window, that though all the canon shot was about his eares, though the decree was sealed and gone out, yet *Daniel* was the same man, *Acts 4. 19.* when the Scribes and Pharises were violent, the Apostles were resolute, when they had been forewarned, they answered, whether it were fittest to obey God or man, judge ye: and in the 29. verse, the bolder they were in persecuting, the bolder they were in suffering. Birds will sing in stormes, so Gods birds will sing cheerefully in the greatest storme of persecution.

*Quest.*

But how can this be: is it not so, that by persecution occasions of good are taken away, and sometimes life is taken away, and if men doe not live, how can they follow Christ?

*Answe.*

I answer two things.

1 Opposition may stop the outward actions a man would performe, but the inward gracious disposition cannot be hindred; they cannot take away his heart, he hath as great a heart to love duty,

ty, and when a mans actions are by force hindred,  
*God accepts the will for the deed,* 2 Cor. 8. 12. 2 Cor. 8. 12.

2<sup>d</sup> Though a man cannot follow God in one kinde, yet he may in another, though some graces may be hindred, yet others will be furthered, and that is the duty God requires at that time, *Jam. 1. 4.* Jam. 1. 4.

*Let patience have her perfect worke,* that is, God puts a man on severall tryals, sometimes in person, sometimes in disgrace; now patience playes at all weapons, and when she hath borne all, she conquers all. Looke, as it is with souldiers in summer, they goe into the field, and in winter they lye in Garison, yet they are souldiers still; so some duties are summer-duties, as hearing and the like; these are in the time of prosperity, but when the winter of persecution comes, and besiegeth the heart, then God calls for patience. You heare the word, that is a summer-duty, but when you are scattered asunder, God requires patience, and selfe-deniall, yet in both we follow Christ. If a Saint should dye, yet he forsakes not obedience, for hee hath followed Christ as farre as he can: nay Christ could goe no further then death, after death a man is considered as a conquerour, then the battell is ended, *Heb. 12. 4.* *Ye have not yet resisted unto blood,* Heb. 12. 4.  
*John 21. 18.* The Lord Christ the Generall of the John 21. 18. field, knowes how to dispose his servants; when *Peter* was young, God sent him to preach, when he was old, he sent him to dye, when hee could not preach.

But how far can this be? doth not affliction hinder a man? *Quest.*

It should not, nay it cannot, and that for three *Answer.*  
 grounds. 1 Be-

2 Pet. 1. 15.

1 Because God allowes of starting at no time; the Law bindes at all times, to all times, is an old rule in Divinity; there is no time wherein sinne is to be granted; our condition may alter, but duty is that which God ever calls for: poverty may take away riches, but no condition should take away duty, but some duty is to be performed, though not this nor that, yet a good conscience is alwaies to be preserved: there is a necessity for a man sometimes to have afflictions: God gives them, but God never gives a necessity to sinne: it is not necessary to be rich, but it is necessary to be holy in all manner of conversation, 1 *Pet.* 1. 15. nay, secondly, the more opposition a man hath, the more resolute he should be, for then there is most need of courage: the Captaine requires most courage in the battell, and in harvest, if a storme be comming, we worke hardest, so a man should bee most constant in the time of trouble, *Jude* 3. Contend for the faith. Contention implyes opposition, the more trouble, the more courage God requires. Sound saving grace will never slip away, in the greatest opposition, then is the time for love to doe most: a brother (saith *Salomon*) is borne for adversity: love is like lightning, it is most fiery where it findes most opposition: so when love is in most opposition, it is most violent in resolution, *Acts* 4. 20. *We cannot but speake the things we have heard*, as who should say, we haue a warrant from God, therefore we cannot but doe it, and in the second verse, the lame man being cured, the Scribes and Pharises were grieved at it, the Disciples having taught concerning Christ, and the glory that came to the Gospel: the

the Scribes and Pharises thought to crush the business, now saith Peter, verse 9. *if we be examined concerning the good deed;* as who should say, you Scribes and Pharisees use to convent people for good deeds. Therefore be it knowne unto all you men of *Israel*, as who should say, you Pharises would have Christ hidden, therefore all ye men of *Israel*, be it knowne, that by the name of that Iesus whom ye have crucified, this man standeth whole; thus zealous was he, though convented: the spirit of the Lord is a kingly spirit, therefore it will make a man leap over all blocks, *Ruth 1.16. Naomi* Ruth 1.16. having alledged many arguments to dissuade *Ruth*, marke how she resolves, *intreat me not, for thy God shall be my God.* the more love is opposed, the more violent & resolute it is: there are no trees fall by a storme, but those that are rotten, those that are good grow the faster; so it is with a heart that loves Christ in sincerity, he beares downe all.

3 Afflictions are so farre from hindring, that they further obedience, there is no thanke to the Crosse for it: in it selfe it is a kinde of poison, but this Crosse that would hinder a man, the power of Christ over-powring it, helps a man, and that in two particulars.

1 Because the Crosse weaneth a Christians soule from the love of those things here below; he that prided himselfe in gay coats, present before him all the fine feathers at his death bed, and aske him, will you goe to heaven in these? then hee hates them, affliction takes away the love of all, *Deut. 28.* the dainty Damosell shall lick the earth in time of famine, the soule in affliction cleaves to  
 O God:

Iob 36.10.

God: when the wheeles are scoured, they goe the better, so afflictions take away the rust of immoderate pleasures and desires, *Iob 36.10.*

*Three things afflictions doe.*

1 They open the eye.

2 They boare the eare, a poore mans tale may now be heard.

3 God commands a loose heart to stoope by them: when the three children were in the fire, it burned their bonds, but hindered not their walking, so afflictions burne our lusts, but hinder not our walking with God.

Acts 17. 16.

2 As afflictions are made usfull and beneficiall to Christians, in respect that they weane them from the love of the world, and scowre off corruption. So also secondly, because the Crosse stirs up our graces, afflictions set an edge on graces, *Acts 17. 16 his spirit was stirred with indignation:* it is with grace, as it was with *Sampson*, when the Philistines were not there: he slept, but when they were upon him, he rent all in pieces; so our graces are asleepe, if misery come upon us, it provokes us to shake our selves: all the men in a ship are quiet in a calme, but in a great tempest all are busie, every man is stirring, one runnes to the pompe, another to the sterne; so all the while we are in a calm, patience lyes still, but when we are tossed, if there be any grace, then it will be stirring. Faith laies hold, patience beares, it is admirable to see what men will doe in sicknesse: it is a common Proverb, there would be admirable good men, if men were as good alwaies as they are in sicknesse. Take a great persecutor: and let but God let in a veyne of vengeance,

vengeance, O then what resolutions are there: but when that is gone, all promises fall to the ground.

It is a word of instruction, hence persecution is a plea for exactnesse: no poverty can excuse a man from duty; if no affliction can hinder from following of Christ, then no affliction can give excuse for not following of Christ; it is no plea to say, my neighbour hindered me: when *Peter* denied Christ, he did not say, Lord, I was in great feare, I loved thee well, yet denied thee basely: we heare no such matter, but he wept bitterly, he saw his sinne, and was ashamed of it: this should be our course, *Phil.* vse.

*If there be any thing that is honest, any thing that is pure, thinke upon these:* a man might reply, the cause is good, there are honest things, but trouble accompanies them; what of that? yet if there be any thing that is pure, thinke on that; yea say some, the practise is pure, but it is reprochtull: now saith the Text, there is no pretended inconveniency that should be a hinderance in a christian course: doe not thinke of reproches, but if there be any thing honest, any thing pure, thinke on that. All you *Ismaels* that scoffe at purity, if *Paul* were good, ye are naught, *Heb.* 13. 4-5. When we are married; we must looke to our families; no saith the Text, *avoid covetousnesse*, doe not say, the cause is good, but my family must be looked to: drunkennesse should be hated saith one, but then I should lose my custome. It is good to pray, for the Scripture saith, *Poure downe thy wrath on such as call not on thy name*, but it takes up time; and I should bee scoffed at, and counted a Puritan, and therefore I pray have me excused. I cannot excuse you, for is

*Phil.* 4. 8.

*Heb.* 13. 4-5.

there not a God to be pleased, as well as a customer? when the heavens shall burne, and the works thereof be consumed, doe you thinke this will excuse you, to say, I would have prayed, but my Master would have beat me, my neighbours would reproach me, &c. If you feare your neighbours more then God, then get you to hell with your neighbours, and then let them succour you; these are not sufficient excuses, therefore delude not your consciences; will you tell God, a crosse troubled you? he will tell you, you should have taken it up: had Christ said to us, I wish you had been saved, but then I must be spit upon and crucified, but that I will not, woe had beene unto us, had not Christ beene forsaken, I had beene damned, doe not think to drive the bargaine to the last farthing: let God be honoured, though I troubled, this is right; but to say let God be honoured, but I will not be troubled: ah poore wretch, hast thou any share in Christ? he that suffereth not with Christ, shall not have glory with him: therefore as you desire to have comfort, lay away these figge-leaves, that will not availe to shelter you. Because thou wilt not take up a Crosse, thou shalt not have a Christ to save thee.

**THE**