

SERMON UPON LUKE XVI. 25.

Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.—LUKE xvi. 25.

THESE words are part of a parable, the contrivance of which is so exactly framed according to the reality and truth which is represented, that it hath been disputed whether it be a parable or an history. The two persons chiefly concerned in this parable are the rich glutton and Lazarus the beggar. The rich man is not represented under any proper name, as the beggar is; partly to avoid offence, and partly to show that the wicked are of no name, account, or reckoning with God: 2 Tim. ii. 19, 'The Lord knoweth them that are his;' John x. 3, 'He calleth his own sheep by name.' A rich man of this world you cannot miss of his name in the subsidy book, but in the book of life the beggar hath a name when the rich hath not. The rich glutton is described by the course of his life, which was pleasant and luxurious; he was clad with the best, and fared of the best; he was 'clothed with purple and fine linen;' there is his winter and summer garment; and 'fared sumptuously every day,' ver. 19. With him every day was a festival. On the other side, the beggar is described by his piety, intimated by his name, Lazarus, the Lord was his help; by his afflictions; of want, for he was a beggar, lying at the rich man's door; of sickness, full of sores; by his modesty, he desired only the crumbs which fell from the rich man's table, Luke xvi. 21. In time both died, for rich and poor must both die: Job iii. 19, 'The small and the great are there.' It is said of the poor man that he 'died and was carried by the angels into Abraham's bosom;' but of the rich, he 'died and was buried,' ver. 22. Nothing is said of the burial of the poor man; the other had a pompous funeral, according to the custom of the world; but the carcase of the poor man was little regarded, it may be cast to the dunghill. However in the state of their souls there was great difference. Though the body of the one was conducted to the grave in state, yet his soul was in woful plight; for 'he died and was buried, and in hell he lifted up his eyes, being in torments,' ver. 23. But for the other, his body was neglected, but his soul was of precious account with God, for it was 'carried by the angels into Abraham's bosom,' ver. 22. The rich man is too late sensible of his misery and the happiness of the despised beggar: 'And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom,' ver.

23. He had hoped for better things; for this rich man was not an infidel, but one of Abraham's children, as the beggar also was; but he was of Abraham's children according to the flesh, but not according to the spirit: Mat. iii. 9, 'Think not to say within yourselves, We have Abraham to our father.' Carnal confidences in external prerogatives will at length wofully deceive us. But what doth he beg of Abraham? That Lazarus may dip the tip of his finger in water and cool his tongue, ver. 24. *Desideravit guttam, qui non dedit micam*—He that would not give a crumb now desireth a drop. God will be even with sinners, and retaliate their oppressions and uncharitableness into their bosoms.

In the text you have part of Abraham's answer: 'But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.'

In the words is set forth the different estate of the rich man and the beggar in this life and in the world to come.

1. In this life, 'Remember that thou in thy lifetime receivedst thy good things, and Lazarus evil things.'

2. In the world to come, where you see how perfectly the tables are turned: 'Now he is comforted, and thou art tormented.'

1. In this life. On the rich man's side—

[1.] There is his prosperity and worldly happiness; he had received 'Good things.'

[2.] The suitableness of his heart to this kind of happiness, or his well-pleas'dness with it: 'Thy good things.' His, not only by possession, but by estimation and choice: Ps. iv. 7, 'Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.' They place their happiness in them.

So, on the other side, 'Lazarus evil things;' as the rich man had abundance of ease, pleasure, and prosperity, so Lazarus had his portion of afflictions.

2. In the world to come. Mark—

[1.] The time; presently upon death, now. The sleep of the soul is a vain figment.

[2.] The different recompenses; in the words, 'comforted' and 'tormented.'

[3.] The order in both; the beggar had first temporal evils, and then eternal good things; but the rich man had first temporal good things, and then eternal evil things; as many that do well here in this world fare full ill in the world to come; the one hath his bliss, and the other his torment, and both without any allay and mixture.

Doct. That it is the greatest misery that can light upon men to be condemned to worldly happiness.

The rich man's disposition is but intimated, but his condition is expressed as the ground of his misery, that in his lifetime he had received his good things. Gregory professed that he could never read this scripture without trembling, as being afraid to have his portion in this world, or his happiness here. And what is here represented in the scheme and draught of a parable is elsewhere positively asserted in plainer scriptures; as Luke vi. 24, 'Woe unto you that are rich, for ye have received your consolation.' You have all that you can look for;

you shall not have a double heaven, here and hereafter: Jer. xvii. 13, 'They that depart from me shall be written in the earth;' Luke xii. 20, 'Thou fool! this night thy soul shall be required of thee, and then whose shall those things be which thou hast provided?' Ps. xvii. 14, 'From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure; they are full of children, and leave the rest of their substance to their babes.' Not as if all that live prosperously here in this world shall be eternally miserable; or, on the contrary, that all that live miserably here shall be comforted hereafter. No; it is not the condition, but the disposition which is regarded. For—

1. Riches are in themselves God's blessings: Prov. x. 22, 'The blessing of the Lord maketh rich;' and are promised to his people: Ps. cxii. 3, 'Wealth and riches shall be in his house;' and accordingly bestowed upon some of them, as upon Abraham: Gen. xxiv. 35, 'The Lord hath blessed my master greatly, and he is become great.' So was Job, chap. i. 3; he was the greatest of all the men in the East. So David, Solomon, Lazarus of Bethany, Joseph of Arimathea, and others. By these instances God showeth that he can and will give wealth to his people, if it were for their good. Some godly men may be rich, and wicked men calamitous; the Lord giveth to both a taste of their future condition. Godliness hath the promises of this life, and ungodliness forfeiteth them.

2. It is not the having, but the abuse. The 'apostle speaketh, 2 Peter i. 4, of 'the corruption that is in the world through lust,' or our own unmortified corruptions; the poison is not in the flower, but the spider. That carnal disposition that is in us maketh us drown our mind, our time, and our affections in the world, and the cares and pleasures thereof, and to be ensnared thereby, and hindered from looking after heavenly happiness. To blame riches simply is to blame him that made them, and distributeth them according to his will, as if he did bait his hook with seeming blessings, and did set golden snares to entangle the souls of men. The good things of this world are profitable to them that make a good use of them, if we use wealth well, or want it patiently. It is no matter what part we act in the world, so we act it well. As in a choir of voices, some sing the bass, some the treble; it is no commendation to sing either part, so we sing it well; so some are poor, some are rich. If we carry a full cup without spilling, we may honour God by being rich; if we patiently bear the burden imposed upon us, we may honour God with a meek and humble poverty. *Dormit pauper Lazarus in sinu Abrahami divitis.* Poor Lazarus slept in rich Abraham's bosom. The rich man was not condemned because he had wealth, and ease, and prosperity, but that he was puffed up with these things. He wholly gave up himself to pride and luxury, neglecting piety and charity; but Lazarus believed God's promises, bore the burden imposed upon him patiently, and by the obedience of faith wholly submitted himself to God's will.

3. However, a full condition is apt to be a snare, and must be watched with the greater caution. That context is very notable, Mark x. 23–27, 'And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

And the disciples were astonished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them, saith, With men it is impossible, but not with God; for with God all things are possible.' That discourse between Christ and his disciples showeth us three things—(1.) That it is impossible to trust in riches and enter into the kingdom of God; (2.) That it is impossible for man to have them and not to trust in them; (3.) And that the special assistance of the divine grace can only cure this evil. It is very hard to enjoy ease, and idleness, and pleasures here, and to be exercised with no affliction, and yet keep right with God: Prov. i. 32, 'The prosperity of fools shall destroy them.' Men being drunk with prosperity are forgetful of their duty. A rank soil is apt to breed many weeds. And on the other side, afflictions are an help to the godly, to make them profit in piety.

But having obviated this difficulty, I shall show three things—

1. That God useth to give many temporal good things to carnal men.

2. That those carnal men whose hearts are taken up with these good things as their only and chief happiness, while they continue so, can look for no more at God's hand, but are condemned to worldly felicity.

3. That their misery is great before death, at death, and after death.

I. God useth to give many temporal good things to carnal men, for several reasons—

1. Because he will be behindhand with none of his creatures, but all that are made by him shall know him to be a good God, and have some taste of his bounty. It is said, Ps. cxlv. 9, 'The Lord is good to all, and his tender mercies are over all his works.' He is good to all creatures, much more to all men, the wicked not excepted; though some men are but as a wiser sort of beasts, as they cater more for the flesh, and wholly value their happiness by the body and the interests of the bodily life. They shall not want invitations to lead them to God; though they love their bodies above their souls, yet they shall not want arguments to love God, who giveth them food and gladness, and fruitful seasons, and plentiful estates, and many of these common mercies, which point to their author and discover their end: Acts xiv. 17, 'Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.' These mercies, where they are bestowed, argue not a good people, but a good God.

2. That he may reward some good in them, and mortify the remaining evil in his people by afflictions. None shall be a loser by God; they that cannot tarry for the heavenly reward shall have a temporal one, such as they prize and affect: Mat. vi. 2, 'Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men: verily I say unto you, they have their reward.' So for prayer,

ver. 5, and for fasting, ver. 16, ἀπέχουσι τὸν μισθὸν αὐτῶν. The word ἀπέχουσι, they have, signifieth an acquittance or discharge; they acquit God of other things; they have a reward suitable to their affections and their work; their affections are altogether upon temporal things. The spirit of an heir and the spirit of an hired servant differ. An heir can patiently tarry till the inheritance falleth, but an hired servant must have wages from day to day, or from quarter to quarter. So worldly men must have something in hand; they have not a lively hope of blessedness to come, and cannot tarry for the eternal recompense. So, suitable to the work, which is external, a mere outside duty; so is their reward proportionable. Nebuchadnezzar did God some service, and God had his reward for him, enlargement of greatness and empire: Jer. xxvii. 6, 'And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant.' So Ezek. xxix. 18-20, 'The word of the Lord came unto me, saying, Son of man, Nebuchadnezzar king of Bayblon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled' (by carrying baskets of earth to fill up the channel between it and the mainland), 'yet he had no wages, nor his army for Tyrus, for the service which he had served against it. Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army. I have given him the land of Egypt for his labour, wherewith he served against it, because they wrought for me, saith the Lord.' The Lord thought of rewarding this ambitious man for his hard labours and toils: Mal. i. 10, 'Who is there among you that would shut the doors for nought? neither do ye kindle fire upon mine altar for nought.' God's service is good service, even to those who do but outwardly and grudgingly perform it. Levites and porters had their allowance; and superficial work meeteth with an external reward.

3. To show that these are not the chief good things by which his special love is manifested unto us. God will not now govern the world by sense, but by faith; and therefore prosperity and adversity of themselves do not clear up a man's estate before God, and are not perfect demonstrations of his love and hatred, nor can a man judge of his acceptance with God by his outward condition, nor should we quarrel with the wicked about their outward condition, which are their portion, not ours: Eccles. ix. 1, 2, 'No man knoweth either love or hatred by all that is before them: all things come alike to all; there is one event to the righteous and to the wicked.' For these things are promiscuously dispensed without any difference, evil things to good men, and good things to evil men. Josiah died in battle as well as Ahab. Is Abraham rich? so is Nabal. Is Solomon wise? so is Achitophel. Is Joseph honoured by Pharaoh? so is Doeg by Saul. Hath Demetrius a good report of all men? 3 John v. 12; so had some false teachers, that complied with men's lusts and humours: Luke vi. 26, 'Woe unto you when all men shall speak well of you.' Had Caleb health and strength? Josh. xiv. 11; so have wicked ones: Ps. lxxiii. 4, 'There are no bands in their death, but their strength is firm.' Hath Moses beauty? so hath Absalom, 2 Sam. xiv. 20. Learning and

wisdom is given to the Egyptians as well as to Moses, Acts vii. 22, and Daniel, chap. i. 17. Ishmael had long life, Gen. xxv. 17, as well as Isaac, Gen. xxxv. 29. Is greatness and powerful reign given to David? so to infidels. So that nothing hence can be concluded. To bring us to look after more distinguishing mercies, these are given to others as well as to his children.

II. Who are those carnal men to whom God will give no more than carnal felicity? In the general, those that choose these things for their portion. Men have according to their choice: 'THY GOOD THINGS:' choose, and have. It absolutely holdeth good in spiritual things: Luke x. 42, 'Mary hath chosen that good part which shall not be taken away from her.' But it is not always so in carnal things, though many times it is. Here a man may choose, and not have; they that choose worldly greatness, and the wealth and credit of the world, cannot always have their choice. God denieth it to some in mercy, that they may look higher; but sometimes he giveth it to others in wrath. God giveth them their heart's desire in judgment. These are their good things, the only things suitable to their hearts; the world is all they care for, let God keep his heaven, and his Spirit to himself. It is good to observe what our heart calleth ours; as Nabal: 1 Sam. xxv. 11, 'Shall I take my bread, and my water, and my flesh which I have killed for my shearers?' and Laban to Jacob: Gen. xxxi. 43, 'These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine.' A carnal man with a lively gust and relish calleth these things his things; a godly man owneth them as coming from God, and referreth them to him: 1 Chron. xxix. 14, 'All things come of thee, and of thine own have we given thee.' Well, then, how just is God in giving every man his good things, and in letting them take their own choice, and heaping worldly things upon them who have placed their felicity in them!

But how shall we know that men count these things their good things, and have chosen them for their portion?

1. Our choice is known by our use. They that abuse these things to the satisfaction of their own lusts, and with too free a license let loose their hearts to worldly things, these count them their good things. They would have their heaven here and their happiness here, as this rich man altogether lived voluptuously, and fared deliciously every day. The world is to be used sparingly: 1 Cor. vii. 29-31, 'But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.' We stay here but a while: 1 Peter ii. 11, 'Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts;' James v. 5, 'Ye have lived in pleasure on the earth.' The place of our exile and separation from God. If we converse not with weanedness and sobriety (which is necessary for the heirs of promise, who expect their heaven and happiness elsewhere), it is a plain argument we would make the best of the present world, and would please and gratify the flesh, as if all the happiness of the world to come were but

a fancy. We are upon a journey homeward, and we must abstain from everything which may hinder us in it. The delights of the way overfreely used, show we have no mind to get home; as the flesh-pots of Egypt stuck in the Israelites' minds, and diverted them from Canaan, and they were ready to run back at every turn. Well, now, those that abuse the good things of this life are cut off from better: Luke xvi. 11, 'If therefore ye have not been faithful in the unrighteous mammon, who shall commit to your trust the true riches?'

2. Our choice is known by the end of our lives. This rich man lived to himself, and not unto God; satisfying his lusts, and not minding his duty. The good things given him by God were spent upon himself, without any regard to God's glory and the good of others. If we have these things only for ourselves, we place our felicity in them: Luke xii. 21, 'So is he that layeth up treasure for himself, and is not rich towards God;' that is, that maketh no other use of his increase and plenty but only to possess it, or to provide for himself by it, never thinking of employing that he hath to spare for the service of God or the relief of the destitute. The apostle giveth it in charge to them that be rich in this world: 1 Tim. v. 18, 'That they do good, that they be rich in good works, ready to distribute, willing to communicate.' Our happiness is to be reckoned by the use and improvement of an estate, rather than by the enjoyment of it; if so, then 'we may lay hold on eternal life,' ver. 19. For the comfort of the use continueth with us in the other world; our works follow us, but our wealth doth not. And therefore, if we love the world, and seek the world for its own sake, and not as a means to higher things, we take up with present things. In all our enjoyments, our end should be to glorify God and be useful to others. A christian should still mind eternal ends; and therefore, to mind the enriching of ourselves and ours, and not to do God service, implieth a loving of the world for its own sake, whereas all should be improved for God; we must use them as his good things, rather than our own.

3. When all their bustle and their stir is about their good things here: Ps. cxxvii. 2, 'They rise early, and sit up late, and eat the bread of sorrows;' and all to get a larger supply of the comforts of the worldly life; but heavenly things are neglected, or sought after in an overly and careless manner. Our main care should be about other things: Mat. vi. 33, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'

4. When thy heart is satisfied with these things, not looking nor longing for an higher happiness: Luke xii. 19, 'Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry.' Though we be not greedy to get more, yet we take too much complacency in what we have already. Worldliness venteth itself by greedy desires and carnal delight; chiefly by the latter. Delight, or a well-pleas'dness of mind, is the supreme act of love; it belongeth to God as the chief good. The world is not our felicity, but an appendage to our felicity, an overplus to the great blessings of the covenant; and therefore not first to be sought, nor first delighted in. Now to be satisfied, or sit down contented with honours, riches, and pleasures without God, or in the want of better things, is a great evil. The scripture dis-

suadeth from this: Ps. lxii. 10, 'If riches increase, set not your hearts upon them.' Let not your hearts be set on them so as to seek no farther: Mark x. 24, 'How hard is it for them that trust in riches to enter into the kingdom of God.' Trust is *quies animi*, the repose of the soul in the midst of soul dangers. The scripture telleth us of God's children, how much more they delight in God than in other things: Ps. iv. 6, 7, 'There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness into my heart, more than in the time when their corn and their wine increased;' and Ps. cxix. 14, 'I have rejoiced in the way of thy testimonies as much as in all riches;' ver. 72, 'The law of thy mouth is better unto me than thousands of gold and silver.' They are still longing and looking out for an higher happiness, professing they will not be put off with these things, but they desire pardon and grace, that they may taste the incomparable delights of being in the number of God's favourites: Ps. cvi. 4-7, 'Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance;' Ps. cxix. 132, 'Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.'

5. Our good things are known by our unwillingness to part with them. Many profess they would not get the world with the loss of heaven, but that is not so close and present a trial; but are you content to lose the world, so you may have heaven at last? The trial will rather lie here, for here it pincheth the sorest; if you can sell all for the pearl of price, Mat. xiii. 44; if you can 'take joyfully the spoiling of your goods,' Heb. x. 34; if you faint not, but bear up with hope and patience under all pressures and afflictions: 2 Cor. iv. 16-18, 'For this cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.' You can be contented and 'choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season,' Heb. xi. 25. God puts us sensibly to the trial, which are our good things, the recompense of reward, or our present interests?

III. The misery is great before death, at death, and after death.

1. Before death, upon a twofold account—

[1.] Because of the uncertainty of their happiness: Prov. xxiii. 5, 'Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they flee away as an eagle towards heaven.' They may be gone or we may be gone: Luke xii. 20, 'Thou fool! this night thy soul shall be required of thee.' They are called 'uncertain riches,' 1 Tim. vi. 17. A man can never dwell securely in an house built upon the ice; and he that hath not made sure of a better portion than the world can yield to him, he is upon the brink of hell and everlasting destruction. In short, a broken cistern will soon fail, and deceive those that look for refreshment in it. Death and the grave

will soon put an end to all their happiness, if it should continue with them so long. They are posting apace to their eternal misery, and one moment puts an end to all their joy for ever.

[2.] Because prosperity is a plague and a snare to a wicked man ; and the greater his prosperity is, his snare is the greater : Ps. lxxix. 22, 'Let their table become a snare before them ; and that which should have been for their welfare, let it become a trap.' When God suffereth men's corrupt affections and suitable temptations and objects to meet, it is a snare to them ; as Judas, that was a thief, had the bag, John xii. 6. The carnal heart is the more entangled and besotted the less they are restrained from the desire of their hearts. As the sea turneth all things that fall or flow into it into salt water, so do they make all their mercies an occasion unto the flesh ; so that in the very height of their prosperity they are but miserable, as sin is the worst misery of all. It is worse to be Nebuchadnezzar among the beasts, than to be Daniel in the lions' den ; the one was the fruit of his own madness, the other of the violence of others. Elijah was poor, and Ahab was rich ; who was the more miserable man ? So Paul, that holy man, was in prison, and Nero at the same time emperor of the world ; who was the happier man think you ? and in whose case would you be, of Nero the emperor, or Paul the prisoner ? Christ, that gave his Spirit to the rest of the apostles, gave the bag to Judas. Riches and the bag are not in such esteem with Christ, but that the basest of his followers may have them in keeping and under their power. Now whose lot would you choose, that of Judas or of the rest of the apostles ? Nay, Jesus Christ himself, that had the Spirit without measure, chose a poor estate. He that made a fish pay him tribute could as well have made men do so ; he that multiplied the five loaves could have increased his stock at pleasure ; he that built the world could have built himself stately palaces ; but 'when he was rich, he became poor for our sakes,' 2 Cor. viii. 9, that he might sanctify holy poverty in his own person, and honour it by his own example, and teach us that sin is misery, but grace is happiness and preferment, whatever our external condition be. And therefore he usually cuts his own people short, that he may prevent their snares and impediments, when wicked men live in plenty ; but certainly the rich wicked man is in a worse condition than the godly man who is kept low and bare ; as a child may be strictly dieted for his health, while the servants are left to a freer and larger allowance. More particularly—

- (1.) Riches are apt to breed atheism and contempt of God.
- (2.) They are not so broken-hearted as others, to see their need of Christ.
- (3.) If they take to the serious profession of religion, they cannot hold it.
- (4.) It makes men apt to take up their rest here.
- (5.) They are apt to wax proud, and scornful, and impatient of reproof.
- (6.) They grow wanton and sensual.
- (7.) The more rich they are, the more they are wedded to a worldly prosecution. [See Sermon on Mark x. 23].

2. At death. The approach of it openeth our eyes, and maketh our

vain conceits vanish. Our imaginary happiness is soon at an end, and as we are entering into the other world, our mirth beginneth to be marred; and though formerly we only thought these to be the good things, and desired these things, and delighted in these things, and placed all our confidence in these things, yet we now see they cannot stand us in our extremity. All our worldly advantages will afford us no solid hope, when death cometh upon us: Job xxvii. 8, 'What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?' If the carnal designs of wicked men succeed, and God answers them according to the idol of their hearts, whatever presumptuous dreams they had before, approaching death is the great touchstone of men's hopes. He is not really willing to die, but God taketh away his soul by force: Luke xii. 20, 'This night thy soul shall be required of thee;' Jer. xvii. 11, 'He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool;' that is, he shall appear to be so in the judgment of his own heart. Well, then, if you choose wealth, ease, pleasure, credit, for your portion and happiness, you are not sure to get it; but if you do get it, you are sure to leave it. All that the world can afford you shall be taken from you; you must go naked out of the world, as you came naked into it. The world will cast you off in your extremity, and the despairing soul must bid a sad farewell to all the comforts you doated upon, and laboured for, and delighted in. All your cup of pleasures is now drunk up, and there is no more left. Honour, and company, and sports, and pomps are all gone, and you must fall into the hands of an unreconciled God, to answer for the abuse of these things.

3. After death, then the misery will appear indeed. If you have gotten so much hardness of heart that you did not apprehend God's anger against you, nor see any hazard upon the back of death, yet then you enter into your eternal misery, and one moment puts an end to all your joy for ever. When the saints, who having chosen God for their portion, are comforted, you are tormented. Their condition may be sad here in the world, but yours is sad for ever. Three things torment the wicked, and they are all in this parable—

[1.] There is *memoria præteritorum*, the remembrance of our former good estate in the world, and the ill use we made of it, 'Son, remember that thou in thy lifetime receivedst thy good things.' Where are now his fine garments, stately houses, and sweet odour of his fragrant ointments, his lustful meats, and dainty, rich, and sprightly wines, and artificial sauces, with all the costly accommodations of his pomp and pleasure? The things are gone, but the remembrance of them is a sting to his soul for ever.

[2.] There is *sensus præsentium*, a sense of his present misery: ver. 25, 'I am tormented in this flame.' There is a bitter sense of the wrath of God, and nothing to allay it, or divert the mind from it.

[3.] There is *metus futurorum*, a fear of what is to come: ver. 26, 'Between us and you there is a great gulf fixed.' They are *in termino*, in their final state, and there must abide; there is no passing from death to life more: nothing remaineth but a 'fearful looking for of judgment and fiery indignation,' Heb. x. 27.

Use 1. Information to teach us—

1. What little reason the people of God have to envy wicked men their portion. We should rather pity them. Alas! this is all they get; they have this and no more, this and everlasting destruction at the back of it. God suffereth them to clamber up to the height of wealth and honour, that their fall may be the more terrible. Worldly wealth and prosperity is not of so much worth and excellency as many think. If it were the conduit wherein God conveyeth his special love, it were another matter (though we should be satisfied in God's ordering), but it is not so. If it were so, it would be dispensed otherwise than it is; the wicked would not have so much of it, nor the godly want it so much. The godly want it the rather, because they think so highly of it, and God is more gracious than to give it to them when they are in a frame so ready to abuse it.

2. How contented the people of God should be in a mean condition, if God reduce them thereunto. [See Sermon on Mark x. 23.]

Use 2. Is caution to us all. Now we must turn Abraham's memento, 'remember,' into a *cave*, 'beware.' Beware that you do not receive your good things in this life. I must turn the exprobration into counsel and admonition. Prevention is better than remembrance.

1. Be satisfied with nothing which may stand with the hatred of an eternal God. The enjoyment of all the world may, but sanctifying grace cannot. The highest worldly happiness may consist with God's hatred, and the greatest adversity of the saints with his love. The first is verified in Christ's supposition: Mat. xvi. 24, 'If any man will come after me, let him deny himself, and take up his cross and follow me.' And the latter is verified by that of the apostle: Rom. viii. 35-39, 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' A man may rejoice in the love of Christ in the want of other things.

2. Be satisfied with nothing but what will stead thee, and serve thy turn in the other world; for all must be measured with respect to eternity: 1 Tim. vi. 19, 'Laying up in store a good foundation for themselves, against the time to come, that they may lay hold on eternal life;' and Mat. vi. 19-21, 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.'