

SPECIAL NOTE

**ITEM SCANNED AS SUPPLIED
PAGINATION IS AS SEEN**

THE
CHRISTIANS
Living to Christ.

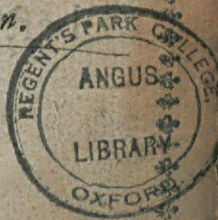
Wherein is shewed,

1. What it is to *Live* to our *Selves*.
2. Nine Reasons why we should not *Live* to our *Selves*.
3. Christians must *Live* to Christ, and what living to Christ is.
4. Ten Reasons why Christians ought to *Live* to Christ.
5. The Excellency of Living to Christ.
6. Eight Directions to Christians, how they should *Live* to Christ.
7. The Death of Christ is a great Argument why Christians should live to him.
8. The Resurrection of Christ is of great Power to make Christians *Live* to Christ.

By Jeremiah Burroughs, Preacher of the Gospel at Stepney and Cripple-gate, London.

Published by

Thomas Goodwin, William Bridge.
William Greenbill, John Yates.
Sydrach Sympson, William Adderly.
Philip Nye.





A

Testimony to the Reader.

WHAT we have by way of Preface set before the several Books already published of this Reverend Author, Mr. *Jeremiah Burroughs*, may sufficiently serve for all that are come forth: So that we only need now give Letters Testimonial to the World, that these (*viz.* The Sermons on 2 Cor. 5. 15.) We avouch likewise to be the painfull and profitable Labors of the same Author, and published by the best and most Authentick Copies.

Thomas Goodwin, }
William Greenhil, } Sydrach Sympson,
William Bridge, } Philip Nye,
John Yates,
William Adderly,

THE

THE
CONTENTS.

	Page
C hap. 1. <i>Three Doctrines raised, the first prosecuted, viz. Christians ought not to live to themselves.</i>	5
Chap. 2. <i>What it is to live to our selves.</i>	
1. <i>When nothing is dear to us, but as it concerns our selves.</i>	
2. <i>When men care only for themselves.</i>	
3. <i>When we make our own Opinions our Rule.</i>	
4. <i>When we make our wills our Rule.</i>	
5. <i>When we are active and lively only in things that concern our selves.</i>	
6. <i>When we trust in our selves.</i>	
7. <i>When we leave Gods way.</i>	
8. <i>When we think what we have is our own, and that we are not Gods Stuards.</i>	
9. <i>When men are sensible only of that concerns themselves.</i>	
10. <i>When self is the chief end in that men seem to do for God.</i>	
11. <i>When we rejoyce in our selves.</i>	6
Chap. 3. <i>There's no reason we should live to our selves, but infinite reasons against it.</i>	
1. <i>In thy self, thou art a sinke of evil.</i>	
2. <i>It's great Idolat y to live to our selves.</i>	
3. <i>Christians must not live to themselves, because they have had a sight of God.</i>	
4. <i>Its the greatest Judgment next to Hell, to be given up to self.</i>	
5. <i>By living to our selves, we take to our selves that God denies to all Creatures.</i>	
6. <i>Its the only way to undo our selves to live to our selves.</i>	
7. <i>Its a poor and mean good that we can have for our selves.</i>	
8. <i>Living to our selves, it makes us unfit for any service for God.</i>	
9. <i>Self will undo all we do.</i>	13

The Contents.

- Page
- Chap. 4. Use, If we must not live to our selves, we must not live to the Devil or to the Creature. 23
- Chap. 5. Doct. 2. Christians must live to Jesus Christ. What it is to live to Christ. 1. It is to have Christ dear to us above all things. 2. He that liveth to Christ, makes it the care of his soul to honor Christ. 3. He makes Christ's wil the rule of his actions. 4. He that lives to Christ is professedly subject to Christ. 5. To live to Christ, is to devote himself to Christ, and make him the end of all his actions. 6. He that lives to Christ, is active and stirring for Christ. 7. He lives to Christ. 8. He is sensible of any dishonor done to Christ. 26
- Chap. 6. Reasons why Christians ought to live to Christ. 1. The infinite Excellency of Christ. 2. By Christ all things were made. 3. Christ is God-man. 4. They must live to Christ, because he is their Life. 5. Christians must live to Christ, because he is the means of conveying all good from the Father to them. 6. All we send to God must be through Christ. 7. All the Glory God hath in the World, is through Christ. 8. Christ is Lord over all. 9. We must live to him in regard of our Relation to him. 10. Christians must live to Christ because he lived to them. 31
- Chap. 7. Of the Excellency of living to Christ. It serves Gods design in the World. 2. It raises our Natural actions, and makes them Spiritual. 3. It makes all the creatures serviceable to us. 4. It brings more Communion with God. 5. Its the end of our Calling. 6. It makes hard things in this World sweet and comfortable. 40
- Chap. 8. Directions by way of Application. Those that live to Christ. 1. They must have union with Christ. 2. They must not fashion themselves according to the World. 3. They must labor for Holiness.


Holiness. 4. They must in the duties of their Relations have an Eye to Christ. 5. They must labor to get every thought subject to Christ. 6. They must consider what the Saints have done heretofore, how they lived to Christ. 52

Chap. 9. Containing two Directions more how to live to Christ. 1. They must not please themselves, but be tender of weak Christians. 2. Be careful of keeping the Churches in peace and unity. 58

Chap. 10. Doctrine, The Death of Christ is a great Argument to cause the Saints to live to him. 1. Christs dying, sheweth our cursed condition in our selves. 2. Christs dying, is the fountain of all good to me. 3. The Death of Christ shews the greatest Obedience that ever was in the World. 4. It shew the greatest self-denial that ever was in the World. 5. The Death of Christ was as a common person. 6. The Death of Christ shews the greatest Love that ever was in the World. 7. It shews the great price Christ paid for us. 8. The Death of Christ is the strangest thing that ever was in the World, and God had high ends in it. 9. The Death of Christ hath great power to enable to die to sin. Application of the whole. 61

Chap. 11. DO T. The RESURRECTION of Christ of Great Power to make us live to him. 1. It declares him to be the Son of God. 2. It declares our Redemption to be perfected. 3. Christ in his Resurrection, is to be looked upon as a common person. 4. His Resurrection raises us for the death of sin. 5. Christs Resurrection begets holy Boldness. 6. Christ is risen that he may be Lord of the quick and the dead. 7. Christ is risen to do the Work of his Mediation. 8. In Christs Resurrection we are consecrated to God. 9. Christs Resurrection assures us of our Resurrection, and the Application of all.

THE COMPASS



Books Printed by Peter Cole and Edward Cole, Printers and Book-sellers of London, at the Exchange.

Mr. Burroughs WORKS
viz. on *Matth. 11.*

1 Christs call to all those that are weary and heavy laden, to come to him for rest.

2 Christ the great Teacher of Souls that come to him.

3 Christ the Humble Teacher of those that come to him.

4 The onely easie way to Heaven.

5 The Excellency of holy Courage in Evil times.

6 Gospel Reconciliation.

7 The Rare Jewel of Christian Contentment.

8 Gospel-Worship.

9 Gospel-Conversation.

10 A Treatise of *Earthly Mindedness*, and of *Heavenly Mindedness*, and Walking with God.

11 An Exposition of the Prophecie of *Hosea*.

12 The Evil of Evils, or the exceeding sinfulness of Sin.

13 Of Precious Faith.

14 Of Hope.

15 Of Walking by Faith, and not by Sight.

16 The Christians living to Christ upon 2 *Cor. 5. 15.*

17 A Catechism.

18 *Moses Choice.*

Twenty one several Books of
Mr. William Bridge, Col-lected into two Volumes, Viz.

1 Scripture light, the most sure Light.

2 Christ in Travel.

3 A lifting up for the cast down.

4 Sin against the Holy Ghost.

5 Sins of Infirmity.

6 The false Apostle tried and discovered.

7 The good and means of Establishment.

8 The great things Faith can do.

9 The great things Faith can suffer.

10 The great Gospel Mystery of the Saints Comfort and Holiness, opened and applied from Christs Priestly Office.

11 Satans power to tempt and Christs Love to, and Care of his People under Temptation.

12 Thankfulness required in every Condition.

13 Grace for Grace.

14 The Spiritual Actings of Faith through Naturall Impossibilities.

15 Evangelical Repentance

16 The Spiritual Life, and In-being of Christ in all Believers.

17 The Woman of *Canaan.*

18 The Saints Hiding place, &c.

19 Christ coming, &c.

20 A Vindication of Gospel Ordinances.

21 Grace and Love beyond Gifts.

New Books of Mr. Symdrach Sympsen.

VIZ.

1 Of Unbelief, or the want of readines to lay hold on the comfort given by Christ.

2 Not going to Christ for Life and Salvation, is an exceeding great sin, yet pardonable.

3 Of Faith, Or, That believing is receiving Christ; and receiving Christ, is believing.

4 Of Covetousness.

Mr. Hookers New Books in three Volumes: One in Octavo, and two in Quarto.

These Eleven New Books of Mr. Thomas Hooker made in *New-England*, are attested in an Epistle by Mr. Thomas Goodwin and Mr. Philip Nye



THE
CHRISTIANS
LIVING TO
CHRIST.

Preached at Steepny August. 2. 1646

2 COR. 5. 15.

*That they which live, should not
henceforth live unto themselves, but
unto him which died for them, and
rose againe*

AN INTRODUCTION.

Fal the Apostles there was none whose
heart was more full in the honouring of
Christ, and seeking the good of Soules,
then the Apostle *Paul*, his heart was
much in seeking to draw soules to Jesus
Christ. And from the 10. verse. of
this Chapter to the text read, he gives two notable rea-
sons

The Christians living to Christ.

sons of his great faithfulness in the work of his Ministry; of his great care in seeking to gaine souls to Christ.

The first is, the serious apprehensions he had of the great and solemn account that both he and all men are to give to God in the day of Christ; the feare of God and that great account, that fell upon his spirit. For we must all appear (saith he) before the judgment seat of Christ, that every one may receive the things done in his Body, according to that he hath done whether it be good or bad, *Knowing therefore the terrour of the Lord, we perswade men*; as if he should saie, Oh it is the feare of the great God, and of our appearing before him, that makes us to do what we do. I know not (as if he should say) what others think, but for my part, the feare of God is upon me, I know the terrour of the Lord, how terrible God would be to my soul if I were not faithfull in the work that God hath set me about. And I know the terror of God, how terrible he will be to souls unconverted, when they appear before him; how terrible God will be to every soul that is out of Jesus Christ; Oh therefore we do what we can; If it were to creep upon our hands and knees all our daies to bring men to Christ: we would do it, for we know the terror of the Lord.

Certainly those that are unfaithfull in their places, and especially in the great work of the Ministry, they never had the terror of God fall upon them. When men have flight and vaine hearts they have none of the terror of God upon them; every little thing will put them out of their way, but if once the terror of God be fallen upon their souls, it will not easily be put out of its way, but breake through difficulties, that it may be faithfull in the work that God hath set it about; thats the first reason.

Secondly, It was not feare only that made him faithfull and Careful of doing good, but love mixed with feare.

fear; and 'tis a blessed mixture when Love and Fear are mixt together. For he saith after, So, *whether we be besides our selves it is to God, or whether we be Fools, it is for your Cause; for the Love of Christ Constrains us*; as If he should say, you can see no Reason why we should labor thus with you as we do, it may be you may think we are besides our selves, that we are mad men; well If it be so it is for your sakes, Why? For the Love of Christ Constraineth us. You do not see what principles we are acted by, but it is the love of Jesus Christ Constrains: It's a holy violence, but it's a sweet violence too; we are constrained to do what we do through the Love of the Lord Jesus, Oh he is lovely, we see Excellency in Jesus Christ, we cannot but love Jesus Christ, and therefore we cannot but give up our souls and bodies, and Names and liberties, and parts, and strength, all that we are or have or can do; we cannot but give it al up to the honor of Jesus Christ; we are constrained through the Love of Jesus Christ.

The Love of Jesus Christ: Why? what is it that makes the souls of the Saints, as the soul of Paul so to love Jesus Christ?

What? it follows: *Because we thus Judge that If one died for all, then are all dead: And that he died for all, that they which live should not henceforth live unto themselves*; Oh this makes us love him because he died for us, and therefore he must be beloved again; and so beloved as that we must give up our selves to him, as he gave himself for us. And thus we see the dependance of the words: I chose them for the latter part concerning the End of Christs death, not to speak of this phrase of *dying for all*, which hath a great controversy in it.

Dyed for all, Surely it must be understood Indefinitely, for if it should not be understood so, then Certainly all must be saved; now we know the course of the Scripture is against that, Nay we know that Christ saith he did not pray for all; in *John 17*. and therefore su-

rely not died for them.

You will say, yes for all; upon condition that they do beleve and repent: So he died for all.

Now certainly that will not help at all, for if Jesus Christ died for every one, he died to purchase Faith for them as well as any thing else. Is not Faith a spiritual Blessing? and doth not the Apostle say in the beginning of the Epistle to the Ephesians: *Blessed be the God and Father of our Lord Jesus Christ; who hath blessed us with all spiritual blessings in heavenly things in Christ; therefore Faith is a blessing that comes by Jesus Christ; and therefore for whomsoever Christ died, he died to purchase Faith for them as well as salvation for them; And if he died to purchase faith for them, why do they not beleve? you will say they wil not beleve.*

But Christ died to purchase that Grace that should overcome their wills, If he died for them: But the Scripture doth speak thus Indefinitely, to the end that there might be a ground for a general offer of Christ to all people whatsoever, to shew it is not the greatness of any mans sins that excludes him from the offer of Jesus Christ: But that the Commission of the Ministers of the Gospel might be so large as where ever they come, to what people soever they might preach Jesus Christ unto them; that is the reason this phrase is so often used in Scripture; the death of Christ to be so Indefinite, dying for all. But that which I Intend it is the End of Christs death: *He died for all that they which Live should not henceforth Live unto themselves but unto him which died for them and rose again.* Those that Christ died for, that have any hope of part in the death of Christ they must not live unto themselves; they have a life given unto them here in this world, and God preserves their lives here, but not that they might live to themselves, but that they might live to him that died for them and Rose again.



CHAP. I.

Three Doctrins raised, the first prosecuted, viz.
Christians ought not to live to themselves.

THere are these three Doctrinall Points plaine in the words.

Doct. 1. That Christians ought not to live to themselves.

Doct. 2. They ought to live to Jesus Christ.

Doct. 3. That the Death & Resurrection of Christ, is a mighty Ingagement to Christians not to live to themselves, but to live to Jesus Christ; That they which live should not henceforth live unto themselves, but unto him which dyed for them and rose againe.

Of the first in this Chapter, That Christians must not live unto themselves.

Its a great mercy that we live, and especially in these times wherein so many die, that God preserves our lives; Oh we should consider with our selves, why are our lives preserved rather than others? Why do we live? Surely it is not for our selves, God intends some higher End in our lives then that we should live to our selves; Oh no, Christians must not live to themselves.

selves. It's the first great lesson of Christian Religion; in *Mat. 16. 24.* *He that wil come after me, let him deny himself;* we must deny our selves, therefore not live to our selves. T'is the very A B C. of a Christians learning, not to live to himself, but to deny himself; Christians must deny themselves. In the handling of this point I shall shew you.

First, What it is to live to our selves.

Secondly, The infinite reasons why we should not live to our selves.

Thirdly apply it.



CHAP. 2.

What it is to live to our selves 1. *When nothing is deare to us but as it concerns our selves.* 2. *When men care only for themselves.* 3. *When we make our own Opinions our Rule.* 4. *When we make our wills our Rule.* 5. *When we are active and lively only in things that concern our selves.* 6. *When we trust in our selves.* 7. *When we leave Gods way.* 8. *When we think what we have is our own, and that we are not Gods Stuards.* 9. *When men are sensible only of that concerns themselves.* 10. *When self is the Chiefe end in that men seem to do for God.* 11. *When we rejoyce in our selves.*

First, What it is to live to our selves, certainly this point is a point of great consequence, all the evil and mischeife almost in the world is, because men live to themselves.

1. Then for a man to live to himself, it is to account that only which concerns himself, to be deare to him; when nothing is deare to us but as it concerns our selves;

as our own excellencies, our own parts, our own Credits, our own Ease, our own Liberties, our own Safeties; what ever 'tis of our own that we look upon as dear to us, as in reference to our selves; so far we live to our selves; yea if it be our own Lives, you know this blessed Apostle that he said, his life was not dear to him; in *Acts*, 20. 24. *Paul* had as much reason to prize his life as any of you, yea as any man upon the face of the Earth yet saith he, my life is not dear to my self, it's enough it's dear to Jesus Christ, but it's not dear to my self: If his Life was not dear to him, Certainly his Credit was not dear to him, his Ease, his Safety, his outward Peace and Liberty, was not dear to him. Christians that would not live to themselves must have nothing dear to them that concerns themselves.

2. When men take care only for themselves. What ever it be that concerns God or others, they do not much regard it; let it go which way it wil, If there be not some reference to themselves; Let there be an argument brought for the honor of God, for the good of his Saints the good of others, I but what's here for my self, If self comes not in, mens hearts are not stirred; they do not take care for any thing but what concerns themselves. The Apostle saith in *Rom.* 15. That we must not please our selves, but please others, but when men never regard what the good of others is, such a thing would be good for me, but never regard, or aske wil it be good for others? On this is a slavish spirit, that never minds nor regards what may be for the good of others where he lives, but takes care only to provide for himself. This is the Second.

And then the third is, when we make our own minds and our own Judgments the rule of things. When men are let upon their own opinions, their own Judgments, they take up an opinion of such a thing, and now they are Inged in such an opinion, or such a way But God and their own Consciences knows there is not such

such a thought in their hearts to examine, Lord is this thy mind? is this according to the rule of thy word? have I suspected mine own judgment? have I sought God that I might know his mind? have I a heart ready to yeild to any truth though it be against what I have received heretofore? This is indeed self-denying. And there's nothing wherein self is more then in mens opinions, and in mens judgments, and there had need be a great deal of Care to keep the heart in a good frame, to be ready to Imbrace any truth, though against what they have received heretofore, to examine things strictly according to the word.

4. From hence follows self-wildness; when they make their wills to be the rule of their actions, and waies; that which their wills are set upon they must have they cannot bear the crossing of their wills; their spirits rise and vex and fret, and are in a rage, when their wills are crost: Its little or nothing to them when Gods wil is crost, but when their wil is Crost they cannot beare it. Oh this is to live to themselves, When they cannot be satisfied except they have their wills, and they cannot beare it, when their wills are crost. The Scripture speakes often of this vild distemper in mens hearts; of self-wildness, in 1. *Titus*, 7. It's spoken of a Bishop, he must be blameless as the Stuard of God, not *self-wild*. And in 2 *Peter*. 2. 10. Presumptious are they, *self-wild*. When men are set upon their own wills then they live to themselves. We have a Scripture in *John*. 5. Concerning Christ about this, that one would think might be an argument for ever to take off men from their own wills, and not to be set upon their wills; and that will be a mighty matter; you wil say, If I could do this, it would be a good mornings work indeed. Oh the mischeife that comes that way; (which I shall speak somewhat afterwards,) in *John* 5. 30. I can of mine own self do nothing saith Christ; As I live I Judg, and my Judgment is Just; here is first for the understand-
ing

ing; As I hear I Judge saith Christ; not meerly what I receive my self, but as I heare; Though its true Christ could not err, but yet you see Christ doth manifest himself thus; Oh that we could but say so, as we hear out of the word so we judg, and not what's suitable to our own principles. But then follows, *Because I seek not mine own will but the wil of the Father which sent me,* O! Shall Jesus Christ who was God blessed for ever, who was the only Son of the Father, in whom there was all fullness of good, the very God-head dwell bodily in him, and shall he say he sought not his own will, but the will of his Father; Oh wretched vild wicked heart that seeks his own will then. What's thy will to the will of Jesus Christ? At any time when you find your own wills set upon any thing, If you could but have so much liberty from your passions, as to consider of this one text it might take you off much from your wills, and might quiet your hearts: think but thus, what am I a poor worme, that I must seek my will, and my will must be had; when I read that Jesus Christ the blessed Son of the Father, him by whom the Heavens were made, yet he sought not his own will but the wil of his Father that sent him; Oh! why should not I regard the wil of my Father that sent me? and thats a fourth thing in living to our selves, its making our wills to be the rule of our actions.

5. The fifth thing in living to our selves is this, when we have our endeavors Active, and stirring, and lively, only in things concerning our selves; when the powers of our Souls are mighty stirring, and the endeavors of our lives are mighty quick in things that concern our selves; let but *Self* come in a business and the dullest spirit that is, almost, wil be lively; Oh! what endeavors then there are, you will not easily be put aside if self be in the business; in business now that concerns the publick, if so be that any one can but mix himself in it, Oh! he is mighty forward then, but now take him otherwise,

otherwise, Oh! what excuses wil men have, if there be not somthing of self in it. Propound a business to them that shall tend much to the publick good, And there they wil have this excuse, and the other excuse, and I cannot go, let such a one go, and I have a great deal of business, and I am not able to carry it through, and it may be chargeable or troublesome, and many such things he hath to say; now come at another time and do but propound some business wherein he may enjoy himself without any answer to all the other objections, that one thing will answer all at once; let him be but engaged himself, and then he wil rise early and away, Ride, Run and make use of Friends; any thing in the world if self be in it. Oh! my Brethren this is our wretchedness, that God and the Publick can have nothing from us except self be in the business; we live to our selves, that's the first thing, the activeness, and stirringness of mens endeavors in any thing that concerns themselves.

6. Men live to themselves when they trust in themselves, when we rely upon our own Wisedoms, upon our own Strength, upon our own Estates, upon any thing in our Selves, when we rely upon it and trust in it for any good to us here in this world, and not in subordination to higher ends; then we are said to live to our selves. We read of the Apostle in this very Epistle 1. Chap. vers. 9. Saith he. *We had the sentence of Death in our selves that we should not trust in our selves, but in God which raiseth the dead:* Indeed till God doth bring men to that to have the very sentence of death in themselves, they will be trusting in themselves, Thou that trustest to thy self, thou Livest to thy self, thats the Sixth.

7. When any men shal leave any of the waies of God, and turne to any shiftings, and courses to provide for themselves by, then they Live to themselves in an Eminent manner. Such a man is afraid that the waies of God would bring him to hard Conditions

tions, and much trouble, and he dares not trust to be provided for in Gods way ; but he will turn to shifting waies for himself ; certainly thou livest to thy self, God never owns thee nor thy waies; that's a Seventh thing.

Eighthly, And then the Eighth is this, When Men account what they have as their own, to dispose of as they think good themselves; as those in the Psalm. *our Tongues are our own, we will speak as we please*, when men think their Tongues are their own, and their parts are their own, and their Estates their own, may I not do with mine own what I list? Oh thou art Infinitely mistaken, A man that is an owner in respect of men, he may do what he pleases with his own, But in respect of God, no man is an owner; he is but a Stuard: It is not for a Stuard to say, this Land is mine own and I will let it as I please, and these Cattel are mine own, and this money is mine own, he must not say so, why? because he is a Stuard. A Factor he is not to trade for himself but for the owners; But then we live to our selves when we account what we have our own; and so we think we may trade with it for our selves, and do not look upon Gods having a greater interest in it then our Selves. This now is to Live to our Selves. Now I suppose as I go along all this way, every one of you will say, God forbid we should do so; Oh my Brethren there is selfishness in these particulars in a secret way; when we know not of it our selves; men and women are selfish when they little think of it. Self is a very secret evil, and men and women do many times live all their lives to themselves and yet they do not think that they are either selfish; or that it is so great an evil. That's the eighth particular.

The ninth is this, When men are sensible only of that that concerns themselves, they are not afflicted and troubled with that which concerns the Churches, that which concerns their Brethren and others, but a little that Concerns themselves, Oh what a stir they keep:

As now, let but them suffer a little in their own Names or Estate, in their own Family, their own Children, what a stir they keep, but let the Church of God suffer never so much, it's little to them, they are not affected with it; there's no wringing of hands at the hearing of the suffering of the Churches or the dishonour of God, but if you be but toucht your selves; Oh how sensible you are of it; how troubled and disquieted you are presently; Oh certainly such as these are, live to themselves.

10. And then a tenth is this, When self ends are their chief and last ends in all things; even in the things that men seeme to do for God, yet self is the chief end; 'tis self that is the byas that wheels about the souls of men, this way or that way: When not only in our naturall actions of Eating and Drinking, we Eat and Drink to our selves, for in that there's an evil, we should not in our naturall actions make self to be our end: It's that which the Holy Ghost charges the people with, that they Eat and Drank to themselves. In all our business we should not look to our selves, but then especially when we come to the service of God, in the profession of Religion, there we must not, because we have to deale more Immediately with God; Oh we should tak heed of looking at our selves in such things as these are, but when we make the end of our actions in other things yea and in the duties of Religion, to be self: Oh then certainly we live to our selves in a high degree.

11. Lastly, When we rejoyce in our selves, and bless our selves in that we do enjoy: As now for instance, when a mans Estate is raised, what doth he rejoyce in but in himself, and bless himself in himself. But If thou didst not live to thy self, when thy estate was raised thou wouldest rather rejoyce in this, now I may doe God more service then ever I could before, now I can do God more service with my Estate: then such a

poore

poore neighbour can do that hath not such an estate: And in this I rejoyce and bless God. But now many that have an estate more then others, they rejoyce in themselves, and bless themselves in what they have, these are they that live to themselves. You may take these but as several expressions of the several waies of mens living to themselves; and I beseech you look upon this point as a great point that doth much concern the Glory of God and your own good.



C H A P. 3.

There's no reason we should live to our selves but infinite reasons against it. 1. In thy self thou art a sinke of evil. 2. It's great Idolatry to live to our selves. 3. Christians must not live to themselves because they have had a sight of God 4. Its the greatest judgment next to Hell to be given up to self. 5. By living to our selves we take to our selves that God denies to al Creatures. 6. Its the only way to undo our selves to live to our selves. 7. Its a poore and mean good that we can have for our selves. 8. Living to our selves it makes us unfit for any service for God. 9. Self will undo all we do.

NOW having thus briefly set out a man that lives to himself, and wherein you may come to know (in some of these particulars) your own selfishness. But Oh my brethren I shall now shew you there's no reason we should live to our selves; ther's infinite Reasons against it.

1. To think what are we in our selves, consider how vild self is, what wilt thou live to thy self, seeing thou art nothing in thy self but a sinke of evil, a sinke of filthy-
ness

nels, of abomination, there was never a filthy carrion that lay in a common shore or in a ditch, more rotten, more filthy, more loathsome than thou art in thy self, then thou art in thy self to God. And wilt thou live to thy self? There is no sin in all the world but thou hast the seeds of it in thy self, the Spawne of it is in thy Heart; And wilt thou live to thy self? yea there's the very wickedness that is in Hell it self; no Blasphemy there but thou hast the seeds of it in thy heart, and yet wilt thou live to thy self: in thy self thou art a child of wrath, thou art a child of perdition, an heire of Hell, thou art an enemy to God in thy self, there's nothing in thee that is good: *In me, that is in my self* (saies the Apostle) *there dwelleth no good thing*, thou art all flesh in thy self, that that is borne of the flesh is flesh; there is nothing else but flesh. Thou art one in thy self, that art under the sentence of death, thou art a Condemned man: we are all by nature condemned thou art under the Curse of God as thou art in thy self, under a most dreadful Curse, Oh! that we could but tell how ugly self is, that we might learn to abhor our selves, that is our duty rather than to live to our selves. As you know *Job* saith *I abhor my self in dust and ashes*, God expects this from us all that we should abhor our selves and not live to our selves. Then indeed do we come to know our selves, when we begin to abhor our selves, & look upon our selves as most loathsome & most abominable. Oh how far is this from living to our selves, the loathing and abhorring of our selves, that is the first Reason why we should not live to our selves,

Secondly, Hence it follows that it is the greatest Idolatry in the world for any to live to himself. You have heard of the vild Idolatry of the Egyptians, They worshipped for Gods, Cats, Dogs, and Onions, and vild Creatures, and they were accounted therefore the most vild Idolaters: Those that worshipped the Sun and Moon were Idolaters likewise, but those that worshipped Cats, and Dogs and such like things they were worse,

Now

Now if thou settest up thy self as an Idol, for so thou doest, for that thou livest to, thats thy God; this is worse Idolatry. If you should hear of Heathens that should take a filthy Carrion out of a ditch and set it upon a Pole and worship it for a God, you would think that that were abominable, Thou doest worse, for that Carrion is not loathsome before God though it be before thee: But thou art a Carrion, loathsome before God as in thy self: And wilt thou set up thy self to make thy self to be thy God? for them certainly that make not the true God to be their God, make themselves or something in the Creature to be God: Oh therefore its vile to live to our selves.

And then thirdly, Christians must not live to themselves, for it must be supposed that those that are Christians, they have had a sight of God, those that are truly Christians have had God making known himself to them; they have seen the Glory of God, the Infiniteness, Greatness, Majesty, Power, Excellency, that there is in God; they have seen the infinite God infinitely above them; now its impossible one would think that he that ever had a sight of God, but he should for ever abhor himself; it was so in *Job*, when God appeared to him, *I have heard of thee by the hearing of the Ear, but now mine Eyes have seen thee, therefore I abhor myself in Dust and Ashes.* one sight of God, one would think, should make us abhor our selves for ever. Certainly those that are selvisish, though they have had all the world to manifest self in, yet one sight of God would be enough to take them off from themselves: now wilt thou profess thy self to be a Christian and hast not had a sight of God? Oh! I put this to thee when didst thou see God in all thy life, hast thou seen the King upon his Throne in his Glory, Oh! that would raise thee, and make thee abominable in thy self, that's the third thing.

Fourthly, The Scripture makes it to be the greatest judgment

Judgment that can be for a man to be given up to himself; therefore it must needs be a great Evil to Live to our selves. For God to give up any man to himself to his own Counsels, to his own Will, to his own Waies, it is the greatest Judgment that can befall him in this world, it's next to sending of him quick down to Hell; it may be thou rejoycest in this, that I can have my mind and will and lusts satisfied; and I can set out my self where ever I come; doest thou rejoyce in this, thou hast cause to wring thine hands for it. For God to say of a man let him be given up to his own mind, his own will, his own affections, its as if God should say let him be sent down to Hell quick; or it's the very next Judgment to that. Its worse for one to be given up to himself, then to be given up to the Devil, for you know that he that was delivered up to Sathan, he was delivered to Sathan indeed for the destruction of the Flesh, but it was that his soul might be saved in the day of the Lord Jesus; But God doth not deliver up men to themselves that their souls may be saved in the day of Christ; it is an ordinance of God to deliver wicked men up to Sathan that they might by that means be humbled, that their Consciences might be awakened, and terrified, and indeed If it be done in a right manner it hath a mighty power to terrify the conscience; but when God delivers up men (in Just judgment) to themselves, he is then an undone man, a lost man for ever. I gave them up to their owne Counsels, saith God, as making that to be a sad and heavy judgment. Oh my Bretheren among our petitions remember we put up this, Lord deliver us from our selves; for that's Certain there's no man or woman hath greater enemies in the world then they are themselves to themselves, all the Devils in Hell, and all the men upon the Earth, cannot do thee so much hurt as thy self is like to do thee, and wil do thee, If thou beest given up to thy self. We are affraid many times of enemies, the rage of Men and Devils they scare us, Oh
 but

but the being given up to our selves should more terrifie us: and yet wher's the man or woman that can say thus, I am more afraid of mine own self-will, then I am of all the Devils in Hell, or men on the Earth and I verily Believe that mine own self-will doth more indanger me, to bring more evil upon me, then all the Devils in Hell and enemies upon the Earth can possibly do; yet certainly if we did but understand the evil of being given up to our selves we would do so.

Fifthly, by living to our selves, we come to take to our selves that which God denies to all other creatures: and what are we? that we must have that which God hath not granted to any other creature whatsoever. Ther's nothing that God hath appointed to be for it self, and must we be exempted from the comon course and way of all other creatures in the world? the Sun it self it doth not shine for it self, it shines for the benefit of the world. The Clouds do not raine for themselves, they raine for the Earth; The Earth it brings not forth Fruit for it self, it brings forth fruit for the Beasts, The Beasts do not live to themselves, they live for something else; the Seas are not for themselves but for your Benefit; the whol Frame of Heaven and Earth it moves and works every good Creature in order to something else: Yea those blessed Angels that are in Heaven they are not for themselves neither, they are Ministring spirits for the good of man, and God hath his honor by them through man: And must thou be for thy self? what art thou? & what's thy Flesh more then others? and your names, and your Liberties, and your Comforts, and your Ease, more then al the Creatures in Heaven and Earth? Shal there be no Creature in Heaven and Earth that God hath made for themselves but for some other end, and must you live to your selves? Oh see what abominable thing it is, and how sinful men lift up themselves when they live to themselves, that they must have preferment above all creatures both in Heaven and Earth; all

Creatures must be serviceable to thee, and thou art for thy self. You at your full tables see abundance of Creatures, and they must die for you, from the Seas, and from the Aire, and from the Pastures; their lives must go for your Comfort. And from other Countries there must come Wines, and all things that may give you content: why must all Creatures thus work for you? and lay down their Lives for you? and you all for your selves still, Why? what are you more then other Creatures? those Creatures have no sin in them at all, yet these lose their lives for you, and yet you that are a sink of sin must be for your selves what an unreasonable thing is this? Oh there's infinite reason that we should not live to our selves.

Sixthly, And then Certainly its the only way to undo our selves to live to our selves. There's no men upon Earth that provide so for themselves as the self-denying men. You know what Christ saith, he that will save his life shall loose it, and he that wil loose his life shal save it; there's no such way to save our Lives as to be willing to loose them; and to save our names and liberties, and Estates as to be willing to loose them. But if we will needs have them, Oh we must not venture our selves too nigh danger at any time, now God either lets thee enjoy what thou hast in his wrath; & then its worse then if it were taken from thee, or otherwise God doth rend it away in his wrath from thee, and its just it should be so, and if not here yet thou wilt undo thy self to all Eternity; thou that art a man or woman that seekest for thy self.

Seventhly, In the next place, its a very poor and meane good that we can have for our selves, thou art for thy self, what is this good that thou hast? it may be thou gettest a little mony, and meat and drink, and canst go abroad in Company, and there sit and drink and Laugh and be uncleane, and thou hast it may be a place of power, so that thou canst rule over thy poor neighbor; Oh what a poor good is this? Oh just it is that thou shouldst

shouldest be put off with such lusts as these are ; is this al that the Immortal Soul of man is capable of ? But now if thou hadst a Heart to empty thy self, and to venture thy self, God who is the infinite Ocean of al good, he offers himself to be thy portion to al Eternity ; that what ever power there is in him shal work for good to thee, what ever Excellency, and Glory, and Allsufficiency, and Blessedness there is in himself, so far as thou art capable of, then when thou art enlarged to the ful thou shalt be filled with it : it's that that hinders us from our being filled with God the seeking our selves, & the seeking to fil our selves with selveish good ; Oh ! that we could but understand the poor narrow things that we satisfie our selves in when we live unto our selves ; and yet these things wil not hold us long : But now, if we could but deny our selves, the good in God as it is Infinite so it would be Eternal, Oh ! why are we alwaies up and down in the ditches, when as we might be up and down in the infinite Ocean of al happiness, and of al good.

Eighthly, Again further, The living thus to our selves is that that makes us altogether unfit for any service for God while we live ; for though he hath never such abilities, and he goes on a while, I but self will be cross one way or other ; and there will be temptations coming from self that will be ready to turn us aside if we have selvish hearts. But certainly we cannot but miscarry in any thing God sets us about, so long as self prevails. But now if once we could be rid of self, then let God set us about any thing, whatsoever fals out, the heart of a man or woman wil go on in their work ; here I see my work before me, and God sets me about it, and that's enough to me : but a selvish man will spoil any work that he is set about.

Ninthly, Yea and further, All that he doth wil vanish, whatever profession of Religion any man makes, If he be acted by self, he wil vanish in it. We might

write this upon every Hypocrite, every Apostate's Grave, Oh! here *self* undid all: It was *self* that made this man to be an Apostate, made him vanish in all his glorious profession. There's many poor Christians that when they see others have great parts and abilities, that can speak excellent things, and repeat Sermons, and pray exceeding wel, and yet afterwards they turn to be false, and are wicked backsliders; then the poor souls they think, Oh! Lord what shall become of me? Be not troubled, if there be *self* at bottom, whatever parts, or gifts, or glorious profession men make; no marvail though they vanish; but a heart emptied of it *self*, though it hath never such mean abilities and parts, it wil go on and hold out to the end, when the most glorious of hypocritical Professors vanish and come to nothing, *Self* makes all vanish, brings all to nothing: It spoils all for the present while it is in acting and spoils all at the last: I might have instanced in particulars, how *self* spoils all:

As now, Take it in the work of humiliation for sin, If men be acted by no higher principles than *self*, and out of fear of Hell and the like ends, they mourn in such an untoward manner, it's not accepted of by God, there's a great deal of confusion in their spirits, there's much fretting, vexing discontentedness in their hearts, sinking of heart, and despair mingled withall: Oh what kind of mourning is here! and it's meerly because they mourn for themselves only. Now then, surely it spoils all other duties, it spoils fasting and prayer, Prayer that is never so large, if there be *self* in it, it spoils all. And therefore you shal observe that when mens hearts are not sanctified by their Prayers, they vanish and wil come to nothing, and then if it vanishes it wil lose the reward to be sure. You do such and such things, that you may enjoy your selves, in such and such a way, you shal have your reward, that's all you are like to have; but for the blessing of God in Jesus Christ, the Glorious things

things that God hath promised to his Saints, you shall never know what they mean, no, you choose your portion to enjoy your selves here for a while, and your selves you shal have. We might go on in abundance of these Arguments to shew the great evil there is in selfishness; Oh the great mischief that it makes in the world! and the great stir that it makes! whats the cause of our divisions but self stil? men live to themselves and aim at themselves, the Cause of divisions in Families, and divisions in Towns and Common-wealths, in Churches, it is because of self; were but *self* denied, our divisions would be at an end. This is the great troubler of the world; the great troubler of all societies it is *self*; and therefore why should we thus live to our selves? its that that keeps us from doing our duties in all our relations, Husbands cannot do their duties to their Wives, nor Wives to Husbands, Parents to Children, nor Children to Parents that are selfish; Nor our duties to God as he is the Creator and we the Creatures: nor in relation to any society that we are in. What shal we say further? It deprives us of the protection of God; If we wil care for our selves, saith God, do then, then He take no care of you. Now do you take care of a man if you know he works for himself? indeed if you know he works for you, you take care to provide for him, and if he be in any danger wil look after him, if he be working for you, I say, Oh! what do we leave, if we work for our selves; there's the infinite God that sees the wants of men, and searches the secrets of all hearts, he sees what their principles and aimes are: There are a generation of men that are working for him in the sincerity of their hearts, and desire to live no longer then they may live to God; Oh! Gods protection and blessing is over them: But now those that wil work in all their waies for themselves, God takes no care of them, there's no protection of God over them; Oh we deprive our selves of abundance while we thus live to our selves.

If:

If any shall say, may we not look at all to our selves at any time? Yes, God doth not deny but that we may aime at our own good, and our own salvation; but,

First, We must be sure principally to aime at God and not at our selves. though we must aime at our own good, we must be sure to aime at that that is the cheife good. God cannot indure this, that when he doth give us leave to aime at our own good; that we should make our cheife good to be the contentment to the flesh: But if you would aime at your own good it must be that that you are as rationall Creatures most capable of; now the great good that you are capable of it is the knowledg of God, the Image of God the living to the glory of the Infinite First-being

And then Secondly, What ever good you aime at, yet still it must be in subordination to God, and then when you look upon that which is your cheife good to be so indeed, and all in subordination to God, then you come presently to be swallowed up even in God himself; then you make that to be your good, that is, that God may be honoured by you, and so when you live to God, you make account that in that you live to your selves. And this is blessed self-love indeed, when a Christian comes to this, (I beseech you observe it, for it's a maine mystery in Grace) that a Christian comes through the work of Grace, to account his own good to be more in God then in himself; his life to be hid with Christ in God; my Credit, and Name, and honour to be more in Gods honour then in my own, my Ease and Comfort, to be more in that that God takes content in, then that I take content in my self; then the heart hath true Grace indeed, when it's taken off from the creature then it is rightly principled; this is the great principle of Godlyness, for a soul to be thus principled; not in a meer notion, to have it in my head; But this I find to be a principle rooted in my heart, that

that all my good it is more in God then in my self ; and so I account it ; I account my self most honoured when the blessed God is honoured ; and my heart doth most rejoyce when that's done that doth most rejoyce the Spirit of God. Now my brethren I may speake of this, and you may think it is a good notion, but the reality of this is indeed the very substance of Grace ; the being of Grace consists in a special manner in this very thing that now I spake to : And never doth a Christian live a sweet, comfortable life, till he comes and attaines this, and then he hath all in this ; for so long as God hath any honour I have honour, so long as God hath any comfort I have comfort. If once I can account my good to be rather in God then in my self, this is to make God to be my portion ; and this is the only way to make men get out of themselves. This is the ground of the Saints perveance in good ; what can take off the Saints from the waies of God, when they are principled in such a maner as this ? how can any temptation prevaile against them when they are thus principled ? Well my brethren as I have gone along, I have laboured to set a little edg upon what I have said, and somewhat to apply it, therefore there will be very little need of Application.



CHAP. 4.

Use, If we must not live to our selves, we must not live to the Devil, or to the Creature.

U S E.

Surely then if we must not live to our selves, we must not live to the Devill, to the Creature. most people

people they rather Live to the Devil than to God, their Life is a slavery to the Devil, they do his work all their daies, he is as their Master, and al the faculties of their Souls, the Members of their bodies, their Estates, their Liberties, their names and every thing is as it were consecrated to him. You that are Marriners that have been abroad you have seen, or you heard of Heathens that worship the Devil, you account their condition to be ill: Oh! take heed that your Lives be as it were consecrated to him, and worship him in al your waies. It wil be a sad thing when you come to die, if Conscience come to be awakened, Oh! if you consider and aske your selves what have I done all my daies? I have had these and these blessings of God in my Life; but to whom have I lived? Who hath had the greatest honor from me in all my life? hath not the Devil and my Lusts had more from me then ever God had? yes and the Creature, I have been a serv. nt to the Creature, whereas the Lord did make me to be above all the Creatures that are here in this world, and made me for comunion with the Father Son and Holy Ghost, Oh how have I been deceived; that I that had a Rational and Immortal Soul, Capable of the Image of God, and of injoyment of Comunion with the blessed Trinity to all Eternity; what have I lived to? Lived to the Devil, to the Creatures, and minded them. Oh! when mens Lives shall come to be at an end, when God shall say, now thy life shall be taken from thee; and thou shalt look back and consider how thy life hath been spent, Oh! it wil be dreadful to thee. Those indeed that go out of this Life with darkned minds (it may be) never consider what they have lived to; but those whose Consciences are inslightned, God makes them to consider what they have Lived to, and the sight of death must needs be too terrible to those who have Lived to themselves. Oh! let's Labor to find out this selvisness in our hearts; let's account it to be a great peice of our work to find out our selvisness;

ness; although it cost us pains; and therefore examine your hearts in what you undertake, what's the principle I act by, in what I undertake? What's the end you work to in the best of your performances? Look back to that, and see in what manner your hearts do work in the performance of duties; can you find this, that after the greatest performance and honor that you have got to your self; you can be humbled as much as ever you were in your Lives, that when you are high in the esteem of others, you can be lowest in your own esteem; this were somewhat indeed, and you had need watch over your hearts, for Self will be creeping up even in the Best, even Those that have very much Grace, yet Self will be creeping up in you, No marvail though you thrive so little in the waies of Religion, when there is so much selfishness in what you do, no marvail though you be empty: *Israel is an Empty Vine*, an empty vine, why? because he brings forth Fruit unto himself in *Hosea. 10.* Oh! no marvail though our hearts be so empty in that which is good, we bring forth fruit to our selves. You many times are troubled, Oh you cannot profit, you cannot grow up in Godliness, here 'tis, this is that lies at the bottom, you bring forth fruit to your selves, and therefore no marvail though there be so much emptiness in you. Wherefore according to what Conscience may charge you with, labor to humble your Souls this day before the Lord, according to that Scripture that we have in *Prov. 30. 32.* *If thou hast done Foolishly in lifting up thy self, or if thou hast thought evil, lay thine hand upon thy mouth:* and upon thine heart too, and say to thy soul, Oh thou hast done Foolishly; and go thou, fast and humble thy soul before the Lord and say Lord I have done foolishly, Oh! I see there hath been much Self in me, I have lived to my self, in a vild and wretched manner; I have done foolishly O Lord in this thing, and I have taken the readiest way to undo my self, Lord I lay my hand upon my mouth and heart, and

humble my soule now before thee: Oh! go away and learn from what hath been said to deny your selves, to beat down your selves, to abhor your selves in dust and ashes, and the less you are for your selves the more will you honor God, and the more wil you be useful in your Generation, and the more wil Gods providence be over you to preserve your Lives, and the more sweet and comfortable wil your Life be; yea and the more comfortable wil your death be



CHAP. 5.

Doct. 2. *Christians must Live to Jesus Christ.*
What it is to Live to Christ. 1. *It is to have Christ dear to us above all things.* 2. *He that liveth to Christ makes it the care of his Soul to honor Christ.* 3. *He makes Christ's will the rule of his actions.* 4. *He that Lives to Christ is professedly subject to Christ.* 5. *To Live to Christ is to devote himself to Christ and make him the end of al his actions.* 6. *He that Lives to Christ is active and stirring for Christ.* 7. *He Lives to Christ.* 8. *He is sensible of any dishonor done to Christ.*

WE come now to the second point and that is Living to Christ.

That they should not Live unto themselves, but unto him that died for them and rose again, that is unto Christ.

Doct. 2. *Christians must Live to Jesus Christ.*

Live to him, in Col. 3. 24. *Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.* Christians are to serve the Lord Christ: this is the duty and commendations of Christians, now in this point we shall likewise.

First, *Shew to you what it is to Live to Christ.*

Secondly, *The Reasons why we are to Live to Christ.*

Thirdly, *The Excellency of a Life that is to Jesus Christ.*

And so apply it.

1. First, *Then what it is to live to Jesus Christ.*

And for that we shall have a great deal of help in the looking back to what hath been said in Living to our selves, for it is but a change; whereas before men lived to themselves, and made themselves their God, but now when God turns the streame, look what themselves were to themselves, that Christ is unto them. Look how their hearts did work in living to themselves, now the streame is turned, and their hearts work so now to Christ. Christ is now made as it were themselves; and they look more upon their own good in Christ than in themselves. Christ is as it were themselves now when the heart is once turned: and therefore those men that have been the most selveish, before God turned their hearts, they are the most for Christ, and they know what to do for Christ; as they know how their hearts wrought towards themselves, now their hearts run in the same manner towards Jesus Christ. As for instance.

1. First, a man that Lives to Christ: he hath Christ dear unto him above all things, as self was before. As that Martyr *Lambest* said when he came to the Stake, *None but Christ, none but Christ.* As a *Selvis*h man is, none but himself, *Self* is the Language of his heart;

so a true Christian that lives to Christ, he saith none but Christ; Oh! he is one of a thousand, he is altogether lovely: as *self* was Lovely before, so now Christ is Lovely; There's nothing in Christ, but what is Lovely, and the very reproach of Christ is Lovely, the very Suffering for Christ is Lovely, nothing dear but Christ; *Whom have I in Heaven but thee: Whom do I desire on Earth, in Comparison of thee.*

2. Secondly, One that lives to Christ, makes it the care of his Soul to set forth the Honor of Jesus Christ, what he may do for Jesus Christ, it is in his heart to do all that he can for him, If you rip him up, you will find Christ written in his heart, as Queen Mary said of Callice; When she was dead If her heart were opened, Callice would be seen written there, so it would be in a true Christians Heart, Christ wil be written there.

3. Thirdly, He makes the mind and the wil of Christ, the rule of his actions: *We have the mind of Christ:* saith the Apostle, as if he should say, we have enough in this, if we have but Christs mind, whatsoever the Heart be set upon before, whatsoever it be ingaged in; If once it comes to see the mind of Christ, there is enough to Cause the Heart to yeild; The mind and the will of Christ comes to be the Rule of such a mans actions; as before men were self wild, and made themselves to be the rule of their actions, now the mind and the wil of Christ is the rule of their actions.

4. Fourthly in his life and Conversation there is manifested a professed subiection to the Gospel, according to the Phrase in the 2 Cor. 8. 17. whatsoever the Gospel reveals the Soul manifests (I say in the course and life of it) a professed subiection to it: yea there is such a subiection to the Gospel, as he doth indeavour to bring euery thought into obedience to Jesus Christ, so you have it in 2 Cor. 10. 5. to bring every thought into Captivity, to be as it were a Captive to Jesus Christ

he

he was a vassel to selfe, but now he wil be as a vassel and Captive to Jesus Christ, to have every thought brought under subjection to the Lord Jesus Christ. this is to live to Jesus Christ.

5. And further, in his Conversation and way he doth manifest that it is Jesus Christ that he doth consecrate and devore himself unto: to make him to be the end of al his actions, al that he doth aime at, is, Oh! that he might but set up the Honor of Jesus Christ, that he might be but useful to Jesus Christ, he hath enough in that, he makes Christ to be the end of al his waies he doth betrust himself with Jesus Christ, betrusts his Soul, betrusts his Body, and betrusts his estate, and betrusts al that he hath with Jesus Christ: as before, he trusted in himself, so now he comes to trust in Jesus Christ, al his excellencies are swallow'd up in Jesus Christ; whatsoever excellency he did make account of before to be in himself, he doth now account them to be in Jesus Christ; al is swallow'd up there. That place of the Apostle is very remarkable in the 1st Philip. 21. saith he, *To me to Live is Christ*, there's more then if he should have said thus. *That I do Live for Christ*: But Christ is to me to Live; It is a very significant phrase and very ful: *To me to Live is Christ*; I look upon Christ not only as my Life efficiently, or my life finally, but my life materially; and al the comfort of my life; al excellencies. Whatsoever I account any good in my life Christ is in it; Christ is to me to Live. As it's said of Ignatius, when they spake of Antiquity, Christ is my Antiquity, saith he, so a Christian may say, my honour is Christs, my riches is Christs, and my delights are Christs, speak what you wil of any excellency Christ is that excellency, he can see al excellencies and good in Christ, and al self excellencies is swallow'd up now in Jesus Christ. such a one lives to Christ.

6. Againe, such a one is active and stirring for Jesus Christ,

Christ, do but name any thing for Christ, his heart presently is quick and stirring: As I told you the last day, do but name any thing for self to a selvisish man, And if there be any thing of self in it, then he stirs; but if it hath nothing of it self in it, his heart is dead and dul: so it is with a Christian, speak to him about this business and the other business, there is a dulness in him, in Comparison, but speak of Christ and then his Heart is up and stirring and active; is there any business for Christ? any thing for him, Oh! then his heart presently begins to stir: as it's said of Mr. Fox, that wrote the Book of Martyrs, If Christ were but named he could not tel how to keep any thing, let the Soul but see any thing of Christ and there's a mighty working of Heart. So that reverend divine Mr. Bucer, If he could but see any thing of Christ in a business then his Heart was mighty upon it, and loved every one whatsoever they were, if there were but any thing of Christ in them. So any one that liveth to Jesus Christ, any presenting of Christ to the Soul, doth cause a liveness and a quickness in the Soul, to work for it.

7. And so one that lives to Christ is one that rejoyces in Christ and Glories in Christ above al things, accounts Christ to be his Glory, whatsoever the world doth yet he Glories in this, that he doth make profession of the name of Christ and any way that he may be made Instrumental for him.

8. And lastly, he is sensible of any dishonor that comes to Jesus Christ. Oh! that pinches him very much, though it doth not much concerne him in his natural self, yet if it be a dishonor to Christ, his heart doth mightly rise, he can bear any thing that doth concern himself, rather than bear the dishonor to Jesus Christ he accounts that a mighty matter, if it be but a sin against Jesus Christ as the Apostle 1 Cor. 8. 12. saith he, doing thus, *Ye sin against Christ*, Oh! That's a mighty thing: such a thing is a sin against Christ, he accounts that a
greater

greater argument to keep him from any evil than any thing possibly that can be named in the world, we might enlarge now every particular but it shal be sufficient to set these before your view for the description of the man that lives to Christ, and the hewing of the way, and working of the Heart of one that lives to Jesus Christ quite contrary unto that man that lives to himself.



CHAP. 6.

Reasons why Christians ought to live to Christ.

1. *The infinite excellency of Christ.*
2. *By Christ, all things were made.*
3. *Christ is God-man.*
4. *They must live to Christ because he is their Life.*
5. *Christians must live to Christ because he is the means of conveying all good from the Father to them.*
6. *All we send to God must be through Christ.*
7. *All the Glory God hath in the world is through Christ.*
8. *Christ is Lord over all.*
9. *We must live to him in regard of our Relation to him.*
10. *Christians must live to Christ because he lived to them.*

BUT now the next thing is the Reasons why a Christian lives to Jesus Christ. That he might not live to himself but to him that died for him and Rose again.

Those that profess Christ must live to the Honor of Christ, and must have their Hearts thus working after Jesus Christ.

Now why so, why? Oh there's infinite Reasons for it, and a Christian sees that there's infinite Reason why he should live to Jesus Christ.

REASON, I.

REASON, I.

As in the first place, From the infinite excellencie that there is in Jesus Christ, Oh ! the Lord Jesus is worthy, is worthy that we should live to him, had we ten thousand thousand lives he is worthy that all these lives should be to him, and should be for him, for he is the Brightness of the Glory of the Father, yea he is God blessed for ever, Rom. 29. 5. The excellencies that are in the Father they are in him, he is equall with the Father; and you know what the Scripture saith of him: He give you but two Scriptures for the great excellencie in Christ: the first is Col. 1. 15, 16, 17, 18, 19. *Who is the image of the invisible God, the first born of every creature. For by him were all things created that are in heaven, and that are in earth, visible, and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him and for him. And he is before all things, and by him all things consist. And he is the head of the body, the Church: who is the beginning, and first born from the dead, that in all things he might have the prebeminence: For it pleased the Father that in him should all fulness dwell.* Oh what a description is here of Jesus Christ! 10. Iy name this in the generall that Christ is excellent above all, there are divers particulars here that we come to in the opening of other particular reasons why we should live to Jesus Christ. the second is in Heb. 1.2,3. *He hath in these last daies spoken unto us by his Son, whom he both appointed heir of all things, by whom also he made the Worlds, who being the briginesse of his glory, and the expresse image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high.*

REASON, II.

REASON, II.

And then Secondly, By him all things were made, God made all things by him and therefore we should live unto him, in *Ephes. 3. 9.* It is said that God created all things by Jesus Christ, the Father made all things by his Son.

REASON, III.

And in the third place, Jesus Christ was God-man, not meerly as the second Person in Trinity, and so having the Divine nature, But look upon him as God-man he was the aime and scope of al the works that God from al eternity hath done, and that he wil do to all eternity, God the Father aimed at Jesus Christ in al things that he did, so that had it not been for him, nothing should ever have been done in the world, & therefore Christ is called in Scripture the first begotten, as God-man, he was first in Gods intention, God in laying the platforme of al things, he would make a World, and such and such things; but the first thing that was in the eye of God was Jesus Christ, God intended to let out his glory in the World, and in making creatures, but the first thing that he aimes at in letting out himself it was his son Jesus Christ, the glorifying of himself in him, that was the thing that God did first aime at, and therefore in that place before quoted in *1 Col.* It is said that *All things were created by Him and for Him:* What ever God the Father did in the creation of Heaven and Earth, yea in the very Angels it was for Christs sake, saith God He do some works *Ab Extra*, and in the works that I do without me, He do a great work, that is, He unite the second Person to humane Nature, and He work to the uttermost there, and it is that work that I aime at in al other my works, al other works that

H ever

ever I shal do shal have reference to that work: O! here's an argument, did we but consider of this, it's a mighty quickning argument for us to live to Christ: Oh! wilt thou live to a base filthy lust, dost thou know this, that there is that glory in Jesus Christ, that God when he was laying the platforme of al the works that ever he would do to eternity, & in the laying of this platform it was that he was resolved that his Son should be Man, and he should be so glorious that all things should have some reference to the honour of his Son, al the works of Creation, and al the works of Providence, all the things in Heaven, and al the things in Earth God did aime at for the honour of his Son. Surely if it were the aime and scope of God in making al things in the World that his Son might be honoured, it's al the reason in the world that it should be our scope and our aime to honour his Son, to honour Jesus Christ, to live to Him; Oh! Christians understand but this one thing, and joyne with God in this: Doth God reveal from Heaven to you this? that whatsoever I do, I aime at the glory of my Son, and I have made al creatures to that end, that they might honour him and bow before Him: Oh! what infinite reason is there then should we say, that I should joyne with this work, and live to the honour of Jesus Christ, and blessed are they that see Gods plot (as I may so speake) that he did aime at, even the honour of his Son, Oh! blessed are they that come to know Christ thus, and have this notion to take their hearts, I do not know any notion more spiritual to take our hearts then this, the knowledg that God hath made al things, and aimes in making al things at setting out the honour of his Son, and therefore here's the great worship and honour that the creature can give to God, to joyne with him (as I may so speake) in this plot and designe of his for the honouring of his Son, for the living to Jesus Christ. That's a third thing why we should live to Christ.

REASON, IV.

REASON. IV.

Fourthly, Christians must live to Jesus Christ, because Christ he is their Life, he is the fountaine of Life, whether doth the fire go but to the proper center of it; every Creature works to the Center then Life must work to Life, Christ is our Life, he is the way and the Truth and the Life and he is our Life, in Colos. 3. 4. *When Christ who is our Life shall appear, then shall we also appear with him in Glory.* he is the Fountaine of thy Life, it is from him that thou hast Natural Life, but then if thou hast any spiritual Life, he is that Life of thine, he is the Author of it, and he is the preserver of it, and therefore he that is this Life expects to have the Glory of thy life, thou must live to him who is thy Life, thou wert a dead Carrion before Jesus Christ came into thy Soul, thou wast before the Lord as a dead carcase. I say, before Jesus Christ came into thy soul, and it's he that is thy Life, and therefore to what should thy Life refer but only to him that is the Fountain of thy Life.

REASON. V.

Fifthly, Christians must Live To Christ because he is the means of the Continuance of all good from the Father unto us, as sometimes upon divers occasions I have told you, that God the Father may be compared to the Fountaine, Firstly the principal Fountain, and Christ as it were to the Cisterne in respect of God the Father, though he may be in respect to us a fountain, All comes from the Father into Christ: and from Christ, into us; there's no good in order to Eternal Life, yea and no good at all but some way or other it

comes through Jesus Christ, therefore the Apostle in 1 Cor. 7. 23. Saith he, *al is yours, you are Christs, and Christ is Gods.* God he is the prime and principal, and then Christs and then yours: he doth not say all are yours for ye are Gods, no ther's a distance between you and God, Christ must come in between God and you: All are yours and you are Christs and Christ is Gods; so that al comes to be yours through Christ, If you have any mercy from God it must come through Jesus Christ Oh! the honor of Jesus Christ in this, to be the great ordinance of God as I may so speak for the conveyance of all good unto all his Creatures, but especially good unto those that shall Live eternally with the Lord: This is a great mystery of the Gospel, in which we must learne to Sanctifie Gods name, or otherwise we understand but little of the mind of God except we know, and know so as to sanctifie the name of God in the apprehension of this, that Christ is the great ordinance for the conveyance of al good from God to us and therefore in Col. 3. 11. Christ is said to be Al and in Al, it is he that is the fullness of al good, *All in All.* This is the fift consideration, surely this is to be honored, we are to live to him through whom we have all good that we have from God, yea and all good that we can expect from God to all eternity it must come to us through Jesus Christ.

REASON. VI.

6. And then in the Sixth place, as all in God must come to us through Christ, so all that we send up to God from us must go through Christ or else it cannot be accepted; If so be that any thing come

to

to God, not through Christ, we can have little good in it; yea if it doth not come through Christ in a spiritual way by vertue of the Covenant of Grace that God hath made with us in Christ there is no blessing in it: So though the services that we performe, were never so Glorious, yet if they come not up to the Father through Christ they are not accepted, God doth cast and throw away al that comes not to him in the name of his Son: Oh! Christ is Glorious and we had need Live to him then 1 *Pet.* 2. 5. There the Apostle speaks of offering spiritual Sacrifices acceptable to God by Jesus Christ; services though never so spiritual yet are not acceptable to God but by Jesus Christ; it is Christ that takes all our services and tenders them up to the Father and so they come to be accepted, and therefore let us Live to Christ.

REASON, VII.

7. Seventhly, All the Glory that God hath in the world it is through Jesus Christ, and God regards no Glory that seems to be brought unto him except it comes this way by Jesus Christ. In *Ephe.* 3. 21. Saith the Apostle there, *Unto him be Glory in the Church by Christ Jesus throughout all Ages, World without End Amen.* Unto him be Glory in the Church how? By Christ Jesus; neither the Church nor any can bring any Glory to God but by Jesus Christ. Gods heart is so much upon Christ as saith he, I wil never have any Glory from all the world except it be by my Son; As first he did aime at his Son above al, So now the Incomes of all the Glory in the World it is by Jesus Christ. God the Father intended to make himself Glorious, and he would have the Glory of al his Creatures, But how shall God receive (as we may

may so say) the rent of all his works? it must be by Jesus Christ, it is Christ that hath the charge of this to bring into the Father all the Glory from al the Creatures: Saith God the Father I must be Glorious, and Ple do great and Glorious things, but this is that that Ple lay upon you, you must bring in al the Glory that ever I shall have, al the Glory that is due to me you must fetch it in: why Christ he yeilds to it, and takes upon him this work to bring in to the Father all his Glory, and therefore it is that Christ is so working. If there be any thing that seems to be against the Glory of God in the world, Christ begins to stir then: why my Father shall loose Glory, and the Glory of my Father is committed to me, & that was the very reason why when men had sinned against God, & stood against the Glory of his Father, Christ that he might recover the Glory of his Father, he comes into the world, and would rather make himself a Curse, then nor to recover the Glory that was lost to his Father; that indeed is the very Ground of the death of Christ, and of all his sufferings, that he might recover the lost Glory of his Father, For that was comitted to him to bring in Glory to his Father: Oh! this is Christ that hath undertaken to bring al Glory to the Father, and whatsoever Glory was to the Father it must come by him, and therefore it is unto him that we are to Live,

REASON, VIII.

Further in the eighth place, live to Jesus Christ, why? because that he is made Lord over us and therefore we are to live to him, In Rom. 9. 5. *He is over all* the Text saith, he hath the dominion of all given him, all power is committed

committed to him, in the latter end of Matthew, he is Lord of all, and therefore al are to Live unto him: all Creatures are but as his Stuards, and as his vessels, and we among the rest, and therefore it's he we are to live unto.

REASON, IX.

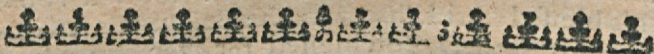
Ninthly, Further it's he we are to Live unto in regard of the neer relation that we have to him, why he is our head, he is the head of the Body, as in 1. *Collos.* we are as members to him, we are in neer relation to him as the Members are to the Body, and the Members they are for the preservation of the Head.

REASON, X.

Tenthly, and Lastly there's infinite reason why we should Live to him, because he Lived to us. In *Gal.* 2. 20. *He Gave himself for us.* Then is there not all the Reason in the World that we should give our selves to him and for him? Shall this blessed Christ that was the Brightness & Glory of his Father, God blessed for ever, by whom the world was made, and for whom all things were made, (and so in the rest of his excellencies as were mentioned) shall this Christ give himself for us, and shall not we give our selves for him? Christ that was infinitely more worth then Ten thousand thousand Millions of Worlds, and yet he gives himself for thee, if thou beest a true Christian. What's thy Soul? What's thy Body? What's thy Estate? What's thy Name? that thou shouldest not give up thy self to him, to be consecrated and devoted to him, that gives himself for thee, he gives his Life for thee, but that we shall come to afterwards. But only now in the General
that

that he did give himself for us; and therefore we are to give our selves to him. And he lives for us in Heaven; what's the work that Christ doth now when he is set at the right hand of the infinite Majesty on high? It is that he might intercede for us, and that he might manage the affaires of the Churches, that he might order and guide things, and work all things for the good of his Churches. When he was upon the Earth he did live to them, and for them, all the daies of his life: And now he is in Heaven with the Father, his life is for the Saints, there's not a thought in the heart of Christ, but it is some way or other for the good of his Church, and all that he doth (I say) and all that he shall do to all eternity, will be for thy good if thou beest a Christian: and therefore wilt not thou give up thy Soul and Body, and Estate, and Name, and Liberty, and all thou art, and hast, and canst do for Him who doth live for thee.

Here I suppose you see the equity of this, what infinite Reason there is for such as profess themselves to be Christians that they should live to Jesus Christ.



CHAP. 7.

Of the Excellency of living to Christ. 1. It serves Gods designe in the World. 2. It raiseth our natural actions, and makes them Spiritual. 3. It makes all the creatures serviceable to us. 4. It brings more Communion with God. 5. Its the end of our Calling. 6. It makes hard things in this World Sweet and Comfortable.

BUt now besides this equity, I shall endeavor to set out the Excellency of Living to Christ, which is the