

Sept 27. 1654

4. a sermon preached by m
Wanford from 3. 6. to be
carnally minded is death. but
to be spiritually minded is
life and peace.

4. The word is a duty pro
found. that is spiritual min
demost. 2 by an agreement
taken from the benefit
of it. It will be life as you
in support of life.

It is the beginning of life
and the continuance of life
and the execution of a living
Christian. and the way to
eternal life.

That spiritual mindedness
is a Christian duty, and ma
ke a living Christian.

For definition: what it is
to be spiritual. It can not
be brought by the law
of nature.

3 things concur to spir
itual mindedness
1 a spiritual principle of

years might be wrought
in the minds. 12 Rom 2.

for nothing can art be gotten
would have it until it
as god first made it.

all must be brought back to
the primitive beginning.

13 Rom 5. 2ly the same

must be a spiritual object
to art upon, and that is god,
him self and the things
of god. 3 col 1. 2:63 pla
5. 6.

3ly: a spiritual ear is
required to make a spiri-
tual mind, and that is for the
honor of god. 1 cor 10. 31.

1 col 18. this is the same

that god requires at. 43 of

21: and he says may be from

trials, when our hearts and

gods do rise, yet great

will make all boys, as

we may see in our fa-
mily 17, John. father

said me from the hall

yet he reveals him self

father glorify the name

so Job, shall we refuse

2ly you may know a spiritu
all frame, by his readiness to
embrace spirituall things,
60 though it be a smiting truth
he will well welcome it, as sa
ith David let the righteous
smite me 141 psal

a spirituall mind is not all
for comfort and sweetness
but holds in the whole law
19 psal 6. 7 rom 22: 119 psal
11. and lays up the things
and sets great love for thy
law want heart.

one the contrary there is
a contrary in a carnall
mind the ^{heart} ~~heart~~ ^{heart} ~~heart~~ in opposit
on against the truth.

3ly: by the euangelicall words
of his frame: he is a man
that lives not upon his
own worth and righteous
ness, but is dead to it,
he lives much upon pro
mises and free grace
he expects not salvation
from duty, but still in
euery thing tastes how

first Christ is man
of flesh and blood
Christ. He is a flesh
living man, and contin-
ually at hand in the work
of mortification.
He is nothing in him self
a rebel at all him self
that Christ may
dwells in him self.
But the way in Christ
4th. the spiritual man
man, is of his own
man and art, and
able to penetrate into
spiritual things.
If a man falls he know
how to restore
him with the spirit
of meekness. he can
see God in all, and
bless God in the
affliction; and see
God in affliction, and
see into the bowels
of the least sinners
where in a carnal heart
not troubles not him self

and that which is but a
mote in a nothers eye, is a
beame in his.

67
Sty: by the spiritualnes
of his mind taken up with
Heavenly contentments
lations, in all his conversa
tions he minds Heaven &
things above, and is able
to extract God out of all
creatures and turne earth
into heaven, whereas
on the contrary, a man
waxe as good ~~set~~ set
by a dunghole then by ma
ny of a corrupt conversation
whos speeches be nothing but
of rottenness, it is a signe
of a corrupt mind for one
very thing workes to his like

Q: To shew, vob, that carnall
mindednes argues a carnall
frame, and this is to wipe
you among christians.
therefor aske your own
heart, whether carnall
mindednes do not to much

good and not good at the
hands of god.

25. of triall and examination
to see what a count we can
give of this grace, be cause
many are defained a bought
it, there are two grounds
of this foule defayte.

1. is from the likeness, because
there is som thing like to
heavenly mindedness.

2. from the artings and min-
gling of our owne spirit
and temper in spirituall
things, to fistane a man of
a hot temper, in prayer may
art hotly with feale, and here
conclud, hearts is your feale,
alark no. you may not know
your temper, thay that pra-
yed for fire from hea-
ven it was not feale, for our
saviour would not have re-
proued them then, as he did
you know not what spirit
you are of, som may art
with tares in prayer, and a
nother show no tares and
yet may have more affor-

68. saying also that faith is ye first part
of life, whereas by we live to god
in christ it must needs consist in a
union with god.

god, as he is in him selfe cannot be
apprehended of any but him selfe
as he hath revealed him selfe cannot
unto us, he is conceived as it were
by ye backe parts. exo 33. 23. 1 rox 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 revealed of god is suf-
ficient for us that we may live
well. Dut 29. 29.

that which may be known of god
his sufficiency and his efficiency. rom 4. 21
these two are ye pillars of faith, ye staff
of comfort, ye firmaments of peace
and ye surest markes of true religion
rom 4. 11.

the essence of god is, that, whereas by he
is a being absolutely first. isa 44. 6.
rom 1. 8.

hence it follows that god is one and only
one. Dut 6. 4.

that god is of him selfe, that is neither
from a nother, nor of a nother, nor
by a nother, nor for a nother.

hence it is that he is void of that power
which is called passion, hence he is
unchangeable. isa 102. 27. 28.

because this essence cannot be suffi-
ciently comprehended of us by one arte

it is expiated of us as if it were
many souls, namely by many attributes
that are called attributes, because they
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, none can perfectly
define, but that hath the likeness
of god himselfe, but an im-
perfect description which cometh
nearest to himselfe gods nat-
ure, and may be conceived of
us, is such as this.

god is a spirit having life in
himselfe. iohn 4. 24.

he is said to be living. 1. because

god doth most especially
workes of himselfe, not being

by another. 2. because of vital
action of god & his workes.

3. he is the fountain of all be-
ing and vitall of exaltation to all
other living things. ats 17. 25. 28

how he is present every where
because there is no place

where he is excluded any wh-
ere.

god is also eternall because
without beginning and end

psa 102. 25. 26. isa 44. 1
1 tim 1. 17.

how it is, that our faith do
thly apprehend eternall

life in god.

the understanding of god is
unchangable: he knoweth

not other wife, nor more one
thing than a nother, nor more be
fore than now, nor now than be
fore. act 15. 18.

It is eternall it neither beginneth
nor endeth.

It is infinite, because he purrein
eth all truths, and reasons of all
things. iob 11. 3. 9.

the will of god is single and only
one in god.

the will of god is unchangable
because he always will eth y^e same
and in y^e same manner. pla 33. 1.

the will of god is eternall because
he doth not begin to will what
he before would not, nor for
just so will that which before
he willed. mal 3. 6.

the seat of mans will is in the hart
and of confision in the judgment
affections in the loyns of man.

if you have never bene put in
to any faith by the spirit of bon
dage, be assured that you have
not y^e spirit of adoption.

how to know we have had the
spirit of bondage.

he sende it for the two sands
and by that you shal know whe
ther you have it or now.

one sand is to bring us home to
christ, if thou finde thou hast
took to y^e fens christ, it is certain

remains, if I do not speake
of saying Covitousness
but of earthly mindness
that hinders. when man
w^{ld} be most atent at pray
er, and the table of the
Lord. then their mindes
are upon carnall things
as Judas was fleeing for
his gaine and for following
his covitousness at the last
supper. this argues a man
in his naturall respect.

god is object of faith not as he
is considered in him selfe, but as
we by him doe live well thank
that as redemer. is ye mediast object
of faith. but not ye highest, for we
believe in god through christ. rom
6. 11. to live to god by christ. 2 cor
3. 2.

with this divine faith. which looketh
to ye will of god and our own sal
vation. we must not simply be
love any man, but god & love.
rom 3. 2. 1 cor 2. 5.

To believe in god, is in believing
to cleave to god, to lean on
god, to trust rest in god, as in
our all sufficient life and sal
vation. Iust 30. 20.

our to my eyes as a glass
that may be faulde.
but hope thou maye find
yours spiritually intended
by the ~~firmness~~ ^{firmness} ~~and~~
in wordes of his complai
ints, not agaynst of
but agaynst him selfe
when that is the object of
his complaint, ok the cause
that is in him, and no good
don by him, ok the main
thoughts and ~~for~~ ^{for} ~~will~~
edness, and some saynes
is not spiritual, but his
heart is hardned from
his fears, 57 23a
and that god & forsake him
so the good things that are
don by him he saynes
of, and when others are
use him, yet he saynes
know not what is with
It is not thus with a natur
all man, if he hath don
any thing, he is lifted up
and much taken with the
applause of others.

tho that, be no a work
of the spirit of bondage
thy heart, if to any thy
life, if thou find thou art
ling to take him upon any
conditions, to serve him. Love
him and obey him.

a second reason is, god send his
spirit of bondage, that thou
mightest know the bitterness
of sin, and learn to ab-
stain from it, and trem-
ble at his word. I will look
to him that is of a contrary
spirit and that trembleth
at my word: thou must know
the bitterness of sin for
time to come, being brought
out with it.

by the spirit water and bl-
ood: is wrought by spirit, and
own spirit in light and
by blood, justification: by
water, sanctification.