



THE  
CHRISTIANS  
Second Chiefe  
LESSON,  
*Viz.* Selfe-tryall.

2 COR. 13.5.

*Examine your selves whether ye be in the faith:  
prove your owne selves, know ye not your owne selves,  
how that Iesus Christ is in you, except ye be reprobates?*



He intent of Saint Paul is to  
justifie his Ministerie, upon  
occasion of that contemp,  
which by reason of the  
basenesse of his outward e-  
state was cast upon the same  
by the suggestion of false  
Apostles. This he doth in  
this place by appealing unto the consciences of his  
O 3 hearers,

hearers in respect of the worke of grace by his Ministry wrought in their hearts: so that the coherence stands on this manner; if ye have bin effectually called to the state of grace by no other meanes then by my Ministry, then notwithstanding the weakenesse of my flesh, you must needs acknowledge mee a lawfull Minister of Ie'us Christ. But so it is, that you have beene converted by my Ministry alone, and brought to the estate wherein ye now are, therefore ye must needs acknowledge me a lawfull Minister. Now for the further prooffe of this effect of his Ministry in them, he wils them to consider whether they be in the faith or no.

Wee have to consider here two things. First; what they must looke after in themselves, *viz. whether they be in the faith.* Secondly, what they must doe that they may attaine to this knowledge, *viz. they must examine themselves.*

By Faith synecdochically we are to understand all the graces or vertues which are mainly necessary to set a man in the state of grace; one for all, and this carries the bell away from all the rest; all other graces springing from this as from a fountaine. To be in the faith then is to bee effectually called to be partaker of the graces and vertues of Iesus Christ. To prove this is by an experimentall tryall to make enquiry; To examine is a word borrowed from Gold-smiths manner of tryall which they use, which is of all other the most accurate, by the touch and test. To prove and examine our selves is a worke of the spirit, whereby the soule reflecting and turning into it selfe, doth exactly weigh

weigh and consider in what estate it stands. The Commandement is doubled, to betoken the important necessity of the duty injoynd, as which doth most neerely concerne a Christian.

The meaning of the words, if you take them together, may be thus: O ye Corinthians, since you make a question whether Iesus Christ spake in and by me, yea or not, doe but (for your conviction in this behalfe) take a survey of your owne estate, diligently examine your selves, whether ye be truly and effectually come out of the state of nature into the state of grace, yea or not; by this you may come to some certainty touching the undoubted truth of my Ministry.

*That an effectuall conversion of soule is a sure testimony of the truth, and lawfulnessse of that Ministry by which they are converted.* Doct. 1.

This is gathered from the coherence and agreement betwixt the third and fift verse, it is also proved, *Ier. 23. 22.* If they had stood in my counsell, and had caused my people to heare my words, then they should have turned them from their evill way, and from the evill of their doings. No Minister can convert another, who hath not stood in Gods counsell, that hath not beene sent by him,

*Rom. 10. 14. 15.* Faith in a hearer doth argue a Teacher sent of God; *Acts 26. 18.* I send thee, that thou mayest turne them, &c, *Ephes. 4. 11. 12.* Christ

*Rom. 10. 14. 15.  
Acts 26. 18.  
Ephes. 4. 11. 12.*

sends them Pastors for the repairing of the Saints. The repairing of the Saints is an argument of a Pastor given of Christ, *1 Cor. 9. 2.* If I be not an Apostle unto others, yet doubtlesse I am unto you, for ye are the seale of my Apostleship in the Lord.

The

*Reason.* The reason is this, because the soules of men are not converted without the speciall worke of the spirit of Christ concurring with the outward ordinance. Now wee have no promise of the assistance of the spirit to accompany any teachers but such as God sends, *Matth. 28. 28.* I am with you (whom I send) to the end of the world, not with any other.

*Use* For the confuting of those sectaries among us who doe reject the Ministry of the Church of *England*, together with the Ministers, as no Ministry nor Ministers, in regard of some defects accidentall, not substantiall in the same. We for our justification referre our selves unto the whole armies of Converts, which are the glory and crowne of many godly teachers among us.

*Doct. 2.* There is a possibility revealed of God for a man to know whether he be called of God, or not; it is attaineable for a man to know whether he be in the state of grace, or remaine still in his naturall condition. This doctrine is enforced from the precept here given, *Luke 10. 20. Rejoyce that your names are written in heaven:* now there is no ground of rejoycing, but for that whereof wee may attaine a certaine knowledge, *2 Pet. 1. 10. Give diligence to make your calling and election sure, 1 Iohn 3. 10. In this are the children of God knowne.*

*Reason 1.* Because wee have recorded in Scripture speciall markes whereby wee may grow to a settled assurance touching our estate, *Psal. 15. 1 Iohn 5. 13. 2 Pet. 1. 10.*

2 Because wee have the spirit promised to informe us that these markes are in us, *Rom. 8. 16.*

The

the spirit of God beareth witness to our spirits,  
that we are the children of God.

1 Note that this knowledge is often intermingled *Caution.*  
with much doubting, *Psal* 77.8.9.10. *Psal.* 42:  
verse 5, yet in the end faith gets the victory.

To confute the Popish error which they teach,  
*viz.* That no man can be assured with such a cer- *Use 1.*  
tainty, wherein he may not be mistaken touching  
his salvation, as also that a man must doubt of it,  
and that it is presumption to grow to a resolution;  
a marvellous uncomfortable and desperate do-  
ctrine, we may say of the Authors of it, that they  
are miserable comforters.

2 For exhortation, to provokemen to use all  
meanes that they may be assured touching the  
welfare of their estates. Let mens diligence in loo-  
king to make sure inheritance, lands, mannors,  
whereof they have any promise, whet on us to bee  
much more carefull to get some security of Gods  
favour, heaven and happinesse. If they be so ear-  
nest for earthly blessings which they must forgoe:  
how hot and eager should we be in the pursuit of  
getting of an assurance of those spirituall good  
things which shall never be taken from us! Let the  
unspeakable comfort that issues from this assu-  
rance, the endlesse joy that ariseth hence, make us  
carefull seekers of so great a benefit; if we were in-  
stantly to goe out of the world, wee would desire  
nothing more then some earnest penny of an hea-  
venly inheritance; that which then wee would  
chiefly wish, let it bee our wisdom to make a  
timely provision for the obtaining it. But alas, how  
carelesse and negligent are we in this point? any  
ground-

groundlesse surmises, idle supposals, flitting imaginations, will serve the turne, give a stubbered contentment; I hope well saith one, I trust, saith another, God is mercifull. Take heed of this presumption, which is as a broken tooth and a sliding foot.

*Doct. 3. Every man by nature is apt to be deceived, and to misjudge himselfe touching his spirituall estate, to thinke all is well, when nothing lesse.*

Thus much is insinuated in the Commandement, to try and examine, as if otherwise we were subject to mistake, *Pro. 14. 12. There is a way which seemeth right to a man, but the issues thereof are the wates of death, Acts 26. 9.* I also verily thought that I ought to doe many things contrary to the name of Iesus, saith *Paul* of himselfe in the state of Pharisaisme. Those of whom we reade, *Luke 13. 26.* which were shut out of the kingdome of heaven, no doubt thought themselves cocke sure while they lived, as we may see by their reply to the Master of the house, we have eaten and drunken in thy presence, and thou hast taught in our streets. So the proud Pharisee over-weening himselfe with his owne conceit, speakes confidently, giving God thanks, that he is not as other men are, or as the poore Publican; yet how is he (for all his good conceit of himselfe) rejected, and the poore Publican preferred before him? *Luke 18.* The Church of *Laodicea* giveth testimony to the truth of this doctrine, in that her glorious vaunt that shee makes, professing that shee is rich, increased with goods, and hath need of nothing, when as notwithstanding at the same time, shee is discovered to bee wretched

wretched and miserable, and poore and blinde, and naked, *Rev. 3. 17.*

*Rev. 3. 17.*

*Reason 1.*

The grounds of this mistake are two. First, the heart of man in such things as concerne his spirituall good, is not onely blinde, and so apt to be deceived, but also deceitfull, and that above all things, *Jer. 17. 9.* it works by all meanes to deceive a man, *1 Cor. 17. 9.* yea and that in the greatest matter of moment, namely the salvation of the whole man. Who wonders then to see a man in regard of the good estate of his soule to grope at noone day as in the twi-light, to put light for darknesse, and darknesse for light, to put bitter for sweet, and sweet for bitter!

The second ground of mans mistake is the continuall endeavour of Sathan, whereby hee laboureth nothing more then to be a lying spirit in the mouth of a mans owne heart; to corrupt the judgement, to make a man well conceited of himselfe, when notwithstanding hee is in the gall of bitterness, and the bond of iniquity; by this meanes is a man held most powerfully in the snare of the Divell. *Reason 2.*

Therefore we must at no hand beleve our own seduced hearts, and perverted judgements in the matter of our salvation, nor grow assured that wee are in good plight, because our owne hearts tell us, all is well, and sing a *requiem* to us, and cry peace, peace; beleve them not, they are the most notorious impostors, most cunning deceivers, such as have shaken hands with the common adversary of our salvation, that so they may worke our eternall woe; they are those friends that speake peace-

*vse.*

ably to their neighbours, and yet lay up malice in their hearts. It shall be our wisdom to consider whether they speake by the direction of the spirit, according to Gods word; examine their pleasing suggestions by the law and testimony, if they speak not according to these, it is because there is no truth in them.

*Doct. 4. That a mans spirituall estate is not alwaies discernable to himselfe.*

There are seasons when as the worke of grace is so overshadowed, that a man can scarcely judge of himselfe how it is with him. This I collect hence, in that it is one thing to thinke that wee be in the state of grace, another thing by prooffe and examination to finde it so to be. We may be in the state of grace, and yet the same not so appeare to our selves, untill we have made tryall of our selves: the worke of Gods spirit is sufficient, whose manner of working is to us unknowne, *John 3. 8.* as the winde, and to have this knowne unto us, we must try and examine our selves; in which examination, who doubts but we may often mistake? thus was *David* himselfe mistaken, *Psal. 22.* he judgeth himselfe forsaken of God in regard of his owne feeling, *Psal. 31. 22. I said in my haste, I am cast out of thy sight, Isa. 40. 27. Jacob* complained his way was hid from the Lord, *Isa. 49. 14. Sion* complaines, the Lord hath forsaken me, and my God hath forgotten me, *Isa 50. 10.* there is a time wherein Gods children walke in darkenesse, and see no light.

The meares of this misjudging our selves are two-fold.

1. *S* thus cunning, that where hee cannot prevaile

*John 3. 8.*

*Psal. 22.*

*Psal. 31. 22.*

*Isa. 40. 27.*

*Isa. 49. 14.*

*Isa. 50. 10.*



vaile to rocke men asleepe in security, there hee assaults them with false feares, to make their lives uncomfortable to them, and drive them, if it bee possible to despaire; this is not the least of his stratagemes.

2 A confusion in our judgement from the remnant of our corrupt nature whereunto we are other whiles for just causes given over of God; whereby wee are not able distinctly to apprehend the worke of grace in our selves, but even deeme our selves reprobates when wee are highly in Gods favour.

The reason of this proceeding of God is, that so *Reason 1.* he may keepe pride and security from mens hearts, whereinto they are apt to fall, even when they taste most deepe ly of Gods favour; for by this concealment from a man what his estate is indeed, the Lord keepes the heart in humility, in a more frequent and reverend use of his ordinances, Word, Sacraments, and Prayer: and if it be wisdom in an earthly father that hee usech a concealment of his love, and what he will doe for his sonne hereafter; sometimes he casts a frowning countenance, makes him beleewe hee will doe little for him, when he findes him most good, and all this to keepe him in a childe-like obedience: so in like manner, why may we not conceive that the privy carage of Gods love to us may be of excellent use for our good: and so much I doubt not, but whosoever shall observe in themselves, they shall finde their hearts much bettered, and the graces of Gods spirit more quickned in them by such spirituall exercises.

*Reason 2.* The Lord may and doth often punish our by-past negligence and carelesse respect of his mercy to us, in not giving us a just understanding of the welfare of our estates, by withdrawing this his favour, he leaves us to our selves and our uncertaine hearts, that so he may declare his justice in the deserved punishment of our sinnes; as also make us more carefull to glorifie him by a thankfull usage of his favour in particular assurance of his love to us. Thus there is no reason that we should call in-to question the truth of this doctrine, which you see upheld by two such pillars as Gods glory and our good.

*Vse.* For the comfort of many of Gods beloved ones who are much discomforted in themselves, for that through Sathans malice and their owne default, they are not able sometimes to judge of their owne estates, whether or no they doe belong to the election of grace. Learne a similitude from the trees and hearbs of the field, which as they have their spring, wherein they in their glorious hue are comparable to *Salomon* in his royalty, so have they their winter, wherein their sap retireth to the root, the branches seeme to be withered, as if they were not the same, no life in them: so is it with the graces of God in mans soule, they have their spring and summer seasons, they have also their winter, wherein they seeme cleane blasted and decayed, as if there were no seeds of grace in their hearts; and as we must not call in question the vegetative power and life that is in plants and hearbs, by reason of the little appearance thereof in the dead time of the yeere; no more must wee  
make

make question of the truth of grace in our hearts; in regard of the little shew that it makes to us, little beauty that we can discern of it. Doe we not see that men may be so miscarried in their judgments, as to thinke themselves to be beasts when they are men? as we see in *Nebuchadnezzar*, *Dan. 4. 30.* why not? much more in their spirituall estate, so to be misinformed, as to thinke themselves children of wrath when notwithstanding they are heyres and coheires with Christ Iesus? Let the examples of Gods deare ones, who have been thus misled, the equity and great reason God hath thus to exercise our troubled soules, which otherwise would be too calme and secure, be as a word spoken in due season to us, that are weary in this kinde.

*That everyone that lives in the Church is bound seriously, and with great diligence to try and examine his estate, how it stands betwixt God and himselfe, in respect of the worke of saving grace wrought in his soule.*

*Dott. 5.*

This is the maine duty intended in this scripture, and so directly issuing out of it, as that hee that runneth may reade it, *Psal. 77. 6.* I communed with mine owne heart, and my spirit made diligent search; namely, how the estate of my soule stands, whether God hath cast me off, yea or not; or whether there be in me any markes of his favour: in regard whereof I may gather comfort to my selfe, *Gal. 6. 3, 4.* If any man thinke himselfe to be something, when he is nothing, hee deceiveth himselfe in his imagination. But let every man prove his owne worke, and then shall hee have rejoycing in himselfe, *1 John 4.* we are commanded,

*Psal. 77. 6.*

*Gal. 6. 3, 4.*

*1 John 4.*

to try the spirits of other men, whether they be of God, much more then to try and examine our owne spirits; whether they speake unto us in the name of the Lord, or from their owne deceitfulnesse.

*Reason 1.* In regard of the infinite windings and secret turning in the heart of man by reason whereof it is become a most difficult thing for a man to know his owne estate truely, *Ier. 17. 9. The heart of man is deceitfull above all things, who can know it?* it is a very easie thing to be deceived by it, a most hard thing to know it; therefore we must set our selves more earnestly to worke, to try and examine our estate.

*Reason 2.* Because the estate of glory in the life to come, depends on the state of grace in this life, which may justly move us to increase our care to know whether we be in the state of Gods calling, yea or no.

Now for that the practise of this doctrine is of excellent and most necessary use in the life of a Christian, I will therefore more largely pursue the same, as desirous to give direction how to perform this duty, so as it may be most for our comfort: And because I finde a spring of matter offering it selfe, I thinke it good to bound that which I purpose to say, within the set two points.

1 In considering what be the false shadowes of the state of grace.

2 What be the essentiall parts of him that is in the state of grace, together with the severall marks of the same.

Among the false and appearing tokens and shadowes

shadowes of the state of grace, I finde three that are remarkable, and above others to be encountered with, *viz.*

The estate of  $\left\{ \begin{array}{l} 1. \text{The Civill man.} \\ 2. \text{The Formalist.} \\ 3. \text{The Temporary Professour.} \end{array} \right.$

All these make goodly flourishes, carry themselves upon a perswasion of Gods favour, thinke themselves somewhat, when they are nothing in, the state of grace.

Concerning the Civill man, who first offers himselfe, as one who is most confident, though he have least cause, I propound these foure things.

1. What Civill righteousness is.
2. What is the ground of it.
3. The glosse and deceit whereby it prevailes.
4. A discovery of them in their kinde.

What is civill righteousness.

*Quest. 1.*

*Answ.*

It is the practise of some outward duties of the second Table, joyned with either a slight performance, or else negligent omission of the duties of the first Table, that concerne God and his worship. From thence we may conceive what the civill man is; namely, such a one as is outwardly just, temperate, chaste, carefull to follow his worldly businesse, will not hurt so much as his neighbours dog, payes every man his owne, and lives of his owne; no drunkard, adulterer, or quarreller; loves to live peaceably and quietly among his neighbours. For an example of this kinde, take the yong man in the Gospel that came to our Saviour with this, *All these have I kept.* So likewise among the heathen we have famous many exam-

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ples

parts of this kinde, of *Aristides*, *Setriales*, *Alexander*.

Quest. 2.

The grounds of civill righteousnesse are two.

<sup>1</sup>  
Answ.

Restaining grace. That is, such a common worke of the spirit, whereby the corruption of mans nature is bridled, kept in; curbed; so as it breakes not out; the heart is not changed, or renewed, either in minde, will or affections, onely there are barres and doores set to them in regard of the exercising and outward practising of that whereof the seed and venome lies in the heart, *Gen. 22. 6.* The Lord said to *Abimelech*; that he kept him that he should not sinne in defiling *Abrahams* wife.

*Gen. 20. 6.*

The second ground is Prevailing corruption; namely, when one sinnegetteth in victory of another by reason of their opposite nature; so is it when a man for vaine glory, and to maintaine an outward reputation in the world without respect to Gods Commandement, abstaines from many grosse sinnes; as also when a man flies from covetousnesse, and falls into prodigality; all one; as the Prophet speaketh, it is, as if a man should flee from a Lion, and a Beare meet him, *Amos 5. 19.*

*Amos 5. 19.*

Quest. 3.

What are the deceits whereby he beguiles himselfe?

Answ.

He applauds himselfe on this manner; that he useth good dealings, and hath a good meaning, and hopes by this to doe as well as the best; these indeed are worthy fruits of righteousnesse, if they were rightly practised. but the civill man deceives himselfe.

1

First, In that he is utterly ignorant of that which

which he would most of all seeme to practise; for whereas good dealing, and good meaning, must fetch their direction from the knowledge of Gods word, which is the onely sufficient Schole-master to this purpose; The civill man doth measure it by the scanling either of his owne judgement, which is corrupt by nature, or else by the received customes of the world. Doe not many pretend in many grosse injuries, and wrongs done to God and man, their good meaning? Doth not generally the good dealing that is among naturall men no longer keepe within the rule of righteousness, then while it concernes themselves? And when it toucheth a man in this particular, the greatest injustice shall be dawbed over with the untempered mortar of good dealing.

Secondly, Even in those things wherein he is most glorious in his owne eyes, practising some shreds of righteous dealing, so farre forth as his naturall light guides him; he sinnes against God, in that he doth not that good which he doth in obedience to God, and out of faith in his word, without which whatsoever men doe, is but sinne in the doer, though good in it selfe, *Heb. 11.6.*  
*Rom. 14.23.*

*Heb. 11.6.*  
*Rom. 14.23.*

Thirdly, Consider this good meaning, and dealing in the highest price of goodnesse whereunto it would seeme to attaine; you shall finde a manifest grosse transgression of the duties of the first Table. that doe more immediatly concerne the worship of God: for doe we not see, that these men are most of them negligent regards of the ministry of the word, make little consci-

ence of an oath, if they be urged ; breake the Sabbath, live in affected ignorance, and yet by vertue of this supposed good meaning and dealing, they thinke themselves blamelesse ; what great and hainous sinnes doe they shrowd under this shelter, I referre my selfe unto the dayly experience of such as know any thing in the conversation of these men ; as if the Lord would accept of any sacrifice, though never so blinde, lame, or maimed : offer this service unto thy Prince, and see if he will accept it. First shall it be a good plea for a traitour against the state to pretend his righteous dealing with his fellow-subjects ? No more will God accept of such a service, where there is high treason against his Majesty, though there be some petty duties performed to men.

2. Deceitfulnesse, in that he thinkes himselfe a jolly fellow while he compares himselfe with the rabble and multitude that live in the open transgression of Gods great Lawes ; when he beholds himselfe by a reflexion from them, he grows strongly conceited that it must needs be well with him for that he outstrips such swarms of offenders.

By this manner of reasoning, a man might conclude, the courtest cloth that is to be fine ; because, if you compare it with a Rug, it makes a faire shew ; will not comparisons make those things that are naughty in themselves seeme good : Let that alone be held for good, that is good in it selfe, whose goodnesse is to be found in the nature of the thing, not in the respective reference onely to that which is worse then naught. In a word,



word, what so bad in a kinde that might not bee justified, if it were lawfull thus to rrislee might not some naughty and sinfull men that live in the breach of some of Gods great commandements, hope for heaven, if a comparative righteousness would be accepted: for are there not numbers, though vile in their courses, and abhorred of God and good men, yet if you compare them, you shall finde whole swarmes of such as doe exceed them? Secondly, learne further the absurdity of this reasoning, and that by another similitude taken from the cleane contrary practise of men in earthly things: if a man have some competency of wealth, he for the further enlarging of it lookes not backe, how many there be poorer then himselfe, so hee might thinke himselfe a rich man, but his eye is alwaies looking how many richer there are then himselfe? why should wee not doe so in spirituall things. not to looke how many have lesse then we, to consider rather how many goe before us, exceed us in the graces needfull to a better life. Shall it be no roote of contentment for wealth, that we are richer then many millions in the world? and yet in matters of salvation, any thing shall serve the turne, to satisfie our hearts, that we are in better case then great troops who shall never see God in the life to come. In the running of a race, a man may leave many behinde him, yet lose the goale, so in the seeking of the Crowne of life, wee may out-strip a number, and yet misse of the salvation of our soules: we must therefore be carefull so to runne, that we may obtaine.

Thirdly, if this righteousness would carry a

Luke 18.

man out which leaves company behinde in greater impiety, then the Pharise should have had wrong, when the poore Publican was preferred before him, who notwithstanding was not as other men, extortioners, unjust, &c. *Luke 18.*

Fourthly, we must in judging our selves righteous, looke to the rule of Gods lawes, which judge our inward thoughts: this was it which informed *Saul*, who without the law was alive, but when the law came, sinne revived, &c.

Third deceit. In that he conceives no wickednesse great that breakes not forth into open view, or at least into actuall transgression; no man is naught with him, but he that is actually so.

Isr. 4. 14.

Act. 8. 22.

2 Cor. 10. 5.

*Answ. 1.* That saving grace doth not onely cause a forbearance of the outward act; but suppresseth the first motions unto sinne, kils them in the cradle, makes conscience of them as mortall sinnet, whose wages is death, *Isr. 4. 14.* *How long shall thy vaine thoughts lodge within thee? Act. 8. 22* Repent, that if perhaps the thought of thine heart may be forgiven thee, *2 Cor. 10. 5.* *The word of God brings every thought into the obedience of Christ.*

2 A mans corruption may bee restrained and kept in from any actuall breaking out, not for any good that himselfe shall reape thereby, but for others benefit, for the good of society in generall, the good of some in speciall; *Abimelech* was kept from *Abrahams* wife, not for any favour to him, but for *Abrahams* sake. *Labans* churlish nature was sometimes restrained, so that he could not sometimes speake an unkinde word unto *Jacob*; not for his cause, but for a favour unto *Jacob*.

3 God do. h judge of mans estate by the frame of the heart, that he mainly desires to be given to him to be renewed, that to be cleansed and rectified, that to be applied to wisdom, though there be never such a faire outside, a smooth carriage, a painted visage, ylt if the heart be unsound, rotten, unregenerate, all is of no value before him. God seeth not as man seeth, neither would he have man judge as outwardly there is an apperance. There may be seven abominations in the heart when men speake favourably, *Pro. 12. 5, 25* our corrupt nature *Pro. 16. 35*, is signified by Wolves and Beares: shall we think a Beare no longer a Beare when hee is chained up from doing harme? or a Wolfe to be no longer a Wolfe, for that he is manacled so as hee cannot stirre:

4 A fourth deceit is, he conceives himselfe in good plight, for that many that goe before him in professi on, yet come behinde him in practise, and faile in many duties wherein he approves himselfe to men by his civill carriage.

*Ans.* It is an evill that is much to be lamented, that such as doe professe religion, are not carefull to adorne their profession with the fruits of rightcousnesse. But for satisfaction to the civill man, he must know his error.

First, he makes no difference of Professors considered in that there are, and shall be some, who shall have a forme of godlinesse, but not the power thereof, who shall be shut out of the kingdome of heaven. Now what comfort can this be to a man, that he is in as good estate as others who shall never obtaine salvation for shall not dishonest religion

gion finde as good favour with God, as irreligious  
hearts?

Secondly, I doubt not but in some particular  
finnes, some civill men have a greater command  
over themselves, then many truly religious; *Da-  
vid* was given over of God by fall to bloudy adul-  
tery, wherein I doubt not, but many thousands of  
civill men might plead themselves not guilty; yet  
no question to be made but that, the one was the  
childe of God, the other in the snare of the devell  
held captive to doe his will: For the affection of  
sinfull anger, many of Gods children are more apt  
to offend by it, the temper of their naturall dispo-  
sition enclining that way, then many civill men in  
whom there is no worke of regeneration; and all  
this no disparagement to Gods children, since the  
Lord doth out of these infirmities in his wisdom,  
make a sweet confection that purgeth pride out of  
their hearts, makes them more watchfull, more  
diligent in prayer, hearing,

Thirdly, it is oftentimes the fault of the world, who bury many good things in the children of God, those that be professors, if but one sinne (it may be which the Lord hath left in them to humble them) shall appeare in their conversation, the unthankfull and censorious world continually eyes and speakes of it, never mentioning the many good things that be in them: on the contrary, if a civill man have many evils, live in some grosser sinnes, yet if he have by vertue of a common gift of the spirit, some one commendable property, that one shall cure and commend all his other deformities. No marvell then if professors of religion, being subject

subject to so unequall and partiall a judgement, be thought to be short of a civill man.

5 A fift deceit. A civill man doth therefore flatter himselfe, and grow too high in his owne opinion, and take contentment in his estate, because he doth no man any harme, he doth not willingly injure any man; makes no question but this harmelesse righteousnesse will justifie him.

*Answer.* It deserves commendation, that a man should so demean himselfe, as carefully to avoid the doing of wrong to another: yet the insufficiency of his estate appeares on this manner. If wee take a view of that righteousnesse which the Lord requires, we shall finde, that it is not onely in not doing harme, but in doing good duties; the omission whereof is damnable, *Matth. 3. 10. Every tree which bringeth not forth good fruit, is hewen downe, and cast into the fire, Isa. 1. 16. Cease to doe evill, learn to doe well, Rom 12. 9. abhorre that which is evill, cleave to that which is good, Matth: 25.* Christ will proceed in judgement against wicked men, not onely for that they have pulled meat from his mouth, but also because they have not fed him: for looke as in an Orchard, it is not sufficient that a tree doe no harme, but further that it may be counted a good tree, it must be fruitfull: so in the state of a Christian, he who is barren of good works, shall as well undergoe the judgements of God, as hee that is a practiser of wickednesse: wee doe not rest contented, in that our servants plead they have done us no harme, but in that they have brought profit to us: why should wee not thinke that the Lord expects as much from us who are his ser-

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vants,

wants, as wee doe from ours?

Secondly, men doe vainely deceive themselves, when they thinke they doe no evill in not doing good; for the Scriptures doe account him as one that harmes his neighbour, and doth that which is evill, when he doth no good: hee that is not with me, is aga inst me, saith our Saviour, and hee that gathereth not with us, scattereth abroad: not to save when we may, is to destroy, as appears by the speech of our Saviour, *Luke 6. 9.* when hee was challenged for curing a sicke man on the Sabbath day, his answer was, whether is it better, to save life, or to destroy it?

*Luke 6. 9.*

6 A sixth deceit: In that they are well thought on among their neighbours, are of good credit and esteeme, they have every mans good word, no man can say, blacke is their eye, and commonly they make no question but they are in good estate to Godward.

*Answer.* That a good report is a speciall blessing of God, that deserves to bee well accounted of, it is as oyntment, and makes the bones fat. But a civill man must understand that a main thing that makes a report good, is when it comes from them that are good; such as seeke God, and endeavour themselves in his waies. Now let the civill man consider whether such persons doe give good testimony of them, for otherwise a man may be well thought of among those that are as himselfe, and yet be far from that goodnesse which God approves of.

Secondly, such must remember, that to have every mans good word, is no signe of a man in Gods

Gods favour, *Luke 6.26. Woe be to you when all men* *Luke 6.26.*  
*speake well of you :* and many have the greater cause  
to suspect their estate in the generall applause of  
men, then thereby to grow secure. The Pharises  
may seeme to have gained a great approbation  
from men, they were thought to be the onely re-  
ligious men of their times; yet how doth our Sa-  
viour censure them, even in that wherein they took  
most pride, namely, the esteeme of the vulgar,  
*Luke 16.15. ye are they which justifie your selves be-* *Luke 16.15.*  
*fore men, but God knoweth your hearts:* for that which  
is highly esteemed amongst men, is abominable in  
the sight of God; and that godly saying of a good  
Writer, may here have place, That in many things  
where men can finde no fault, God hath just cause  
to condemne.

Thirdly, the Scripture doth plainly leade us  
from the applause of men in the tryall of our e-  
states, and seekes to draw us to a searching into  
our owne hearts, *Gal 6.4. Let every man prove* *Gal 6.4.*  
*his owne worke,* and then shall he have rejoycing  
in himselfe, and not in another: this made Saint  
Paul solightly esteeme the judgement of men  
touching his estate before God, *1-Cor. 4.3. I passe* *1-Cor. 4.3.*  
*very little to be judged of you, or of mans judgement :*  
that is his commendation, that God accepts of  
him: his praise is not from men, but from God,  
*Rom. 2.29.* *Rom. 2.29.*

The second false shadow under which men doe  
shelter themselves, and rest in as a state of grace,  
when it is nothing lesse, is *formall righteousness*,  
where consider,

1 What it is.

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2 What

2 What be the grounds of it.

3 What be the deccits.

4 The discovery.

1 Formall righteousness is the practise of the outward duties of the first Table, Joynd with a neglect of the duties of the second Table; and thereby giving way to some grosse corruption. Wee may see a patterne of this, *Ier. 7. 9, 10.* will you steale, murder, and commit adultery, and come and stand before me in this house, where my name is called upon? *Pro. 7. 14. 15.* the whorish woman, conjoyne the paying of her voves to God, her peace-offerings with the breach of wedlocke, *Matth. 23 14.* the Pharises devoured widowes houses; under colour of long prayers.

Touching the duties of the first Table whereunto the formalist attaines, they are these.

1 He is in resp<sup>d</sup> of the outward man, a diligent repaier to the publike assemblies, a hearer of the word, receiver of the Sacraments; he will not sticke to goe a mile or two to the hearing of a sermon; all this was in *Herod*, in those that profess to our Saviour that they have eaten and drunke in his presence.

Secondly, hee may be a meanes to draw on others, and say with those, *Isa. 2. 3.* Come, let us goe up to the mountain of the Lord, *Ezek. 33. 30.* Ezekiels hearers though but formall, can say; every man to his brother; Come I pray you, and heare what is the word that cometh forth from the Lord.

3 Hee may grow to get a great measure of knowledge, to be able to discourse to the purpose of



of the Scriptures, and what is taught in the publike ministry; so we reade of some, *Matth. 7. 22.* Mat. 7. 22. that have attained so much knowledge, that they have beene able to prophesie, that is, to preach in Christs name, and yet meere formalists.

4 He may take up a solemne forme of prayer, have his time and place for his devotion, *Luke 18.* Luke 18. 10. 10. the Pharisee goes up to the Temple of purpose to pray, and that the old Iewes were very frequent in this, it appeares, *Isa. 1. 15.* *though ye make many prayers, yet I will not heare.* Isa. 1. 15.

5 He may proceed to humble himselfe in fasting, joyne with others in the solemne exercises to that purpose, *1 Kings 21.* *Ahab thus abased himselfe,* *Isa. 58. 3.* *Wherefore have wee fasted, and thou seest not?* 1 King. 21. Isa. 58. 3.

6 He may outwardly reverence the Preachers of the word, as *Saul* did *Samuel*, *Herod*, *Iohn Baptist*; give entertainement to them, as the Pharisee, *Luke 14.* Luke 14. who invited our Saviour, yea make words of love to them.

2 Grounds of this formall righteousnesse, declaring how a man comes to set up his rest in so deceitfull an appearance.

1 It is the devils policy, when he cannot draw mento a false worship of God, to set up Idols, then he labourcth mainly to detaine men in the shell and shadow of an outward worship, to make them quiet themselves in this as all that God requires. Thus were the old Iewes exceedingly beguiled, while they placed all religion in outward sacrifices; by this men are kept from the life and power of godlinesse, while they are so farre seduced by

Sathan, as to rest in the Paradise of a formall service of God.

2 Man by nature is devoted beyond measure to his naturall corruption, so as what hee wils, that he wils with his whole strength; so loath are men to part with their corrupt practises, that skinne for skinne, and all that a man hath, will he give rather then forgoe any part of that which he is by naturall apprehension bent unto. Hence the Scripture tearmes the sinnes that a man is more specially inclined unto, his right eye, his right hand, then which, what is not a man more willing to lose? hereupon the heart of man seekes, and having by seeking found such a righteousnesse, as wherein it may be something with God, and yet retaine his owne selfe-liking sinnes, by all meanes embraceth this forme of service of God, takes great contentment in this; and such a one is this formall righteousnesse, which makes a faire shew, promising great matters both unto others, and our owne seduced hearts; and in this doe men willingly rest, as that which gives a dispensation unto some partiall sinnes, and yet carries a goodly appearance amongst men. This formall service of God will bring whole rivers of outward service, even the first borne of his body, for the sinne of his soule, so be it he may retaine his owne will.

3 The honourable and glorious things that the Lord hath spoken of outward services; the Lord ascribes the greatest worke to the Ministry of the Word and Sacraments, the opening of the eyes to the blinde, the working of faith, the cleansing of the heart, the salvation of body and soule, so to prayer

prayer and fasting, how much doth the Scriptures attribute, making them the very meanes whereby the very treasures of heaven are opened, and all good things communicated to us! Hereupon the deceitfull heart of man is so ravished by these worthy off'rs wrought by these ordinances, as that it makes no question, but if it shall serve God in these, all other things must needs follow of themselves; though a man be failing in other duties of the second Table, yet the excellency of these shall make a recompense, and give satisfaction to God.

3 Deceits. First, that for those outward duties performed, they endure persecution, undergoe many mockes and taunts from wicked men, come into trouble for that they doe, being well done; and from hence they gather confidence, that their courses are approved of God.

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*Ans.* It is no sure argument of the truth of a mans profession, that he endures trouble for it. No question but *Judas* had his part in those crosses that did accompany the preaching of the Gospel, and yet who doubts of the rottenesse of his profession? but among others, *Alexander*, of whom we reade, *Acts 19.* chapter, 33. verse, that hee was neere unto death for the Gospels sake, and yet of the same man (as *Calvin* thinkes) doth Saint *Paul* give a heavy censure, when hee prays that God would reward him according to his workes, *2 Tim.* 4. 14.

*Acts 19. 33.*

*2 Tim. 4. 14.*

Secondly, the worlds hatred of a Christian profession is not directly against it, as it is found and sincere, joyned with truth in the inward parts;

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it lookes onely upon that which sheweth it selfe in religious performances, that is the object of wicked mens malice, they pry not into the truth of grace in the heart; but if a man doe joyne himselfe with the people of God in the holy exercises of religion, that is it which provokes their malice. In matters of enmity betwixt differing parties, it is enough to endure the ill will of the one, but in shew and appearance to joyne with the other; and so it is no sure and infallible marke of a friend of God, for a man to say that he hath suffered in the cause of religion: the very outward face of religion, sets the divell and wicked men on worke.

Thirdly, there may be great deceit in suffering, wherein a man can have no comfort, as if it were an inseparable companion of sincerity: men may seek themselves, their glory, honour, and have worldly respects in yeelding their neckes to affliction for the Gospels sake. If any man (saith our Saviour) will be my Disciple, hee must deny himselfe and take up his crosse and follow me, *Math. 16.24*: Wee must looke that our suffering have a denyall of our selves and our owne affections, else they shall nothing availe us. A mans affliction for religious duties performed, is then onely an argument of the truth of grace, when a man being tossed in them, lives onely by faith in Gods word, and is not fed with the hope of glory, with an expectation of succour and reliefe from man.

2 Deceit. That many good men applaud them in their courses, yea godly and faithfull Ministers commend them, encourage them; now would they honour an imperfect profession of religion?

*Ans.*

*Answ. 1.* No doubt but it may and ought to be a good comfort to us, that we have the approbation of such as feare God in those waies wherein we walke: but notwithstanding it is a sure rule, that of another mans estate before God, no man can judge with a judgement of certainty; for whereas one man judgeth of another onely by fruits of the spirit, what outward worke of the spirit of grace is there, which the pride of mens hearts; and the divell together, cannot counterfeit? they will make a semblance of faith, of repentance: other men though good, yet mistake us even when they doe their best, it being beyond their reach to determine of another mans estate. The uprightnesse of any mans heart in the duties he performes, it is possible onely to God and himselve to know, *Pro. 17. 3. The fining pot is for silver, and the furnace for gold, but the Lord tryeth the hearts of men, and no man knoweth the heart of a man, save the spirit of a man that is in him, 1 Cor. 2. 11.*

*Pro. 17. 3.*

*1 Cor. 2. 11.*

Secondly, we reason deceitfully, if from mens approbation of our courses wherein we walke, we conclude an allowance of our estate, that all is well with us, because something is deemed to bee upright. It is all one as if a dishonest person performing an honest action, and receiving just commendation for the same, should thence gather a generall resolution for his honesty. Good men approve us in our hearing the word, prayer, fasting, but good men will not approve us as every way good, because good in these: besides, the actions we performe in attending on ordinances, may be good in their nature, . and yet wee may marke  
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them in the manner of performing them.

Thirdly, we must know that good and godly Ministers in this prophane and wretched age, are glad to apprehend and cherish the least blossoms of goodnesse that doe shew themselves; are ready to encourage men in any good courses, by giving them their deserved commendations. Gods Ministers deale with Professors, as the servants of *Ben-hadad* did with the King of *Israel*, glad when they can catch but at a good word, heare but of the frequenting of a good exercise. Our Saviour hearing the yong man making such a profession of his obedience, though it was onely in regard of the outward man, yet it is said, hee looked upon him and loved him: and so in like manner, why should it not be lawfull for us to love and like a man accordingly; to testifie our liking of those in whom wee perceive any good beginnings, in pious and religious exercises? and yet this is no warrant for such to rest in those outward formes of religion, as if all were perfect in them.

3 Decit. That there seemes to be an agreement betwixt them and the most forward professors, they joyne in the same parts of Gods worship with like diligence; frequent Gods ordinances; why may we not from thence conceive all to be well with them?

*Ans. 1.* That whatsoever a childe of God will doe by vertue of sincerity in his heart, that same will an hypocrite doe out of the pride and vanity of his heart: the webbe of hypocrisie is most cunningly span, scarcely to be discerned but by him that hath the spirit of discerning more then ordinary.

nary. Compare the reformation of *Iehu*, with that of *Iosiah*, and you shall see little difference; he pretends as great zeale, is as hot in the rooting out of the idolatrous worship of *Baal*, as was *Iosiah* in the like kinde: had not *Iehu* discovered himselfe in setting up the idolatry of *Ieroboam*, hee might have kept his credit: therefore an appearing outward agreement is not that which may give a hope that our profession is sound, but we must have an eye to the integrity of the heart in the performance thereof.

Secondly, we have examples of some in Scripture, who have witnessed an universall agreement in their profession, even unto the parting from their lands and possessions, as *Ananias* and *Saphira*, and yet all proved in the end but counterfeits: so *Judas*, of whom no doubt but that speech had its truth. We have forsaken all, and followed thee: this concurrence in the same outward duties, did flow from hearts diversly affected, and accordingly in time it was apparent. It is a corrupt manner of reasoning, to conclude a totall agreement from a partiall, an inward from an outward. Let all Christians bee exhorted and perswaded, that they beware how they build upon this same seeming formall righteousness, that they doe not blesse themselves in it as a state of al-sufficiency to salvation: as if greene leaves could make good trees, or formall profession good Christians; it will deceive them that trust it in their greatest needs: and for the better enforcing this exhortation, that it may more lively pierce the hearts of all formall professors, consider these motives.

*Motives.*

*Ier. 7. 4.*

*Iam. 1. 21.*

1 The Scripture tels us that it is deceiveable righteoufnesse; *Ier. 7. 4.* trust not in lying words, *Iam. 1. 21.* be ye doers of the word, not hearers onely, deceiving your owne selves. Now what wisdom is it for a man to cast his salvation upon that which the spirit of truth hath witness d, will in the end prove as those Brookes that *Iob* speakes of, that faile men when they have most need of water.

*Psal. 50. 8.*

*Ma. 1. 14.*

2 The Lord doth of all other services, reject this formall righteoufnesse, *Psalme 50. 8.* *Isa. 1. 14.* My soule hates your new Moones, and your appointed feasts, they are a burthen to me, I am weary of them, verse 13. *Incense is an abomination to mee, &c.* Who will then goe about to make his heart beleeve that the outward usage of Gods ordinances will commend a man to God.

*2 Tim. 3. 15.*

3 It is among the finnes of these times prophesied, *2 Tim. 3. 15.* that in the latter daies shall come men having a forme of godlinesse, but not the power. Now wee ought to be so much the more carefull to avoid it, as we are more subje to it, in regard of the prevailing of it, in the age wherein we live.

4 We must know that the end of all Gods ordinances, is the renewing of Gods image in us, the making of us new creatures, the fashioning of our hearts to his will- therefore we heare, pray, receive the Sacraments, that wee may have the graces of faith and repentance stamped in our soules. Now then when wee attaine not this benefit by them, we lose all our duties, the ordinances become as a dead letter, the very sacrifice of fooles.

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The third Harbour wherein the soule of man rests it selfe is, Temporary Righteousnesse, such a service of God as carries a goodly shew for the time, but after vanisheth away.

Consider,

1. What it is;
2. The grounds of it.
3. The deceits of it.
4. The discovery.

1. Temporary Righteousnesse is a work of the spirit, whereby a man being enlightened to see the priviledges that are in Christ for a time rejoyceth in them, yeeldeth some obedience to them; yet afterward he utterly falls away. It is a work of the spirit, *Heb. 6. 4.* they that have it are said to be partakers of the *Holy Ghost*. Whereby a man is illightned to see the priviledges that are in Christ and rejoyceth in them.] *Luke 8. 13.* the stony ground which represents the temporary professor receives the word with joy, yeelds a measure of obedience, *Matth. 12. 43.* the unclean spirit is said to go out of a man for a time, wherein the temporary Christian is understood; now in the time wherein he departs, the temporary Christian, out of whom he goes, yeelds some measure of obedience, yet loas afterwards he falls away. So the righteousness of temporaries is compared to the morning dew, that vanisheth away with the Sunne; and that this is his estate to fall away is insinuated, *Hebr. 6.* Examples of this estate two more eminently known. *Saal* of whom in the beginning of his raign, we heare of many good actions, his wisdom in his patient bearing with those

*Heb. 6. 4.*

*Luke 8. 13.*

*Matth. 12. 43.*

1 Sam. 10. 27.

1 Sam. 11.

1 Sam. 28. 3.

wicked men that murmured against him, 1 Sam. 10. 27. his humility in refusing to take the estate of a King upon him, ver. 22. his mercy in succouring the men of *Iabesh Gilead*, Chap. 11. his Justice in putting down the witches, 1 Sam. 28. 3. and yet afterwards fearefully did hee fall away from God. The other is the example of that famous hypocrite *Iehu*, how zealous did he carry himselfe in rooting out the posterity of *Ahab*, and how did he in all pretend the worke of the Lord, how did he put to death all the Priests of *Baal*, and brake all the Images; yet dyes with this brand, that he departed not from the sins of *Iero-boam*.

2. *Grounds.* 1. That these men were never truly engrafted into the Vine *Christ Iesus*; they were never truly sodered, and united into *Christ* as parts of his mysticall body, whereof hee is the head, and accordingly being never truly conjoyned unto him, no marvell if in time they be drawn dry, and become as branches unprofitable; that which they doe is by a common influence of the spirit of God enabling them unto some duties, wherby hee pleaseth to glorifie his name, and as that whereby wee continue and persevere in the state of grace, is our union and society with the *Lord Iesus*, whereby we become one with him, and none shall take us out of his hands; so that which makes the fruit of the spirit to wither and come to nothing in us after a time, is the want of this conjunction with *Christ*, because the seed of God is not in us; such are nourished not from the power which diffuseth it selfe from the head to the members,

bers, but from some externall cause and worke of the spirit, but out of the mysticall body of *Christ*.

2. There is a different manner of receiving the word; some receive it into the uppermost face of their hearts: others so receive it, that it sinkes more deeply into the soule; takes a firme rooting; with some their knowledge swimmes in their braine, casts a reflexion upon the affections from the light that is in the understanding; others are changed into their knowledge, their knowledge doth exercise a commanding power over the faculties of soule and body. Now this different manner of receiving of the word makes a difference betweene Professours of whom some hold out, others fall away; this is the difference betwixt the stony ground and the good earth, *Mat.* 13. So that the reason why this righteousness fades and comes to nothing, is that, because it not being stamped deepe enough into the soule, when temptations make an assault, it is not of ability to resist.

3. *Deccits.* 1. He imagines himselfe in good case, for that he can rejoyce in the word when he heares it.

*Answer.* There is a threefold difference, betwixt the joy of the temporary and the Elect in hearing, the word. The temporary rejoyceth in hearing of the glorious priviledges of the Christian estate, being convicted of the goodnesse and excellency of them; like as a man is affected with joy to behold with his eyes a Vine plentifully laden with grapes, or a field of corne that is goodly  
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to see to, in regard of the large and plentiful crop, though he have no part in it; even such may be the joy of the temporary, caused not from any persuasion of propriety and interest in the things, but only from the glorious hiew and beauty of the things themselves: But as for the elect of God, their joy ariseth from an evidence of that assurance, they have of their interest in them, that they are peculiar to them, and that they are within the promises.

2. The joy of the temporary is a joy that ariseth from a slight taste that he hath of Gods mercies and the Christian prerogatives; whereas the joy of the true converts springs from that good they finde even from a perfect nourishment that they receive, finding themselves justified and sanctified by vertue of that they have gotten in the ministry of the word. The Apostle in the words last spoken of the temporary professour, *Heb. 6.* gives occasion of this difference, for even as it is one manner of joy that a man conceives upon the tasting of good meate, when the same notwithstanding is never perfectly digested and turned into good bloud; another when a man so joyes in that he tastes, as it is converted into perfect nutriment; such is the difference betwixt the joy of the temporary and the persevering professour.

3. The joy of the temporary in the word is sometimes accidentall; with respect to such circumstances as the word comes cloathed withall; as, for the novelty and strangenes of it, so many are delighted to heare some points of divinity discussed which formerly they have not heard, there is  
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love to the Preacher in whom they are glad to see such excellency of gifts, as also in the pleasing delivery, so *Ezek. 33. 32.* Lo, thou art unto them as a very lovely song of one that hath a pleasant voyce, and can sing well. But as for the joy of the elect, their joy is in the word of God, with respect unto the goodnesse that is in it for it selfe, for that beauties sake that shines in it; they behold an inward glory, *Ier. 15. 16.* *Thy words were found, and I did eate them, and thy word was unto mee the joy and rejoycing of my heart.* *Ezek. 33. 32.*  
*Ier. 15. 16.*

4 The joy of the elect in the word, is a joy that springs up by certaine steps, arising from the sense of misery, feeling of Gods anger, hungering after grace; for the heart of man humbled with this spirituall wretchednesse, abased and cast downe in the sense of his misery and wants, flies unto the sanctuary of the word, where finding gracious promises, and the loving nature of God described at large, recovereth it selfe; and out of the sweetnesse of Gods promises apprehended by faith, curing the wounds of our distressed soules, doth greatly rejoyce in the same; the word becomes sweeter then the honey and the honey combe; but the joy of the temporary is sudden, as a flash of lightning, and therefore deciphered by the sprouting up of the seede in the stony ground, *Matth. 13.*

5 The joy of the temporary is of a vanishing nature, it soone fades; as the corne that growes out of the stony ground withereth forthwith for want of earth, so is it with the temporaries joy, it is as the crackling of thornes under a pot, soon in, soon out: hereupon his delight is compared to him that

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comming into a pleasant garden, is delighted while he is within the smell: but the elects joy is more permanent, continues longer, he hath a possie of those sweet flowers, wherewith hee refresheth himselfe, even when hee is gone out of the Garden.

**Deceit 2.** He pleaseth himselfe in this, that hee hath some inward compunction of heart for his finnes, that hee is pricked in conscience, troubled for sinne, feelles a horror in his soule; thence hee conceives his estate to bee as the estate of Gods children, since he is in this like them.

*Ans.* 1. If these gripes of conscience were infallible notes of one that is in the state of grace, then might *Esaus* weeping, *Ahabs* humbling himselfe, *Judas* his sorrowing, plead an interest in this estate, whom notwithstanding the Scripture hath marked with the blacke coale of reprobation.

**2** There is a worldly sorrow, as well as a godly, both have sinne for their object, *2 Cor. 7.* and yet the one causeth death eternall. This sorrow for sinne cannot give any man comfort touching the welfare of his estate further then hee is assured it is a godly sorrow, whereof more shall bee said hereafter. The devils have a horror in their souls, wherewith they tremble at the righteous judgements of God; are afrighted with legall terrours, yet never a whit the neerer the state of grace.

**3** The sorrow of those men doth not lye long upon them, it is not of a lasting nature; but like a vapour that now appears, and anon vanisheth away. Many are Sermon-sicke, as those that are sea sicke, exceeding ill at ease, queasie stomachs, while

while they are on the Seas; yet the same men when they come on land, are as well as ever they were so we have many who in the hearing of the word, seeme to bee much troubled, exceedingly cast downe; yet the same men when comming abroad, they are but acquainted with the ayre of the world, their pangs of sorrow passe away: such was the sorrow of *Felix*, who while he heard *Paul* disputing of righteousness and temperance, and of judgement to come, he trembled, *Acts 24.25* yet *Acts 24.25* no sooner was *Paul* departed, but his covetous heart prevailed over him: whereas the nature of the sorrow which may give a man comfort touching his estate, as that whereby he is advanced into the glorious condition of Gods children, is an abiding sorrow, goes to bed, and riseth with us, as *David* witnesseth, *Psal. 42.3. my teares have bene* *Psal. 42.3.* *my meat day and night.*

4 If wee consider the effect of these sorrowes, whereby this temporary is stricken; they worke no alteration nor change in his life; hee goes softly, cloathes himselfe with sackcloth, hangs downe his head like a bulrush, but so as hee lickes up the vomit of his sinnes, keepes iniquity close under his tongue: *Esa* even when he cryed out for griefe, yet had this resolution in him, that when the daies of mourning for his father were past, he would be avenged of his brother by killing him, *Gen. 27.41.* *Gen. 27.41.* So *Ahab*, even soone after hee had sorrowed for Gods judgements denounced against him for his murderous oppression of *Naboth*, hee imprisoned *Micah*, *1 King. 22.27.* whereas the sorrow that accompanies him that is in the state of grace,

brings such a reformation of heart and life, as we may see in *Paul*.

Deceit 3. He hath good motions, holy desires and inclinations, whereby he resolves for the best waies, and what doe the most righteous more :

*Answ.* 1. That good purposes, unlesse they bee brought into practise, they are as an untimely birth; no good comes to them in whom they are: for even as that infant which is onely conceived and never borne, is counted as if he had never beene, so is it with these abortive and miscarrying purposes. It is the very glory and perfection of these good motions when they are beautified with an actuall performance of that which was purposed, otherwise our hearts deale with us in good purposes, as *Zarah* when he was to be born; make a faire shew, as if they would come out of sinne, and yet give backe, all is nought worth: our desires in this kinde are no other then a man may finde in hellmouth. What benefit was it to those Jewes, *Iohn* 6. 34. that they cryed out, *Lord evermore give us that bread*, when notwithstanding they did not use the meanes to compasse it, as appeares, verse 36. what good had *Agrippa* by being perswaded almost to become a Christian? or was *Balaam* ever the nearer to heaven, for that hee desired to dye the death of the righteous? why then doth the temporary carry himselfe so stiffely upon his good purposes and desires :

*Iohn* 6. 34.

2 If wee take an account of those desires, by somparing them with those that are found in men truly converted, wee shall finde many notorious differences. Those desires of the temporary are  
like



like them of the sluggard, who lusteth, but his soul hath nought, *Pro. 13. 4.* they are lazie, faint, without any violence offered to the corruption of our nature, but those of the converted are painefull, laborious, joyned with a most earnest using of the meanes; those in whom they are all called violent, *Matth. 11. 12.* yea, they are said to presse forward, *Phil. 3.* *Matth. 3.* to hunger after righteousness, *Matth. 5. 6.* yea, secondly, these of the temporary feeble no griefe for the want of that they desire: but those of true converts are joyned with an inward most affectionate mourning towards him whom they desire; their soules faints, they are sicke after that they desire, *Psal. 42. 1.* *Psal. 143. 7.* *Heare me speedily O Lord, my spirit faileth, &c.* Thirdly, those of the temporary (as all beginnings of grace) are fickle, vanish away, come to nothing; these other are constant, hold out, give no rest to their eye-lids, till they have gained something wherein they may rest.

**Deceit 4.** That hee findes himselfe more forward then many of those that have beene ancient professors; is more hot and earnest in many good duties, even then they of whose conversation no man had ever cause to doubt.

*Ansiv.* That the stony ground (by which one kinde of the temporary is to be understood) is marvellous forward in sending forth the blade; as it lyes not deepe, but in the face of the earth, so it sprouts and shewes it selfe more speedily, *Matth. 13.* *Mar. 4.* So it is marvellous to behold some of these temporary professors, how soone they are ripe, how violently forward; but according to

those violent beginnings, they doe as loone fade and wither away. It is with them as with men that are over-forward in the morning at their businesse, in the afternoone constrained to give over: it is an ill signe of perseverance in good duties, when a man is forward and zealous beyond the age of his christianity; and looke as wee must not lay any great hope upon children that are witty and forward beyond their age, so likewise wee should not thinke any whit the better of our selves, by reason of our sudden over forwardnesse. Our Saviour speakes of some who were last, who shall be first, and first that shall be last: why may not the hot and over-earnest temporary suspect himselfe for one of these?

2 We must in our forwardnesse consider wisely whether nature hath not a hand in it as well as grace, or beyond it. For I doubt not but when some seeds of religion fall into the heart of a yong man, or a man of a stirring spirit, they doe receive a great impression of heat from the naturall warmth that is in him; he pursues things that be contrary to him with greater intension, not of zeale alone, but of zeale set on fire by the strength of nature. It shall be wisdom therefore for men to examine and try their zeale and their forwardnesse. *Peter* being a man of a fiery and sudden spirit by nature. Religion was many times preposterously set on worke by nature, and he made a shew of more forwardnesse, and yet I doubt not but as much, if not more substance of zeale was in the rest of the Apostles.

3 He may mistake ancient professors, when he shal

mea-

measure the substance of inward grace, by an outward blaze of forwardnes. In many this forwardnes out-runs judgment, wisdom, holy discretion, and accordingly makes a great shew in the eyes of the beholders. In others soundnesse of judgment, wisdom, experience have overmastered affections, so as they are no whit lesse zealous, but more wise, discreet, better ordered; managing their practises with no whit abatement of sincerity, but with much more comfort to themselves, and good to others.

5. Deceit, That he findes the Lord rewarding him for that which he doth; sees some of Gods temporall promises made good unto him, both in mercies communicated, and judgments withdrawn.

*Ans.* If this might give any assurance of the soundnesse of grace in the heart, then might *Ahab* put in for a part among the sonnes of God, of whom it is recorded that the Lord regarded his temporall and but seeming humiliation (for it was not with his whole heart) with a translation of the judgment that should have bene inflicted, from his dayes to the succeeding generation. So likewise *Iehu* went not unrewarded for that which he did in destroying the house of *Ahab*; his children were *to sit upon the throne of Israel to the fourth generation.* Yea further, such hath been Gods justice, that he would not have heathen men doe any thing that he had appointed to be done without a reward. Wicked *Nebuchadnezzar*. *Ezek. 29. 20.* shall have the land of *Egypt* given *Ezek. 29. 20.* him for his labour wherewith he served against it, because

because they wrought for me saith the Lord, and some o the ancient fathers have imputed the long continuance of the Roman Empire as a reward in Gods justice given to the praise of civill vertues, wherein many of them were famously renowned.

Secondly, The temporary might in his well doing more comfort himselfe, as an argument of saving grace in him, if God did not reward him in this life; he might looke then for a reward at the generall Iudgment, where God gives the reward of eternall life; but that God rewards him here in this life, the Lord signifies that he will not be indebted to him; now he hath all that he must looke for.

*Use.*

To advise all Christians that they doe not rest in these imperfect motions that are common to the temporary; as that they have had some pangs of sorrow for sin; some flashing joy in the hearing of the word; some good desires, that they otherwhiles feelee; these have beene in such as have afterward fallen finally away, and are branded with the blacke coale of reprobation. We must, as we would have comfort in our profession, both try these motions of what kinde they are, and when we have tryed them, endeavour to be led forward to perfection. And for the enforcing of this Exhortation.

*Motive 1.*

Consider first, That the estate of him that hath begun in the spirit, if afterwards he fall away, embracing this present world with *Demas*, his estate is worse at the end, then it was at the first, for looke as it is with water having beene once  
hear.

heat, if after it be cold againe, it is more easily frozen; so it is with men that have beene once warmed with the sunne-shine of grace, if after they grow cold, they are more easily frozen in their impiety, more hardned in the courses of sinne, *Matth. 12.* the end of that man, where there is Mat. 23. a re-entry of Devils, after their ejection, is worse than the beginning, *2 Peter 2. 21.* *It had beene better for them not to have knowne the good wayes of God; then after they have knowne them to turne from the holy Commandement delivered unto them.* 2 Peter 2. 21.

2. Our departing from good wayes after we have made progresse in the same, argues in use extreme folly, wee cannot enter the lists so much as of a temporary profession, but we must look to suffer many things, we must betyed to the means, deprived of much of that which the flesh calls liberty. Now shall we suffer all this in vaine? shall we with the *Israelites* come out of *Egypt*, undergoe many sorrowes in the wildernes, come to the borders of the land of *Canaan*, and then give over and faint by the way? Shall we doe, as hee that takes a long and chargeable journey to buy a commodity that is needfull for him, and when he comes to the place, parts for a penny, and goes home againe without it? *Ezek. 18. 24.* *If he turne* Ezek. 18. 24. *away, all his righteousness that he hath done, shall not be mentioned.*

3. Consider, That all the promises of God are entailed upon the grace of Perseverance, *Matth. 24. 12, 13.* *Because iniquity shall abound, the love of many shall waxe cold, but he that endureth to the end shall be saved, Revel. 2. 19.* *be thou faithfull unto the* Revel. 2. 19. *the*

Revel. 3. 12.

the death, and I will give thee the crowne of life; ver. 11. he that overcometh, shall not be hurt of the second death, Revel. 3. 12. him that overcometh will I make a pt. in the Temple of my God.

Wherefore let us at any hand be admonished to search and try our Profession; not deceive our selves; we may make a shew to others, and our hearts may make us believe all is well; but let us not trust them till we have tryed them. It is the foole that will believe every thing. Many have set forward in good wayes, as *Naomies* two daughters, that would needs accompany her into the land of *Judah*, saying, we will returne with thee unto thy people, and yet how easily was *Orpah* entreated to goe backe? So there are many *Orphaes*, that seeme as if they would travaile to heaven, yet give over in the mid-way; let their examples be admonitions to us.

Thus farre of the discovery of the false harbours of the Christian estate. Now I come to the meanes of inquiry.

In the inquiry to be made for the direction of a Christian in the duty of selfe-tryall, four specialies are to be discussed.

1. What graces are of the essence and being of a Christian.

2. What their nature is.

3. What is the least measure of them; lesse then which a man cannot have, and be in the state of grace,

4. What be the severall marks of these graces essentially necessary.

For the first, I find, that the Scripture doth inclose

close all in these two duties, *Faith and Repentance*, *Mark. 1. 15. Repent and believe the Gospell,* *Acts Mark. 1. 15.*  
*20. 21. Witnessing to Jewes and Grecians, repen- Acts 10. 41.*  
 tance towards God, and faith toward our *Lord Je-*  
*sus Christ.* By these two we passe from death to  
 life, from the power of Sathan to God. Now  
 the latter of these duties being unfolded, there are  
 these three maine branches of it.

1. Godly sorrow, *2 Cor. 7. 10. that is the be- 2 Cor. 7. 10.*  
 ginning of it, and as it were the first step; whence  
 it is said, *to bring forth Repentance to salvation,*  
*ver. 10.*

2. A change of mind, called the New Crea-  
 ture, fleshy heart, renovation of the spirit of our  
 minde, implied in the word repent; which pro-  
 perly signifies a transmutation or alteration of the  
 mind.

3. New obedience, *Matth. 3. 8. bring forth Matth. 3. 8.*  
*fruits worthy of amendment of life, Rom. 12: 1. give Rom. 12. 1.*  
*up your bodies as a living sacrifice.* So that the issue  
 of all is, that to set a man in possession of the state  
 of grace, there bee foure maine workes of the  
 spirit.

1. Faith.
2. Godly sorrow.
3. Change of minde.
4. New obedience.

Wi hin these is comprehended whatsoever ap-  
 pertaines to the being of a Christian. Many com-  
 plementall graces are further found in him, who  
 is in the faith, as appertaining to his well-being:  
 these and these only doe estate him in that blessed  
 tenure of the sonnes of God.

Secondly, What these are in their particular nature.

Faith is a work of the spirit whereby we are enabled to apply to our selves the promises made in *Christ* for our reconciliation with God. *It is a worke of the spirit of God,* Eph. 2.8. *It is the gift of God.* [we are enabled] Our wils are lifted up above their naturall condition and ability by a speciall infusion of grace; for howsoever faith be begun in the understanding, yet the perfection of it is from the will; this is apparent from the object of saving faith, which is not only truth, but also good, and good to us. [To apply to our selves] So *John 20.28. Thomas* shewes himselfe to be a believer, when he saith, *My Lord, and my God, Galath. 2.20. I live by the faith of the Sonne of God, who loved mee, and gave himselfe for mee.* [The promises made in *Christ*] they are the matter whereabout our faith is exercised, *Rom. 4.21. Abrahams* assurance was settled upon the promise. [For our Reconciliation with God] this is the benefit of it, *that upon believing God is reconciled, we have an attonement, Rom. 5.11.*

Thirdly, what is the least measure of saving faith.

*Answer.* It is a constant earnest desire of the pardon of sin flowing from an humble heart, joyed with a conscionable use of the meanes, I say, constant, to difference this desire from the moody passions that are in naturall men, to whom God disclosing the fearefulnesse of the vengeance to come, they doe for the instant desire a remove all of their sinnes. I say earnest, with respect to the  
 sluggish



fluggish wifnes that are in the unregenerate ; as also to that fervency of desire which experience shewes in the godly, *Psalm. 42. 2.* my soule is a thirst *Psalm 42. 2.* for God. I say further, that it is set on worke by an humbled soule, a soule touched with his owne miseries, a wounded spirit, a broken heart, *Psalm. 10. 17.* thou hast heard the desire, but it is the desire of an humbled soule, of the poore in spirit. Last of all, this desire expresseth it selfe in a careful and diligent use of the meanes, whereby it may be increased, as Prayer, hearing the word, receiving the Sacraments. This is that faith which is reamed by the smoaking flaxe ; and bruised reede, *Matth. 12. 20.* which promise of *Christ* *Matth. 12. 20.* is, not to breake the one, nor quench the other. This to be in Gods acceptation, as saving faith appeares, in that God rewards this hungering desire with everlasting life, *Matth. 5. 6.* *Luke 1. 33.* *Matth. 5. 6.* he fills the hungry with good things, *John 7. 37.* *Luke 1. 33.* If any *John 7. 37.* man thirst ; let him come to me, and drinke, *Isa. 55. 1.* *Isaiah 55. 1.* Ho everyone that thirsteth, &c.

Secondly, for that such desires are the grace it selfe desired ; for if a desire unto sinne be the sin it selfe before God, as *Matth. 5. 27.* he that looketh upon a woman and lusts after her hath committed adultery with her ; why shall not much more an earnest desire of the pardon of sin be an obtaining of it ? an earnest desire to believe be accepted for believe it selfe : *Matth. 5. 27.*

Thirdly, where ever the spirit of God is working saving grace in the heart, there must needs be faith ; but where ever such a desire so qualified is, there must needs be the spirit of God ; for these

desires not being the fruits of the flesh, must necessarily come from the spirit. And doubtlesse they are sent as, an earnest penny and pledge of everlasting life: yea, looke as a desire to live cannot come from a dead man, no more can the desire of the life of grace in us proceed from us, as we are naturall men dead in sinne. Thus wee see what is the least measure of saving faith; lesse then which if we have, we are not beleevers, and consequently, not in the state of grace.

The third point is, what be the markes whereby this saving faith is discerned from the mock-faith that is in the world: The voyce of Gods spirit witnessing to us, and with us touching the pardon of sinne, from satanicall delusions, or naturall presumptions.

Markes of  
faith.  
Acts 15.9.

The markes of true faith are first, that faith doth purifie the heart, *Acts 15.9*. the heart of man by nature is a sinke of abominations, the very imaginations evill, and that continually: it breaths forth nothing but uncleannesse, hatred, selfe-love, worldlinesse, with whole swarms of evil thoughts: it is evill, and wholly evill, even in all the corners of the will, understanding, memory, affections, full of corruption, over-spread with the leprosie of sinne. Now the office of faith is by vertue of strength from Christ, and grace from his fulnesse, as also in consideration of those promises whereunto it doth entitle the beleever, to sweepe the nasty corners of the soule, to stampe it in another mould. So faith enlightens the understanding, that was nothing but darkenesse, makes the will to incline and follow after righteousness, whereunto it

was

was before most rebellious; sanctifies the affections, sorrow, feare, anger, &c. drawes them from earth to heaven; infuseth into the memory a retentive faculty of that which is good, in respect whereof it was before as a riven dish. Wouldest thou then know whether thy faith be such as will abide the touchstone? weigh with thy selfe what strength it giveth thee to purge and cleane thy foule; if none at all, then there is no truth nor soundnesse in it.

Second marke, that true faith where ever it takes place, it sendsup strong cryes and unspeakable grones unto the throne of grace, for the filling of the heart with saving grace, *Rom. 8. 26 The spirit makes intercession for us with groanings which cannot be uttered.* It is an infallible marke of the spirit, and consequently of faith, when our sighes and grones in the feeling of the want of grace, are such as fill heaven and earth, are unutterable, wee wish for more then we can expresse. Now then as we would be assured of the truth of our faith, let us consider whether the spirit of God hath taught us thus sensibly, and feelingly to pray, to call God *Abba*, Father, to have recourse with boldnesse to the throne of grace, hoping to finde mercy in time of need. If we want this spirit of prayer, it is an argument of our want of faith; for how shall they call on him in whom they have not beleevd.

Third marke, that true faith followeth in order after the sight of sinne, humiliation for the same, hungering and thirsting after mercy: so in those converts, *Acts 2.* they were pricked in their consciences, and said, *Men and bretheren, what shall wee doe*

so be saved? so *Acts* 16. the Iaylour, his faith followes his humiliation; hee came in trembling before them, and said, *Sirs, what shall I doe so be saved?* these legall humiliations are the harbingers of faith: as the needle goes before the threed, and the winde, fire, earthquake went before the still voyce, when the Lord spake to *Elias*; so the Lord rends the heart with the mighty winde and purging fire of his word, cauſeth an earthquake in the soule, and then he speakes peace to it, visits it with the light of his countenance, apprehended by faith. As we would therefore finde comfort in our faith, let us carefully consider the order how it is descended into our hearts; if it hath sprung up from a secure, untroubled, quiet spirit, that hath continually cryed peace, peace, we may at no hand dare to relie upon it. The spirit of grace and saving faith is as a calme after a boisterous storme, an honour that followes humility.

Fourth Marke. That onely is true faith that wrestleth with doubting; is assaulted with feare within, and terrours without: where Satan is continually laying siege, seeking how he may extinguish the same, casting into the soule many fiery darts of distrust and atheisme. A faith thus assaulted, thus annoyed, may gather assurance by these conflicts it hath with the devill, that it is from the spirit of God, not from any divellish or naturall suggestion; for Sathan doth not oppugn that faith that is of his owne, or the fleshes hatching. *Math. 12.25.* Every kingdome divided againe it selfe, is brought to desolation, and *Luke 11.21.* when a strong man armed keepeth his Palace, the things

*Mat. 12.25.*  
*Luke 11.21.*

things that he possesseth are in peace. This combat therefore betwixt believing and distrust must needs grow from two contrary principles, namely the spirit and the flesh.

Fifth Marke, That only is true faith wrought by the finger of the spirit, which comes into the heart, and accordingly receives strength and growth by the conscionable use of the ministry of the Word, and Sacraments; that is, when a man hath witness from his heart, that he receiving the word with a good and honest heart, hath thereby gotten this assurance of his salvation, by waiting daily at the gates of wisdom; by taking heed to his feet, when he enters into Gods house, by a serious examination and preparing of himselfe to Gods Ordinances; if by that meanes his faith hath been bred and conceived in him, *Rom. 10. 14.* *Faith comes by hearing, Ephes. 1. 13.* *In whom also ye believed after that ye heard the word of truth, the Gospel of your salvation, Acts 10. 44.* while Peter spake the Holy Ghost fell on them. So then if thy heart will testifie with thee; that thy faith hath been conceived in the wombe of the holy use of the ministry of the Word and Sacraments, if then thou hast had this assurance wrought in thee by that thou feelest thy faith nourished, encreased, gathering strength in the day of temptation; thou mayst resolve thy selfe of the truth of it.

Sixth marke; That true faith brings forth contentment in all estates: the believer, is as it were, foure square, turne him which way you please, he falls even; no outward want or misery can unsettle

Psalme 4. 8.

Romans 5.

Phil 4. 11.

2 Cor. 4. 17.

Heb. 11. 16.

Heb. 11. 9.

Viz.

the his contented mnde; he is as a m n that ha-  
 ving obtained his desired purpose, neg'ects all in  
 comparison of that he enjoyes; he so rejoyceth  
 in things spirituall, that the want of outward com-  
 forts doth not much trouble him, *Psal. 4. 8.* Th u  
 hast given me more joy then they have had, when  
 their corne and wine and oyle abounded, *Rom. 5.*  
*Wee rejoyce in tribulations, because the love of God is*  
*shed abroad in our hearts,* the feeling of Gods love  
 by faith will raise our dejected soules in their  
 greatest abasement, *Philip. 4. 11.* *I have learn'd in*  
*whatsoever estate I am, therewith to be content.* I can  
 be abased, and I can abound; I can doe all things  
 through *Christ* who strengthens me; that is, while  
 he lets me see the love of God towards me in the  
 pardon of my sins. Thus doth faith raise a mans  
 thoughts to the beholding of such p iviledges as  
 neither eye hath seene, nor eare heard; from  
 whence the spirituall man looking downe-ward  
 upon the mountaines whether of outward bles-  
 sings or crosses, they seeme as mole-hills; the af-  
 flictions of this life are not worthy of the glory  
 which shall be revealed, saith the Apostle, *2 Cor.*  
*4. 17.* and *Moses* by faith having an eye to the re-  
 compence of thereward neglected the priviledge  
 that he might have enjoyed by being counted the  
 sonne of *Pharaohs* daughter, *Heb. 11. 26.* so like-  
 wise, *Hebr. 11. 8, 9.* *Abraham, Isaac and Jacob,*  
 were contented with their pilgrims estate, be-  
 cause they looked for a better City.

To discover the faith of our ordinary Prote-  
 stants to be no faith, but a meer naturall presump-  
 tion; for what else shall we conceive of that faith  
 whereby

whereby men professe they believe in *Christ*, hope to be saved as well as the best, and yet their hearts and lives over spread with worldly and fleshly lusts: they are not washed from their uncleanness; they send forth nothing but noysome and damnable corruptions. Shall we conceive that the day-starre of salvation hath risen in their hearts, who are nothing but darknesse in their understanding, haing to be reformed in their will and affections, their whole lives a running with greedines to the excessse of ryot; is not this a counterfeit faith that workes no more glorious fruits of reformation of heart and life: so likewise when mens prayers are only lip-devotions, uttered formally from the teeth outward, are they not an undoubted argument of the want of the Spirit, which makes men affected with their owne miseries to powre out their hearts like water, to send up loud cryes to the throne of grace.

As also that assurance of Gods favour which many of unhumbed and insensible hearts, not groaning under their owne miserable condition doe bragge of, may we not reject it as a deceitfull staffe, that will in the end deceive them that lean thereon: So likewise that faith which never doubted, which is not incombred with distrustfull thoughts; that faith which hath crept into mens hearts, either without the means or the word preached, and the Sacraments; or else by a slight and regardlesse usage of them; that faith which is constrained to feele all its contentment from the base and transitory things of this life, that hath no contentment without them, that is best at ease in the

hunting after them; all these kinds of faith we may by this doctrine discover as unsound, hypocriticall, and only a seeming faith.

The second grace that concurrerh to the frame of a Christian effectually call'd, is godly sorrow.

*Quest.*

What is it?

*Ans.*

It is a worke of the spirit, wherely a man is grieved and troubled for the transgression of Gods Commandements; and out of this griefe judgeth himselfe worthy to be destroyed, it is called the wounded spirit, the contrite and broken heart.

*Ezek. 36. 27, 31.* I say, *It is a worke of the spirit, Ezek 36. 27, 31. I will put my spirit within them; then shall they remember their owne evill wayes, and shall loath themselves in their owne sight, and judge themselves worthy to be destroyed.* I say further that it is a griefe with respect to the breach of Gods law; to difference it from the legall sorrow that grieves at sinne with respect to the fearefulnesse of the punishment that is to be inflicted, and is only led with respect to that; this set on work by feare of the whip, that other by a child like love. Lastly, I adde, that this sorrow makes a man his own condemner; and to sling the first stone at himselfe, *2 Sam. 24. Let thy hand be upon me and upon my fathers house.*

*Quest.*

What is the least measure of it?

*Ans.*

This godly sorrow is twofold.

First, Inward alone consisting in this, that a man is truly disoleated with himselfe for his sinnes as they are an offence to God.

Secondly, This inward sorrow is joyned with a bodily moving of the heart, which causeth weeping



ing; this last is commendable, and that whereunto men must endeavour to attaine; even that their flinty soules may send forth rivers of teares; but its not a necessary condition, as without which our sorrow is no sorrow.

First, for that teares doe proceed from the natural constitution of mens bodies. Where men have hot and dry bodyes, there grieve may be great where beno teares. So likewise where men have full and moyst bodies, or their pores more open, there is more plenty of teares then of hearts grieve oftentimes.

So that we may resolve this question touching the least measure of godly sorrow; namely that it is an inward displeasure with a mans selfe for that he hath offended God, joyned with a grieve, that a man can grieve no more, this dislike of a mans selfe in regard of the breach of Gods law, and grieve for not grieving enough, is that which the Lord (if it be in sincerity) accepts; as who respects more in this case the contrite and broken heart, then he blubbered checkes, who sees that a man may with dry eyes mourne heartily for his finnes.

The sufficiency of this sorrow I prove, for that the Lord in all his services doth mainly insist upon the disposition of the heart; so more especially in this, because thine heart did melt, I will gather thee to thy Father, *The sacrifices of God are a contrite spirit: a broken and a contrite heart* 2 King. 22. 19. Psal. 51. 17. *o God thou wilt not despise, Isa. 57. 15. I the Lord dwell with him that is of a contrite heart and humble spirit, Isaiah 61. Christ was sent to binde up the broken in heart.*

Secondly, wee have some examples of penitentiaries, whose repentance God accepted of, and yet no mention of that degree of sorrow which expresseth it selfe by teares. *Zachens*, *Luke 19.* came downe hastily, and received Christ joyfully, so *Acts 16.* *Lydia*, who if she had beene cast downe with any great measure of sorrow, could not so readily have given entertainment to the Apostles.

3

Thirdly, to grieve for that wee cannot grieve more then we doe, is to mourne for want of a grace when we doe cheerefully seeke it, what is it but a branch of that holy hunger which hath from the Lords owne mouth a promise of satisfaction, *Matth. 5.* In a word therefore to conclude, the least measure of godly sorrow, lesse then which there is none, is to be truely displeased with our selves, for that we have transgressed the law of so good a God, and withall to grieve for that we are not more deeply grieved.

Markes of  
godly sorrow.

1

The markes of this godly sorrow whereby it may be knowne, are these.

First marke, in regard of the originall, it springs from the due and advised consideration of the fatherly love of God manifested in Iesus Christ: the meditation of those unspeakeable mercies that are manifested in him, is the very fountaine from whence springs evangelicall sorrow: for when wee thoroughly consider what a loving Father wee by our finnes provoke, what a gracious and most affectionate Saviour wee doe by our iniquities, as it were, crucifie againe; this must needs make our stony hearts dissolve, and even melt like waxe in  
the

the midst of our bowels, *Zach. 12. 10.* they shall *Zach. 12. 10.*  
 looke upon me whom they have pierced, and they  
 shall mourne, as one mourneth for his onely sonne:  
 on the other side, the legall sorrow is occasioned  
 by the fearefull curses of the law, by the horrors  
 of the vengeance to come, by the grisly face of e-  
 ternall death; these pierce the hearts of naturall  
 men, and make them as one that travelleth conti-  
 nually with childe, whence it is, that the Apostle  
 makes the difference of the spirit of the law, from  
 that of the Gospell, *Rom. 8. 15.* *Wee have not recei-* *Rom. 8. 15.*  
*ved the spirit of bondage againe to feare, but we have*  
*received the spirit of adoption, crying, Abba Father;* so  
 that godly sorrow is a childe-like sorrow, where-  
 by we are grieved that we offend a Father that is  
 kinde and loving unto us.

That this sorrow in Gods children is mingled *Caution.*  
 with a legall sorrow, so long as we live here; for as  
 all grace is imperfect, so godly sorrow.

Second marke. That this sorrow is a continuall  
 companion of Gods children, of a durable and la-  
 sting nature: for as sinne doth never leave us, but  
 daily discover it selfe in many cursed fruits there-  
 of; so this godly sorrow doth, or ought to follow  
 us hard at heeles every day, as wee sinne more or  
 lesse, we are to have our portion of it, *Psal. 80. 5.* *Psal 80 5.*  
 thou hast fed them with the bread of teares, and  
 given them teares to drinke in great measure: and  
 if wee must every day aske forgivenessse of sinnes,  
 then we must every day have our sighes and grones  
 for them. Now the sorrow of the naturall man,  
 though a sorrow for sinne, yet how soone dyes it:  
 it vanisheth away all in a moment, or if it be long,  
 then

then they sing to the sound of the Viol, they drinke wine in bowles, eat the lambs out of the flocke, and the calves out of the midst of the stall, and anoynt themselves with the best oynments, that so sorrow and mourning may flee away.

3 Third marke. That godly sorrow is of generall extent: it mournes as well for small sinnes as great: so *David*, whose heart was smitten for cutting off but the lap of *Sauls* garment. For secret sinnes as well as for open, for such sinnes as men applaud and countenance, as well as for those they cry shame of, for that sorrow which is caused by the conscience we have of the breach of Gods commandement, makes no difference of sinne, whether open or secret, approved or disliked by men; since the conscience is equally bound, as well in the one as the other. Hence it is that Gods children doe weep in secret for such sinnes as none can accuse them of, and accordingly cease not to pray to bee cleansed from them, *Psal. 19. 12. O cleanse thou me from secret faults.*

*Psal. 19. 12:*

4

Fourth marke. This godly sorrow is knowne by the manner and meanes of the cure; there being no plaister for this sore, no balme for this wound, but the holy Scriptures; they, and they alone can comfort the soule distressed in that kinde; none can speake a word of comfort to him that is weary, but he that hath the tongue of the learned, *Isa. 50. 4.* the broken hearted are sent for cure to the shepherds, *Ezek. 34. 4.* these be the flaggons wherewith the Spouse of Christ is comforted when she is sicke of love, *Can. 2. 5.* the Scriptures are called Scriptures of comfort, *Rom. 15. 4.* as for worldly

*Isa. 50. 4:*  
*Ezek. 34:*

*Can. 2. 5:*  
*Rom. 15. 4:*

worldly sorrow, that is healed and driven away by worldly means. So *Cain* did rid himselfe of his sorrow by building Cities, inventing muscicall instruments: so doe naturall men put away the legall feares wherewith other-while they are stricken, by merry-companions, musicke and revelling, sports and recreations. Now it is otherwise with the godly in their sorrow that ariseth from the feare of Gods displeasure; that travels farre and neere, runs through all variety of outward delights, findes no comfort in any thing but the word of God.

Fift marke. Godly sorrow is knowne by the companions of it, or as I may call them, the effects of it, *2 Cor. 7. 11.* 1 Carefulnesse, that is, an earnest bethinking our selves, joyned with diligence in the meanes whereby wee may avoid the sinne we mourne for. 2 Clearing of our selves, which is an endeavour to approve ourselves in the dislike of that we mourne for by the contrary deed done, *Luke 19. 8. Behold, the halfe of my goods I give to the poore, Acts 16. 33.* 3 Indignation, whereby a man is even angry with himselfe, loathes himselfe, is even weary of himselfe, *Ezek. 36.* 4 Feare, which is an awfull regard, whereby we are afraid both of the sinne, and of all the occasions of it, with respect to Gods displeasure, *Pro: 28. 14. Blessed is the man that feareth alwayes.* 5 A vehement desire, whereby we are so affected, that we doe not more strongly long for any thing, then to be preserved from that evill, by which wee have fallen, and also to doe the contrary good, *Psal. 119. My heart breaketh for the fervent desire I have to thy command-*

*Luke 19. 8.*

*Acts 16. 33.*

*Ezek. 36.*

*Pro: 28. 14.*

*Psal. 119.*

*mandements.* 6 Zeale, when upon the consideration how we have dishonoured God by our sinne, we are so much the more desirous of his glory by all well doing; this is apparant by *Paul*, who was so much the more zealous in the propagating of the Gospel, as hee had beene furious in persecuting it. 7 Revenge, when a man shewes his displeasure against sinne, by punishing the instruments and occasions of it, *Acts 19 19.* they that used curious arts brought their bookes, and burnt them before all men. So we reade of *CARNIER*, that thrust that hand first into the fire, which had subscribed the Popish Articles.

*Acts 19 19.*

So that godly sorrow may be discerned by this traine of graces wherewith it is accompanied, that worldly sorrow waits, at least in the truth of them, though it may have some shadowes of them.

*Use.*

That we doe not content our selves to have sorrow for sinne, but labour to finde out, whether it be a godly sorrow or not: by these marks we may grow to some resolution to discover to ourselves, that we be not mistaken in some legall affrightments or worldly griefes instead of godly sorrow; which is a speciall part of repentance. Looke what is that which lets our sorrow on worke, whether it be the terrible nature of Gods judgements, or the experience of his fatherly mercies. Consider of what continuance our sorrow is, whether of a fleeting nature, or more permanent, such as dwells with us, and doth not onely lodge with us for a night. Looke y hether it be indifferently, as well for sinnes secret as open; what thou findest to be.

be thy best cordials to comfort thee, whether Gods word, or naturall meanes but of all, advisedly consider whether thy sorrow be attended with the forenamed carefulnesse, clearing of thy selfe, indignation, feare, vehement desires, zeale, revenge, accordingly thou mayest be comforted in thy mourning, or discouraged in resp<sup>t</sup> of thy estate.

The third grace that enstates a man in the state of grace, is *change of minde*.

What is it :

Quest.  
Answ

It is a worke of the spirit whereby the image of God is repaired in us, flowing from a hatred of sinne, and love of righteousness. It is a worke of the spirit, for so those that are thus changed, are said to be borne of the spirit, *Iohn 3. 5*. By the *Iohn 3. 5* image of God, I understand that conformity and agreement which is betwixt Gods law, and the faculties of the reasonable creature consisting in righteousness and true holinesse, *Eph. 4*. this is *Eph. 4* said to be repaired, for that being defaced in the fall of *Adam*, it is in part restored againe; so as those who are thus changed, are said to be new creatures, to have a new spirit put into them. I say further, it flowes from a hatred of sinne, and love of righteousness, to difference it from those purposes that are wrung from men in respect of some grievous hand of God upon them, by the smart of the rod, by the feare of punishment onely.

So that a man that would prove himselfe whether his minde be changed, must consider whether the spirit of grace hath so altered the powers and faculties of soule and body, so as they are content

to be subject to the law of God, renouncing their former ungodlinesse.

*Quest.*  
*Ans.*

What is the least measure of this change.

A settled and a constant purpose flowing from a hatred of sinne, and love of righteousness, whereby the heart resolves to repent, to become obedient to God, and to eschew his owne sinfull wayes, this is the least measure of this change, whereunto if a man do not attaine he is not changed.

*Acts 11.*

*2 Chron. 20. 3.*

Now this settling, and disposing of the heart to the wayes of God to be the forme and life of a changed estate, it appears, in that Gods children are deciphered by it, *Acts 11.* that they with purpose of heart cleave unto the Lord, *2 Chron. 20. 3.* Iehosaphat set himselfe, to seeke the Lord, *Psal. 119, 57.* I have determined to keepe thy word. A constant purpose to be changed is in Gods acceptance, as also in its owne nature, a change that argues a man in the state of grace; for if it be the fruits of a mans corrupt nature, not to have so much as a desire, or will, that enclines to this change, but even wholly averse and untoward; then surely for a man to see so much of his owne misery, and to be perswaded so far of the good estate of him that is changed, as unfeignedly to purpose a change, it must needs be the proper worke, of the spirit, *Luke 15.* In the Prodigall sonne the very purpose of a change is both accepted and commended, as the change it selfe.

*Markes.*

Markes of this change, otherwise called regeneration, or new birch.

First



First Mark ; That it is totall ; a whole change, casting a new forme upon soule and body ; the whole man ; for as the corruption did over spread all the powers of man, so in the restauration the spirit of grace is as large in repairing as sinne was in defacing, whence the man thus renewed is called a new man, a new creature ; is said to arise from the dead ; and accordingly the Scripture makes it a worke of the whole man, *1 Thes. 5. 23. The God of peace sanctifie you throughout*, this is expressed to be the whole spirit, soule and body. *The minde must be changed, Col. 3. 9, 12. The will, John 8. 47. affections, Col. 3. Memory, Psal. 119. Conscience, all sanctified more or lesse.* The kingdome of heaven, that is, the worke of grace is compared to leaven, in regard of its diffusive, and spreading nature ; it alters the whole lump, *Matth. 13.* hence the work of grace is set out by a comparison from the light ; for as that according to the measure of it enlightens all the house at once, not first one place of it, and then another, so is it in the renewing of the soule, it receives the spirit of grace into every part, with one act of the spirit.

Thes. 5. 23.

Thes. 5. 23.

Col. 3. 9, 12.  
John 8. 47.

Matth. 13.

To conclude therefore, looke as the oyntment that was poured on *Sarons* head ranne downe even to the skirt of his garments ; so the holy anointing with the oyle of grace, drencheth even the lowest and basest parts of soule and body, working in them a change of grace.

Second Marke, That it enableth us by faith in Gods word to overcome the world ; makes the man in whom it is, a Conquerour, so as he gets the victory over the corrupt lusts of his owne heart,

Rom. 6. 12, 13.

and the enticements that come from the world or the devill, *1 Iohn 5. 4. All that is borne of God overcomes the world.* So then a speciall property of him that is changed is, that he hath strength infused into him, wherby he withstands sinfull motions in the heart; fashions not himselfe to the world; resists the devill. By our naturall condition we are servants to our corrupt hearts; they have an entire command over us, so as, we both obey them, and have no power to doe otherwise. Now where the spirit worketh this change, there sinne raignes no longer, so as we should obey it in the lusts thereof, neither doe we give our members as weapons of unrighteousnesse unto sin, but we give our selves unto God, as they that are alive from the dead, *Rom. 6. 12, 13.* as thou desirest therefore to know whether thou art changed or not, so consider how thou prevailest in crucifying thy corrupt affections, beating backe satans and the worlds temptations.

Iohn 15. 3.

Iohn 17. 17.

1 Peter 1. 23.

Third Marke, That the change of grace is wrought and receives increase by the means that God hath sanctified to that purpose; and that is his word, *Iohn 15. 3. Now are ye cleane through the word that I have spoken to you, Ioh. 17. 17. Sanctifie them through thy truth; thy word is truth, 1 Pet. 1. 23. being borne anew, not of mortall seede, but of immortall, the word of God, Psalm. 19.* It is the law of God that converts the soule. So then see how this change is wrought in thee; Is it effected by the power of Gods word? or proceeds it from other sinister respects? as feare or favour of men, want of means to doe otherwise, danger in thy

thy estate. That change which is wrought by these meanes, is not a change of grace, but of nature.

Further, the Word is the meanes whereby this is increased. We have the testimony of *Peter* to this purpose, *1 Peter 2. 2.* *As new borne babes* *1 Peter 2. 1* *desire the sincere milke of the word, that we may grow thereby.*

Fourth Marke, That this change is knowne by a dissimilitude from the properties of a naturall man; to which purpose consider how the Scripture describes him.

First, that he mindes earthly things; is wholly taken up with the care of them, *Rom. 8. 5.* *He* *Rom. 8. 5.* *favours the things of the flesh; and that so, as the things of the spirit are unsavoury to him,* *Rom. 13. 14.* *he takes thought for the flesh, to fulfill the lusts thereof.*

Secondly, He opposeth the will of God, by refusing to become subject to it, *Matth. 23. 37.* *I* *Matth. 23. 37.* *would, but ye would not,* *Psal. 50. 17.* *hates to be re-* *Psalme 50. 17.* *formed: and in the roome of Gods will sets up his own lusts,* *Tit. 3. 3.* *We in times past were disobedient, serving divers lusts.*

Thirdly, He hath no delight in Gods ordinances, *Iob 21. 14.* *They say unto God, depart from us; for we desire not the knowledge of thy wayes.*

Fourthly, He hates him that reproves him; he cannot brooke him that crosseth his corrupt courses; the scorner loves not him that rebukes.

Fifthly, He loves not the company of good men for their goodnesse; but all his delight is in naturall

naturall men, in whom there is no seed of grace ; the scorner will not goe to the wise. For further practises and properties of naturall men, consider *Ephes. 4. 18, 19. Tit. 3. 3. 1 Pet. 4. 3.* And now, as we would be assured of our change. Consider how wee differ from naturall men in those wayes and courses wherein they are described unto us. Are we not such as minde earthly things ? but set we our affections on things above, *Col. 3. 1.* are we not such as withdraw our hearts from being subject to Gods law, but desire to be ruled and guided by his will, not our owne ; his lawes to be our Counsellours, *Psalm 119.* are we not such to whom Gods ordinances are a burthen, we having no favour in them, no delight : but doe we desire by all meanes to be exercised in them, are they the joy of our hearts, and doe we claime them as our heritage, *Psalm 119.* are we not such as hate them that reprove us for our evill wayes : but do we rather love them, yea desire that our heads may be broken with their balme ? are wee not such as shun the fellowship and meeting of Gods Saints, but all our delight is in them, *Psalm 16. 2.* Then we may assure our selves that we are truly changed from the state of nature into the state of grace, *Rom. 12. 2.* men are knowne by this to be changed, by the renewing of their mindes, while they fashion not themselves like unto this world in the practises and properties of men of the world, *2 Peter 1. 4.* the faithfull are said to be partakers of the divine nature in this, for that they flee the corruption that is in the world.

Eist Mark. That where ever this change is there  
is

is a great difference in the manner of sinning betwixt him who is changed, and the unregenerate man; so that howsoever both be overtaken with the same sinne, yet if a man observe himselfe in the disposition of his heart before, in, and after sinne committed, he shall be able to resolve himselfe whether he be in the state of nature, or in the state of grace, for the regenerate man is troubled before the sinne, as also in the act of sinning, not doing either with a full consent of his will; which so farre as it is remued, resists; so farre as it is corrupt, provokes unto evill; neither yet lying in the sinne without recovery of himselfe: whereas the unregenerate man sinnes with full consent of will; and that because he is all flesh, no spirit: as also sleepest in his finnes. Hence bee those different voyces, the naturall man saith, I doe the sinne I would, and will to doe; but the regenerate man saith, he doth the sinne he would not, *Rom. 7.* this *Rom. 7.* marke of the new-borne Christian wee finde, *1 Iohn 3. 9.* *Hee that is of God sinneth not, neither can he sinne, because he is borne of God.* Sin he must needs; but sinne he cannot, either as wholly consenting unto it, or lying in it, so as he riseth not by repentance. By this we may grow to a tryall of our selves, whether we be borne again, yea, or not.

*Object:* Naturall men have this trouble and reluctance before they sinne, as Pilate.

*Answer.* 1. This fight that is in the regenerate, is of the will with it selfe; but in naturall men it is of the conscience with the will; the conscience proclaimeth sinne to be sin, which the will would wish were no sin.

Secondly, This trouble is incident to naturall men only in great sins, such as the light of nature condemnes, not in smaller.

*Use.*

That by this Doctrine, we may discover sundry persons that live in the Church, yet not to be living members of it, neither to bee partakers of the new birth; as namely all such persons who are but partially changed; their understanding illighted with a good measure of knowledge, but their wills most perverse for the act of obedience; others are servants to their owne vile affections, in whom sin exerciseth a plenary and full command, that give eare to the wickednesse of their owne hearts: others whom not conscience of Gods word, but some outward respects doe change; others who run with naturall men in their wayes, imitate their practises; others wallow in sin without contradiction from their own hearts; all these we must exclude from the state of grace, as men that are not yet renewed, by the spirit of God.

*The fourth grace is new Obedience.*

*Quest. 1.*

What is it?

*Ezek. 36. 27.*

*Ans<sup>r</sup>.* It is a work of the spirit, whereby a man that is already justified doth by vertue of grace received bring forth fruits worthy of amendment of life. [It is a worke of the spirit.] *Ezek. 36. 27.* I will put my spirit within you, and cause you to walk in my statutes. [Of him that is already justified] that is, acquitted of his sins, and made righteous in the sight of God, *Rom. 5. 1. &c. 6. 1. &c.*

*Rom. 5. 1, 6, 1.*

*After the doctrine of justification followes the doctrine of*

of new obedience; to let us understand in what order they are in the Christian estate. [Doth by vertue of grace received from Christ,] *Iohn 15.4.* *Iohn 15.4i*  
*As the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can yee except ye abide in me, Phil. 4. 13. I can doe all things through Christ* *Phil 4.13i*  
*who strengthens mee. [bring forth fruits worthy of amendment of life]* Such workes as doe besecme a man altered and changed, that professeth another course of life, these are those duties that concerne God or man comprised in the Scriptures, *Philip. 1. 11. they are termed the fruits of righteousness.* So that he that would approve himselfe to his own soule to be a practiser of new obedience must consider whether he adorne his profession with the performance of such religious duties, as the Lord commands.

What is the least measure of it:

It is an unfeined and constant endeavour to do the will of God. I say, an endeavour, to difference it from the legall obedience which is the strict performance of such duties which God commands according to the rigour of his law. In this the endeavour through Gods mercy is accepted for the deed done. I say, an unfeined endeavour, to difference it from the glorious shew which hypocrites may and doe make. Lastly, I say, it is constant, with respect to the endeavours of the temporary, which are soone out of breath, and die before they come to perfection. Now that this unfeined and constant endeavour is accepted as the deed done it appeareth, first in the example of *Abraham*, of whom the Scripture saith, *Heb. 11.*

*Quest. 2;*  
*Answ.*

that he offered up his sonne *Isaac*; yet it is plaine that he did not sacrifice his sonne, the Lord by an Angell from heaven forbidding him; whereby we gather, that in Gods acceptance he was offered up, for that there was a faithfull endeavour on *Abrahams* part.

Secondly, The godly and upright men are said *Psal 119. To doe no iniquity.* Now we know this, that there is none that sinneth not. Onely for that the iust man endeavoureth, and doth his best to doe no iniquity he is accepted of God, as if he did none. So of *David* it is reported, that he sinned only in the matter of *Uriah*, when as notwithstanding he sinned many wayes else, in his raging anger at *Nabal*; in cockering his children, and likewise, in his unjust dealing with *Acophibosheth*; but yet for that in all these  *Davids* heart was faithfull in endeavouring to doe Gods will, they are not taken notice of, being buryed in Gods acceptance, who measureth obediencie not by the effect, but by the affection of the doer.

Thirdly, The Lord is said to deale with his as a father with his child in the matter of obedience, *Mal. 3. 17. I will spare them as a father spareth his owne sonne that serveth him.* Now if a man sets his sonne a taske enjoying him to write a Coppy, if hee sees that hee doth but his best endeavour, he accepts it, commends and encourageth his child; even so doth the Lord deale with us when he perceives a faithfull labouring on our parts to do what hee commands, hee accepts in this case the will for the deed, and accordingly rewards it

What



What be the marks of new obedience?

They are generall or speciall. Generall. That in new obedience it is onely the conscience of Gods commandements that sets heart and hand on worke, not any other externall motives; obedience not springing from the word, is (as one calls it) wilde Oates, *Psal. 118. 22.* the ground of *Dauids* obedience was this, all his lawes were before me, and I did not cast his Commandements from me, *Psal. 37. 30.* The mouth of the righteous will speake wisdom, for the law of God is in his heart, *Iob 22. 23.* as the ground of turning to God, *(saith Eliphaz)* receive I pray thee the law at his mouth, and lay up his words in thine heart. Many performe good duties, that are moved thereto by feare of punishment, displeasure of man, feare of discredit, with a desire of praise, that they may be seene of men, as loath to sustaine damage in their outward estates: all these doe not render to God that new obedience that the Lord requirerh; the Lord delights not in such sacrifices, the performers can have no assurance that herein they please God.

Second marke. That it carries a respectiue eye to all Gods Commandements, it doth not cull out any, and leaue the rest, but all the knowne will of God, so far as the judgement is convinced, the heart endeavoureth to practise, *Psal. 119. I shall not be confounded when I have respect to all thy Commandements.* *Zacharie* and *Elizabeth* walked in all the Commandements of God; *Heb. 13. 18.* wee trust wee have a good conscience in all things, desiring to live honestly. And great reason is there for this

equall eye to be had to all Gods Commandements, since they all lay a bond upon the conscience; and the majesty of the Commander shines as well in the one as in another. Now that a man may the better examine his obedience, I will propound a five-fold difference of Gods Commandements, by which the heart of man is apt to deceive it selfe.

1 Cor. 6. 20.

Commandements are first, either such as concerne the outward man, as keeping the Sabbath, just and righteous dealing amongst men; or inward, as confidence in God, cleansing of the heart from evill thoughts. Now new obedience must equally respect both, 1 Cor. 6. 20. Glorifie God in your bodies, and in your soules.

Secondly, they are either the greater Commandements, or such as are of lesse importance, as the speaking of a vaine word, idle mirth; Christian obedience must have an eye as well to the one as to the other, *Matth. 23. 23. these ought ye to have done, and not to have left the other undone.*

Isa. 58. 7. 8. 14.

Thirdly, Commandements are diff. renced according to the two Tables: some concerning duties to God, o. hers respecting duties to men. Accordingly who ever would have comfort in his obedience, must obey God in both; not strict in the one, loose in the other, *Isa. 58. 7. 8. and 14.* duties of the first and second Table are both enjoyned, not onely to keepe Gods Sabbath, humble thy selfe with fasting; but also the practise of mercy and justice among men.

Fourthly, the Commandements of God are either such as concerne our generall calling, as we  
are

are Christians, whereby we call upon God, heare his word, seeke the good of *Ierusalem*; or our personall calling (i.e.) that estate and condition of life wherein we are placed to serve God in serving of men, as to be a Magistrate, or Minister, a Master of a family, or servant. Now wee must obey God not onely in the duties of our generall calling, but also of our particular; that is, a professour must not onely be a hearer of Gods word, a receiver of the Sacraments, but he must looke, that he be a good governour of his family, to wife, children, and servants, *Iosuah 24.15. I and my house will serve the Lord.* *Ios. 24:15.*

Fiftly, commandements of God either respect the common sinnes of mans nature, or the personall infirmities whereunto either by the temper of their bodies, place where they live, or persons with whom they live, men are more subject, then to others. This difference I ground, as also the practise of our obedience to God in it, on the 18. *Psalm. 18.23.* *Psalm.* where the Prophet professeth, verse 23. *I was upright also with him, and have kept mee from my wickednesse.* To conclude then, as wee desire to have comfort in our obedience, as a testimony that we are in the state of grace, wee must be carefull, that wee cast an equall respect to the whole revealed will of God.

Third marke. That new obedience, where it flowes from the seede of grace in the heart, is joyned with perseverance, continuance, holding out in the good wayes we walke in: so that howsoever there be through our weakenesse and Sathans malice, actual infirmities, yet there is alwaies an habitual

*Pfal.* 119. 112.  
*Pro.* 23. 17.

*Luke* 1. 75:

bituall disposition of the heart for well-doing, *Pfal.* 119. 112. I have applyed my heart to fulfill thy statutes alway, even unto the end, *Pro* 23. 17. Let thine heart be in the feare of the Lord continually, *Luke* 1. 75. Wee are redeemed out of the hands of our enemies, that wee should serve God in holinesse and righteousnesse all the daies of our life. New obedience must not be onely in a good mood, and then given over, but it must be steddy, constant. Now we shall make tryall of the constancy of it. 1 If we doe not lose our hold even when wee are provoked by many occasions and temptations unto evill, then to forbear, and cleave close to the Lord, is an argument of the truth of our obedience, in regard of continuance. It is nothing to be chaste where wee have no allurements to unchastity; nothing to be meeke, when no injuries to distemper us, nothing to be good among good, so are men that are starke naught: but to be good among evill, to be meeke in the midst of wrongs and injuries; to be chaste among unchaste provocations, that is the true means of discovery. Out of temptation, sinne forbears us, not we it; and a Christian is no more for obedience, then he is in the day of temptation: if then he faint, it is because his strength is small, or nothing at all. *Noahs* renowne was, that he was righteous in that wicked age. *Lats* commendation, that hee was chaste in *Sadome*; *Iosephs* chastity for ever approved, for that it held out in the day of temptation; the *Philippians*, that they did shine as lights in the midst of a crooked and perverse generation, *Phil.* 2. 15.

*Phil.* 2. 15:

Secondly, tryall of our constancy, If wee hold out, not dismayed with the many discouragements that Sathan and wicked men shall cast in our wayes, *Heb. 10. 32. &c.* It was the glory of the obedience of those Christians, that they did undergoe many afflictions, losse of goods, content to be made a gazing stocke, and yet in all they clave close to their profession, knowing that they had in heaven a better, and an enduring substance, *so 2 Cor. 6. 8.* *Paul* justifies his constancy in his Ministry, in that he went through good report, and evill report. *Heb. 10. 32. &c.* *2 Cor. 6. 8.*

Thirdly, the constancy of our obedience is knowne, if, when all outward helps and furtherances are taken away, we keepe our integrity, perseverance in good duties. Many men make a faire shew while they are propped up with some good helpers, who afterwards fall away, as if they had never beene the men. The people served God all the daies of *Iosua*, and the Elders that had seene the great works of God that hee had done for *Israel*; but when he was dead, they corrupted their waies, *Judg. 2. 18. 19.* *Iehoaash* was to see to, a good King, while he was tutored by *Iehoiada* the high Priest; *Judg. 2. 18. 19.* but after, when flatterers came in the roome of good *Iehoiada*, hee became a wicked Governour, *2 Chron. 24. 17.* So are there many wives good with good husbands, servants orderly, live within compasse with religious masters; children while backed with good Governours; but all these removed from them, they faile in the practise of those former duties wherein they have given good hope: so then by these notes we may discern our obedience,

ence, whether such as will deserve to be accounted as of a continuing nature that fades not, if being thus tryed it holds its owne.

4

Fourth marke. That this obedience is of a multiplying and growing nature; it doth not stand at a stay, but strives and gets strength: it is still pressing forward in consultation daily how it may prevaile against his owne corruptions, encrease in holinesse: for this growth the Apostle prayes, *Col. 1.9.* that they might increase in the acknowledging of God, so *2 Thes. 1.3,4.* We give thanks, that your faith increaseth exceedingly, and the love of every one of you towards each other aboundeth, *Psal. 92, 13.* Such as be planted in the house of the Lord, shall flourish in the house of our God, they shall still bring forth fruit in their age, *Psal. 84.7.* they are saide to goe from strength to strength, till they appeare before G O D in *Sion*. On the other side, such whose obedience is not sound, it decreaseth, withers away, comes in the end to nothing.

Col: 1.9:

2 Thes. 1.3:4:

Psal. 92. 13:

Psa 84.7.

Thus far of the generall markes to try our obedience.

Now for the particular. These are some speciall workes of the spirit, which are honoured above others in this, that they are badges of the estate of grace. Among others, I select these.

Marke 1. To love a good man as hee is good, and beares the image of God, is such a part and branch of new obedience, as whereby a man may be assured, that the Lord hath marked him out to eternall life: for naturally wee hate all goodnesse, as that which is a secret condemner  
of

of us, and is opposite to our nature: so that when we love the Brethren for goodnesse sake, it is an argument that wee are crept out of our naturall estate, *1 Iohn 3.14. Wee know that we are translated from death unto life, because we love the brethren; hee that loveth not his brother, abideth in death, 1 Iohn 4. 7. Beloved, let us love one another, for love commeth of God, and every one that loveth, is borne of God, and knoweth God, 1 Iohn 5.1. Every one that loveth him that begate, loveth him also that is begotten of him.* Now lest our hearts deceive us, wee must be wise to try, whether wee love good men for the goodnesse that is in them, or for some carnall respects; as either for that there is an agreement and similitude betwixt our naturall inclinations, or for some civill qualities, naturall dexterities that wee observe in them, as pleasing to us, or for their bounty to us, or for their outward greatnesse in the world. Observe therefore thy selfe, whether thou love goodnesse, where it is stripped of all these fleshly respects.

Secondly, consider whether thy love be diminished or increased, according as thou seest the worke of grace, to receive either abatement or increase.

Thirdly, whether thou dost dislike, and takest no content in such men as have no seed of grace in them, though otherwise furnished with many outward pleasing conditions.

Marke 2. Meekenesse of spirit, whereby wee can beare injuries and wrongs, without desire of revenge; can forbear and forgive, as Christ forgave us, *Col. 3.12. As the elect of God, put on meeknesse,*

Mat. 6. 14. *nesse, long-suffering, forbearing and forgiving one another, if any man have a quarrell against another, even as Christ forgave you, so also doe yee, Matth. 6. 14. If you forgive men their trespasses, your heavenly Father will also forgive you.*

Isa. 58. 10. *Marke 3. A mercifull affection to those that be in misery, doth argue a man to be in the state of grace by new obedience, Isa. 58. 10. If thou poure out thy soule to the hungry, and refresh the troubled soule, then shall thy light rise in obscurity, and thy darknesse be as the noone day, Mat. 5. 7. Blessed are the mercifull, for they shall obtaine mercy, Jam. 3. 17. The wisdom that is from above, is knowne by this, that it is full of mercy, Philemon verse 7. Wee have great joy and consolation in thy love, because the bowels of the Saints are refreshed by thee, brother, 1 John 3. 17. Who so hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

U<sup>se</sup>. *This serves to discover sundry persons in the practise of new obedience, whose obedience is not approved of God: as first, such as are set on worke in the good they doe, by outward respects, as fear, favour, and praise of men.*

*Secondly, such as obey God in sundry good duties, but reserve some speciall finnes, wherein they live and lye; dealing here as Saul did in the spoile of Amaleck, who destroyed all the vile things that were nought worth, but the best things he spared: so many men cast out of their conversation many finnes it may be that are of little account with them, and yet reserve the chiefe finnes; this partiall obedience is not sound.*

*Thirdly,*



Thirdly, Such as will be in good wayes for a time only, and then returne to the vomit of their finnes.

Fourthly, Such in whom there is no increase, and growth in the worke of grace, who are as dwarfes in the course of Christianity.

Fifthly, Such as have not hearts replenished with a love of the brethren, a holy meeknesse of spirit, a Christian compassion in respect of other mens infirmities and miseries, all these are discovered from hence to bee unsound in the grace of new obedience.

A generall use for exhortation, That considering the necessity of the duty, the means of tryall that have been discovered, as also the discovery of the false harbours wherein Christians are apt to deceive themselves; all such as have any thoughts of their salvation, would addresse themselves to an exact and diligent enquiry, how the case is with them; whether they be naturall men, or such as are begotten againe to a lively hope. And for the whetting of the dull and flow spirits of men to this businesse; let us consider. *Motives.*

First, that we can never have any sound rejoycing, till we have made this point sure; all sound comfort doth spring from this, that we are escaped the state of damnation, and are assured that we are come into the glorious liberty of the sons of God, *Luke 10. 20. Rejoyce because your names are written in heaven, Gal. 6. 4. We must prove our selves, before wee have any rejoycing in our selves.* *Luke 10. 20. Galat. 6. 4.*

How wavering is the joy of carnall men; how is

the end thereof heavinesse ! how suddenly is their mirth turned into mourning, when they doe but thinke of their estates, as they remaine in the gall of bitternesse, as not being assured of Gods favour. Whereas the assurance of the welfare of our spirituall estates, in that the Lord loves us, that we know that our Redeemer liveth ; this shall be of force to make us to lift up our heads with comfort in the midst of a sea of sorrowes, as it did hol-ly *Iob, Iob 19. 25.*

*Iob 19. 25.*

2

Secondly, Wee must be so much the more in tryall, as wee are more subject to bee deceived. How often doth the Scripture call upon us, not to be deceived, *Ephes. 5. 6. Let no man deceive you with vaine words, Gal. 6. 7. Bee not deceived ; they that sow to the flesh, shall of the flesh reape corruption, 1 Cor. 6. 9. Be not deceived, neither fornicators, &c. shall inherite the kingdome of heaven, 1 Cor. 15. 33. Bee not deceived, evill words corrupt good manners.* Now our easinesse to bee misled in judging our estates appeareth first, in that there are infinite many by wayes by which men may miscarry, *Matth. 13. 3. &c.* There are three errours in the hearing of the word, why may wee not bee deceived by one of them ?

*Eph. 5. 6.*

*Gal. 6. 7.*

*1 Cor. 6. 9.*

*1 Cor. 15. 33.*

*Matth. 13. 3.*

*Matth. 7. 26.*

Secondly, In regard of the similitude to the state of grace ; they seeme almost all one, these by wayes are spun with so even a thread, as that a man, till he seriously try, cannot know the difference, *Matth. 7. 26.* The house built upon the sands makes as faire a shew as that built upon the rocke, glisters as gloriously in a sun-shiny day, no difference to be discerned.

Thirdly,

Thirdly, In respect of our owne selfe love ; which blindes our judgements ; this would perswade us that the least appearance of grace is grace it selfe, that every outward perform nce of a good duty is the fulfilling of the law ; as in the young man, *Matth. 19. 20.* seeing therefore we are exposed to so many wayes of seducements, so easily surprized by an errour in our wills, wee must be the more diligent in the tryall. *Matth. 19. 20.*

Thirdly, Consider the irrecoverable and remedlesse danger if we mistake, and be not upon a sure ground, we erre, and erre to destruction ; other errours may bee helped by an after-wisdom, this is irrecoverable ; other mistakes may endanger or endamage us, but not undo us ; this carries with it the destruction of soule and body for ever, *Matth. 7. 23.* *Such as counted themselves jolly fellows while they lived, they thought themselves great professors ; yet being deceived in this kind, the reward of their errour is, I know you not, depart from me.* If a man lay all his estate on a purchase, he will looke that the title be good, examine his evidences, advise with his learned counsell, and all for that, if it should prove naught, he is utterly overthrowne. Why are we not as wise for our soules ? that seeing our whole estate of future happines depends upon the truth of grace wrought in this life in our hearts, we be carefull to sift, and examine our selves ? *Matth. 7. 23.*

Fourthly, Consider that in our naturall wisdom, (which in all things in this life will not trust to any thing but what we have tryed) a man usually will not use a weapon to fight withall, but he

he will try it, not willingly take a piece of mony, but try it; not entertaine a servant, but try him; nothing almost that we deale withall, but we desire tryall; and yet how is it, that we can rest in a faith, a repentance, and never try them? examine them according to those rules that the Scripture hath given in that kinde, shall we be so scrupulous in the gew-gawes of this life, and for the heavenly graces of the spirit not make the same inquiry?

§ Fifthly, Is it not a maine end of that time which the Lord allowes us here, that we should gaine the assurance of another life? possesse our soules with a sound faith, godly sorrow, true change, sincere obedience? doe we not then misse of the maine end of our life, when we rest in the counterfeite appearance of these graces?

Let us therefore in the name of the Lord be exhorted, that in the consideration of these premises, wee doe carefully set apart some solemne times, when we may use our best endeavours to prove our selves whether we be  
in the faith.