

Sermon by Rev. T. Hanford [of Norwalk] Aug. 27, 1654, from Rom.8.6 (pg. 64-69a)

PAGE 64 Agust 27. 1654/ a sermon preached by mr/ Hanford rom 8.6. to be/ carnaly minded is death, but/ to be spirituall minded is/ life and peac:/ In the words is a duty pro/ punded, that is spiritual min/ dednesse. 2ly an argument/ taken from the benifet/ of it. It will be life an peac./ In respect of life./ It is the begining of life/ and the continewans of life/ and the carectuer of a living/ christian: and the way to/ eternall life./ D. that spirituall mindednes / is a christian duty, and ma/ kes a living christian./ for definission, What it is/ to be spirital. It can not/

be wrought by the pow/ er of natuer./ 3 things concur to spir/ ituall mindednesse/ 1 a spirituall principle of/ PAGE 64a grace must be wrought/ in the minde 12 rom 2./ for nothing can act as god/ would have it untill it com/ as god first made it./ all must be brought back to/ Its primative beginning./ 3 rom 5. 2ly theare/ must be a spirituall objct/ to act upon, and that is god/ him selfe and the thinges/ of god. 3 col.1.2:63 psa/ 5.6./ 3ly: a spirituall eand is/ required to make a spiri/ tuall mind, and that is the/ honer of god. 1 cor 10.31./ 1 col.18. that is the eand/ that god aymes at. 43 esa/ 21: and heare may be some/ tryall, when our eands and/ Gods doe crose: yet grace/ will make all stope, as/ we maye see in our sa/ vior 17 John. father/ save me from this houer/ yet he recales him selfe/ father glorify thy name./ so Job, shall we resaiue/ PAGE 65 good and not evell at the/ handes of god/ Us: of tryall and examienation/ to se what acount we can/ give of this grace, because/ many are desaiued abought/ it, theare are two grounds/ of this sowle desayte./ 1 is from the likenes, because/ theare is som thing like to/ heavenly mindedness./ 2ly. from the actiengs and min/ gling of our owne spirit/ and temper in spirituall/ thinges, to listenc a man of/ a hot temper, in prayer may/ act hotly w[i]th seale, and he now/ conclud heare is puer seal,/ alack no. you may not know/ your temper, thay that pra/ yed for fier from heaven/ it was not sealle for our/ savior would not have re/ proved then then, as he did/ you know not what spirit/ you are of. som may act/ w[i]th tares in prayer and a/ nother shew no tares and/ yet may have more affection/ PAGE 65a our tempers are a glase/ that may desaiue./ but how then may I des/ yarne spiritual mindednes/ by the spirituallnes and/

inwardnes of his compla/ ints, not agaynest god/ but agaynst him selfe/ when that is the object of/ his complaint, oh the evell/ that is in him, and no good/ don by him, oh the vaine/ thoughts and secret wick/ ednes and complayens he/ is not spirituall, but his/ heart is hardened from/ his feare. 57 esa/ and that god desertes him/ so the good things that are/ don by him he complaynes/ of, and when other apro/ ve him. yet he sayeth you/ know not what is w[i]thin./ It is not thus with a natr/ all man distitute of the/ spirit, if he hath don/ any thing, he is lifted up/ and much taken with the/ apluse of others./ PAGE 66 2ly you may know a spiritu/ all frame, by his redyness to/ imbrace spirituall thinges,/ though it be a smiting truth/ he will welcom it, as sa/ ith David let the righteous/ smight me 141 psal/ a spirituall mind is not all/ for comfort and swetness/ but delits in the whole lawe/ 119 psal 6.7 rom 22:119 psal/ 11. and layes up threttnings/ and ses speak lord for thy/ sarvant heareth./ one the contrary theare is/ a contrariety in a carnall/ mind the heart riseth in opposishi/ on agaynest the truth/ 3ly: by the evanjelicalnes/ of his frame he is a man/ that lives not upon his/ one worth and Righteous/ nesse, but is dead to it,/ he lives much upon pro/ mises and free grace/ he expects not salvation/ from duty, but still in/ everything tastes how/ PAGE 66a swet christ is and more/ desiers and breaths after/ christ he

is a selfe denying man, and continually active in the work of mortification, he is nothing in him selfe, anihilateth him selfe that christ may be all weake in him selfe, but strong in christ. 4ly the spiritual minded man is a desyrning man and active and able to penetrat into spirituall thinges. If a man falle he knowes how to restore

him with the spirit of meeknesse, he can see god in all, and blesse god in the least mercie, and see god in affliction, and see into the bowels of the least sinne wher in a carnall heart troubles not him selfe PAGE 67 and that which is but a moat in anothers ey, is a beame in his. 5ly: by the spiritualnes of his mind taken up with Heavenly contemp lations in all his conuersations he minds Heaven & thinges aboue, and is able to extract god out of all creatuers and turne earth into heaven, wher as one the contrary, a man ware as good {set by} set by a dunghell then by manny of a corrupt conversation whos speaches be nothing but of rottenness, it is a signe of a corrupt mind for every thing workes to his like Us: To shaw us that carnall mindednes argues a carnall frame, and this is to ripe yea among christians therfor aske your one heart whether carnall mindedness do not to much PAGE 67a remaine, I do not speake of rayning covitousness but of earthly mindedness that hinders, when men shuld be most alert at prayer, and the tabel of the lord, then thier mindes are upon carnall thinges as Judas was pleding for his gayne and parsewing his coviteousness at the last supper, this argues a man in his naturall respect, \_\_\_\_\_ / God is the object of faith not as he is considered in him selfe, but as we by him doe live well 1 tim 4.10. christ as redemer is the mediat object of faith, but not the highest, for we beleve in god through christ rom 6.11. to live to god by christ. 2 cor/ 3.4. with this devine faith, which loketh to the will of god and our own salvation. we must not simply beleve any man, but God above rom 3.4. 1 cor 2.5. To beleve in god, is in beleving to cleave to god, to beare one god, to {trust} rest in god, as in our all sufficient life and salvation. Deut 30.20.

PAGE 68 seing also that faith is the first act of life, wheareby we live to god in christ it must needs consist in union with god. \_\_\_\_\_ / god as he is in him selfe cannot be apprehended of any but him selfe 1 tim 6.16. as he hath reveled him selfe unto us, he is conceived as it ware by the backe parte exo 33.23 1 cor 13.12 we cannot know him otherwise, so as yet to live: neither have we need to know him otherwise that we may live well. exo 33.19.20. that which is reveled of god is sufficient for us that we may live well. Dut 29.29. that which maye be knowen of god his sufficiency and his efficiency rom 4.21. theas two are the pillers of faith, the p[ro]p[er]s of comfort, the incitments of piety and the surest markes of true religion rom 4.11. the essence of god is, that, wher by he is a being absolutly first isa 44.6 rev 1.8. hens it folows that god is one and only one. dut 6.4. that god is of him selfe that is nether from a nother, nor of another, nor by another, nor for another. hens it is that he is void of that power which is called passive, hens he is unchangable. psa 102.27.28. because this essens cannot be sufficiently comprehended of us by one acte/PAGE 68a it is explicated of us as if it ware many fould, namely by many attributs. they are called attributs, because thay are rather said to be attributed to god, then properly to be in him the attributes of god set forth what god is, and who he is. what god is, non can perfectly define, but that hath the logicke of god him selfe, but an imperfect description which cometh nearest to unfold gods nature, and may be conceived of us is such as this god is a spirit having life in him selfe. john 4.24. he is said to be living 1. becaus god doth most especially worke of him selfe, not being by another. 2. because the vital action of god this very essens 3. he is the fountaine of all being and vitall operation to other living things. acts 17.25.28/ hens he is present every where because there is

no plase/ whens he is excluded any wh/ eare./ god is also etternall because/ without beginning and eand/ psalms 102.25.26. esa 44.1. 1 tim 1.17./ hens it is, that our faith do/ eth apprehend eternall/ life in god./

the understanding of god is/ unchangeable: he knowes/ PAGE 69 not otherwise, nor more one/ thing than a nother, nor more be/ fore then now, nor now then be/ fore. act 15.18./ it is eternall it neither begineth/ nor endeth./ it is infinite, because he perceiv/ eth all truths, and reasons of all/ things. job 11.8.9./ the will of god is single and only/ one in god./ the will of god is unchangeable/ because he alwayes willeth the same/ and in the same manner. psalms 33.1./ the will of god is eternall because/ he doth not begin to will what/ he before would not, nor [?]ea/ sassel as will that which before/ he willed. mal 3.6./ \_\_\_\_\_/ the seat of mans will is in the hart,/ and of consciens in the Judgment./ affections in the loynes of man./

\_\_\_\_\_ / if you have never been put in/ to any fare by the spirit of bon/ dage, be assured that you have/ not the spirit of adoption./ how to know we have had the/ spirit of bondag./ he sends it for these two eands/ and by that you shal know whe/ ther you have it or now./ one eand is to bring us home to/ christ. if thou finde thou hast/ tooke Jesus christ it is certain/ PAGE 69a there hath been a worke/ of the spirit of bondag upon/ thy heart. if to deny thyse/ lfe, if thou find thou art wi/ lling to take him upon any/ conditions, to serve him, love/ him and obay him./ a second eand is, god send his/ spirit of bondage, that thou/ mightest know the bitternesse/ of sinne, and learne to ab/ staine from it, and trem/ ble at his word. I will looke/ to him that is of a contrite/ spirit and that trembleth/ at my word. thou must kn/ ow the bitternes of sinn for/ time to come, being scorched/ ons with it./ by the spirit water and bl/ ood: is ment, by spirit, our/ owne spirit inlightened:/ by blood, Justification: by/ water, santification./