A sleeping sicknes the distemper of the times: as it was discovered in its curse and cure. In a sermon preached before the Right Honourable the House of Peeres in the Abby-Church at Westminister upon the 27th of January, the day appointed for their solemne and publicke humiliation / By William Jenkyn.

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JENKYN — A SLEEPING SICKNES

1647

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A SLEEPING SICKNES the distemper OF THE TIMES:

As it was discovered in its Curse and Cure.

In a Sermon Preached before the Right Honourable the House of Peeres in the Abby-Church at *Westminster* upon the 27th of *January*, the day appointed for their Solemne and publicke humiliation.

By WILLIAM JENKYN Minister of Gods Word at *Christ-Church London*.

Rom. 13. 11. *And that knowing the time, that now it is high time to awake out of sleepe: for now is our salvation nearer then when we beleeved.*

1 Thes. 5. 6. *Therefore let us not sleepe, as doe others: but let us watch and be sober.*

LONDON,
Printed by *W. Wilson*, for *Christopher Meredith* at the *Crane* in *Pauls* Church-yard.
1647.

my Sermon, had so much of an Epistle to my hand as that it concerned onely your Lorships.

My Lords, I beseech you to shake off this spirit of slumber.

1. *As it is hurtfull to your owne soules.*
2. *As it is hurtfull to the kingdome.*

For the former, labour for the quickning power of the spirit of Christ to awaken you that sleep, and to make you stand up from the dead; all rising to the highest pinacle of honour, without this is but falling. The second death will not spare the noblest of you that have not a part in the first resurrection. Entomb not your noble spirits in the sepulcher, of sin and rottennesse. Peerage may come by the first, Grace onely by the second birth. Nobles are borne without spirituall life, and grace as well as the meanest; My Lords, I beseech you remember, that hee that is but a meere man, or a meere Nobleman, is a miserable man; and better you had never been either of them, then not to be more then either. The reason why you complaine not so much of your misery by nature, and of your Christ-les condition as others doe is not because you are lesse miserable or lesse without Christ then others are, but because you see it not so much as others do; nobility is no exception from those general rules, without holinesse no man shall see God, and except a man be borne againe he shall not enter into the kingdome of God. *My Lords, the sepulcher and the scripture know no difference twixt robes and rags, peers and pesants. If poore men bee holy for themselves and you too,* they shall goe to heaven for themselves and you too: *what thinke you of your selves, when you heare that men of low condition weep for and complaine of sinne, strive, and thirst, and wrestle for Christ, and you all this while remaine hard and secure, and regardlesse of Christ*

Eph. 5. 14.

Heb. 12. 14.

Ioh. 3. 5.

and

and your owu soules? oh that you would insteed of beleiving that you are too good for these things, feare lest these things are too good for you; not many noble, *is a dreadfull passage. And that* none of the Princes of this world knew the wisdome of God. *The Lords spirituall (so call'd) grew too temporall, but the Lords temporall cannot bee too spirituall; temporall pragmaticallnesse ruind them, spirituall practises must uphold you; the power of Godlinesse is the onely means to save your soules and the best to silence your foes.* 1.Cor.1.26. 1.Cor.2.8.

Shake off this spirit of slumber as hurtfull to the kingdome, and that in two respects, of

1. *Insensiblenesse.*
2. *Unactivenesse.*

1. *Bee sensible that the Church is wounded by the soule-stroying opinions of Antinomians, Arminians, Anabaptists, Seekers Anti-scrip turists, Antitrinitairans. &c. All which with many more have been more propagated these foure yeares of Church Anarchie then in fourscore of Church tyranny.*

Bee sensible that the ministeriall function is by some denyed, by others inuaded, by corner preachers, a company who divide their houre between blasphemy and nonsense.

Bee sensible that the government which you have set up among us is so imperfect, and discountenanced (I tremble to say by whom) that it is rather a scorne then a curb to men disaffected to holinesse.

Bee sensible that our sacred Covenant is commonly either refused, or abused; and lookt upon by many onely as a Politique Stratagem *to bee us'd while our miseries lasted, The Lord who was the witnesse of*

our

our taking it, will shortly bee our Judge for our breaking it. If wee will keep our covenant onely in our affliction; wee must looke againe for affliction to make us keep our covenant.

Bee sensible of the wants and poverties of learned and faithfull Ministers, let it never be said that they who under Bishops were overcome by batteries should under the Parliament bee overcome by starving.

Be sensible of the Cries of the Fatherlesse, the Widowes, the oppressed, the delayed, the maimed, the wounded, whose services have been your safties, and their bloods your Honours, your Estates, your ornaments, your lives.

2.Sam.23.17.

Be sensible of the taxes, and pressing burthens of the poore wasted Kingdome; The poore Countryman complaining that he is a long time sweating & smarting to gather that which a little breath shall bestow by thousands upon those that are as farre from want as worke, and some say, as farre from worth as either.

Be sensible of this famous Cities love, care, cost, blood; Let her not suffer by protections or any other needlesse burthens, by her losse (or yours shall I say) of her faithfull Ministers; Your Lord-ships noble resentment of her religious and loyall Petitions, hath several times refreshed her, goe on in answering them as you doe.

2. Cast off the spirit of sleep in respect of unactiveness. Be active in reforming in the fore-mentioned particulars: sleep not away your summer seasons. The Lord grant too much of it be not spent already. Let not those richly laden opportunities which have beene safely brought through a raging Sea by vigilancy, be

cast

caſt away in the haven by ſloath. Let it never be ſaid that all are active but thoſe that ſhould be ſo. The activeneſſe of particular men for themſelves is rather noted then liked; God hath beene active for you and us; he hath given us more then ever we lookt for: we him, leſſe then, nay contrary to what wee have covenanted. What would become of your Honours if God lay you aſide like broken veſſels, and ſay I take no delight in uſing ſuch for my ſervice, or ſhould Chriſt ſay to you concerning his cauſe, as once he did to his Diſciples concerning himſelfe. Sleep on now and take your reſt, behold the houre is at hand, and my cauſe is betrayed into the hands of ſinners; *The prevention of which as it ſhould bee your Lordſhips care, ſo it ſhall bee the prayer, My Lords, of* Ma. 26.45.

Your faithfull Servant and

ſoule-remembrancer.

WIL. IENKYN.

A SERMON PREACHED to the Right Honourable House of Lords, at the late fast *January* 27th 1646.

JSAIAH 29. 10.

The Lord hath powred out upon you the spirit of deepe sleepe.

THis Prophet *Isaiah* is famous both for *promises* and *threatnings*: for promising *Comforts*; for threatning *judgements*. 1. When he promiseth *mercies* hee ordinarily intermixeth *spirituall* with *temporall mercies*. *Introduction.*

2. When he denounceth *judgements* he often threatens *spirituall* as well as *temporall*. For the latter, *viz. Judgements denounced*, In this chapter he threatens temporall Judgements to verse the 7. and spirituall to the 15.

1. For temporall judgements; 1. He tells us against

 whom

2 Sam. 23.20. *Benajah is said to slay two Lyon-like men for strength, the word being there also Ariel.*

whom he denounceth them: against *Jerusalem* called, 1. *Ariel*, v. 1. 2. *The Citie where David dwelt.* *Ariel* signifieth *the Lyon of God*; *Jerusalem* being so called either 1. because of its potencie and strength; as the Lyon is the *prince of beasts*, so was *Jerusalem of Cities*, and *Judah* in which Tribe *Jerusalem* was, is *Gen.* 49. 9. called a *Lyon* and a *Lyons whelpe*, and to set out the greatnesse of this power 'tis also called here a *Lyon of God*, an usual expression to denote the excellencie and greatnesse of a thing. 2. *Jerusalem* is by some thought to bee called the *Lyon of God* in regard of the Temple and Altar therein, which hath the same name, *Ezek.* 43. 15, 16. because they look't upon their Temple and Altar as *their strength*, and trusted more in that then in all their other supplies, thinking that so long as they had them, they had God among them; or in regard of the abundance of sacrifices which their Altar devoured even as the Lyon devoureth beasts. 3. *Jerusalem* is thought by others to be termed here by the Prophet the *Lyon of God*, in regard of its fiercenesse and cruelty against the servants and messengers of God as the Lyon devoureth the Lamb according to that of *Jer.* 12. 7, 8. *I have forsaken my house, &c. My heritage is unto me as a Lyon in the forrest, it cryeth against mee*; 2. *Jerusalem is called the City where David dwelt*; where by God would blast and slight the vaine opinion of their worth and goodnesse and priviledges, because *David once lived there.*

2. 2. In this denouncing of temporall judgements, he opposeth their security, whereby they promised to themselves, in regard of the delay of vengeance and their daily sacrifices, safety and peace, add ye *year to year let them kill sacrifices.* verse 1.

3. 3. He foretelleth the judgement that should befall them;

them ; *I will distresse Ariel, I will campe against thee round about, and lay siege against thee*, verse 2, 3. And this the Prophet further amplifieth, 1 from the Lownesse of their condition, that extreame contemptiblenesse that hereafter they should lie under. They shall *bee brought downe, and speake out of the ground, and out of the dust, as one that hath a familiar spirit*: q.d. though now thy voyce is proud and thundering, though now thou liftest up thy selfe against my threatning Prophets, yet when my judgements shall befall thee, thou shalt rather whisper then speake, thou shalt be so fearefull, and poore; even as the familiar spirits send forth a trembling, sad, soft, whispering voyce out of the earth to those that enquire of them, verse 4. 4.

2. The Prophet amplifieth this judgement that should befall them from the *in efficacie of all those helps* and helpers that should come to them for their assistance; all the multitude of strangers that should come to help them, against God should *be as the chaffe and dust:* God would as easily puffe them away, and ruine them, with his storme and tempest and thunder. verse 5,6. *Vide Calvin in Loc.*

The spirituall judgement that should lye upon them all this while their Calamity was in its nearest approaches, was *an insensible regardlesse, secure temper of soule*, takeing no heed, giving no regard to all these dismall denuntiacions. 2.

Which wretched distemper under their approaching Calamities is set out under a 3.fold resemblance.

1. Of a sweet and delightfull dreame, whereby deluded Persons please themselves with thoughts of food and fullnesse, though hungry and empty. *v.*8. *Vide Calvin.*

2. *Of a drunken staggering* Person, that regardes not what the dangers are that hang over his head; A spiritual drunkenesse (worse then that with wine) had invaded their hearts and heads, whereby Reason was so clog'd and dul'd, that nothing was perceived that was preached. *v.9.*

3. *Of a deepe and dead sleep*, even the *Spirit* of it; whereby their senses were (as it were) so stupified and benummed, that did the Prophets cry and call in their eares never so loud they would yet lye still, and not stirr up themselves to shun, or prevent the dismall judgements that were seizing on them. *The Lord hath poured out upon you the Spirit of a deep sleep.*

In the prosecution of which words; All that I shall doe, shall be reduced to these two heads.

1. First to explaine the *Text* in the particular parts thereof.

2. To gather and handle one particular observation from the severall parts thereof so explained.

1. For the first; I shall open this Text in these *four* following *Parts* and *Branches*.

1. The kinde and nature of the judgement that had here befallen them; *a deepe sleep.*

2. The measure and degree of it, which is set forth by a double expression.

1. The word *Spirit.*

2. The word *powring.*

3. *The Object*, or who they were upon whom this deep sleep was powred. *viz. The Iewes, you.*

4. *The punisher*, or the party inflicting this judgement, *the Lord.*

1. The kinde and sort of the punishment, it was *a deep sleepe*, In the Hebrew *Tardema*, a word that signifies

fies ſuch a ſleepe as doth ſo ſtupify and benum the ſenſes, as that the perſon on whom *it ſeiſeth*, can very hardly, by any meanes uſed, *bee awaked. Somnus gravis & profundior, ex quo difficulter quis excitatur.* And this may appeare, both by the conſideration how the Scripture uſeth it in other places, and alſo how it is rendred by Interpreters; *Adam is ſaid* to be in *a deep ſleep. Gen.*2 21. In ſo deep a ſleepe, that *a rib* was taken out of him, and yet he perceiv'd it not. *Saul was in a deep ſleep from the Lord*, and notwithſtanding his ſpeare and his cruſe was taken from his bolſter, nay, notwithſtanding his mortall enemy (as he ſuppoſed him) was very neare him, yet he awaked not *Siſera was ſo faſt a ſleepe. Judges.* 4.21. *that Jael notwithſtanding* her approaches, her nayle, her hammer, and ſmiting did not awake him. *Jonah was ſo deep a ſleep. Jonah.*1. 6. that Ieopardy of life, by reaſon of the tempeſtuous raging of the Sea, did not at all affect him, nay, *Pſal.76. 6. the deſtruction and the totall overthrow of the Chariots, and Horſmen are* ſet forth by this expreſſion *of deep ſleep.* Now in all theſe places either the word *Tardema* here in the Text, or a word, purely of the ſame ſignification, and comming from the ſame root, is uſed, which roote is *Radam* Signifying to be overwhelmed with ſleep.

The Septuagint render this word ſeverall wayes. Sometimes by θαμβος a word that ſignifies ſuch an aſtoniſhment by reaſon of fear, as that a man is not himſelfe, or knoweth not what hee doth, ſometimes they render it, by ἔκστασις which ſignifies a mans going out of himſelfe. Somtimes they render it, by κατάνυξις a word that the Apoſtle makes uſe of *Rom.* 11. 8. where my text is alledged A word which doth notably ſet out the nature of *this*

deep

deep sleep; according to what-ever interpretation we consider it *Beza, Hesychyus, Tollet*, derive this word κατάνυξις, used by the Apostle, from νυσσάζω, and so it signifieth *a deep mid-night sleep*, others derive it from κατανυσσω, which signifieth to *prick or to wound*; and so either this word imports such *a sleep as out of which all* the pinching and wounding, & pricking cannot raise a man, or such a *sleepe* as whereby a man is so *fastened and nailed downe to his sloth* that there is no parting them; or such a *sleep* as whereby a person is as one that is so pained with his wounds that he regardeth nothing which is said to him; *transpunctæ mentis alienatione demens*. Which way soever wee understand (though I prefer that interpretation of κατάνυξις which imports *such a sleep* as whereby a man is so deeply seiz'd upon with it, as that no wounding or pricking awakens him) which way soever I say wee understand it, we must needs conceive it to bee an *extreame deep sleep*; not bodily, but spirituall, not a binding of the animall Spirits and senses, but a spirituall torpor and benummednesse of Soule under all the dispensations and dealings of God, whereby the soule is in such a temper state and posture, as the body in a dead and deep sleepe liable to all enemies vnactive though there bee never such crying to it for help, self-soothing in the midst of all dangers; Insensible of any stirrings, and unwilling to be awaked.

Pareus. Osiander.

Chrysost. Theophilact.

Willet. Par.

2. *The degree or measure of this punishment, Is set downe in the Text in a double expression.*

1. *The Spirit* of sleepe.

2. *The Spirit* of sleepe *powred out.*

1. For the word *Spirit*, it very aptly and fully sets out the vehemency and depth of this *sleepe*, The violent & propens motions or addictednesse of a person to

Num. 5. 14. Zec. 12. 10.

to a thing being set out in Scripture by this word spirit. Es. 19. 14. Hos. 4. 12.

1. Because these *eager inclinations* are furthered by the spirit, either good, if they be good inclinations, or a bad spirit if they be bad inclinations.

2. *Because these inclinations are seated in the spirit of a man*, carrying the whole man according to its owne bent. *Propensiones vitiosæ a malo spiritu excitatæ impetus satanici.* Rivet in Hos. 4. 12.

3. Because the *spirit of a* thing doth frequently betoken *force, energie, power, efficacie; the spirit of any thing being the strength of it and vigour.* So the Scripture expounds the spirit of *Elijah* by *the power of* Elijah; and so the *spirit of sleepe* is the efficacie, and force, and strength of sleepe that had seized on them. Luke 1. 17.

2. To the making of this *spirituall judgement* more full, 'tis said that this deepe sleepe was *powred out, &c.* In the Hebrew *Nasak*, a word that hath two significations according to the different nature of those things (moist or dry) about which it is spoken; both very apt to set forth the degree of *this sleepe.*

1. Being used concerning the pouring out of *liquid and moist things*, it signifieth *effudit or perfudit*; he hath so poured it out upon you, that it is run all over you; it being mostly applyed by the Scripture to the *pouring out* of the *drinke-offering* upon *the Sacrifice*, which drencht it & ran over it. So of the oyle, that was poured out on *Jacobs pillar*: here therefore when 'tis said (in this sense) that a *deep sleepe is poured on them*, the meaning is, they are soak'd in it, steept in it, drencht, drown'd in it. The 70. render it πεπότικεν. Jer. 32. 29. 7. 18. Gen. 35. 14.

2. Being used concerning *dry things*, it signifieth to hide all over, to cover, even over head and eares, no part of the thing covered, being to be seene, and so

'tis

'tis applyed to the *Covering of sin* that makes a man *blessed*, Psalm 32. 1. none of his sins being to be seene, here it being used, it imports such *a Covering* with a *deepe sleepe* as that no part is free, every part having this spirituall benummednesse seizing upon it; they were all over, *all parts and degrees of men in the Kingdome under the power of this deep sleep*, head, ears, eyes, arms, legs, Rulers, Prophets, Priests, people, as afterwards God speaks particularly and distributively.

3. *The object*, or the persons on whom this punishment was poured, exprest here in the word, *you*; A word whereby is intimated both the generality of the judgment; upon the body and bulk of the Kingdome is this judgement inflicted: and their pertinacy and setledneſſe under it, that it was poured out upon *them* that were so often reproved, and stirred, and call'd upon by the Prophets, to awake: nay a people that had judgment even at their doores, and ready to fall upon them; it being neare in point of *execution*, and farre off in point of their *apprehension*.

4. *The Punisher* or the party inflicting: *Jehovah the Lord:* He doth it in wrath and fury. God being here to be considered not as the *Author* but the *Ultor*, as the avenger, not the worker, not as *effector* but *inflictor*, not as the causer of it, but the punisher with it; God not infecting any with this *spirituall benummednesse*, or infusing it into any where it was not before: but punishing those further with it who had it of themselves.

For the further explication of this, note 3. things about this spirituall distemper of a *deep sleepe*.

1. *Naturalis propensio*, or *inclinatio*, a naturall desire to be at rest; a readiness to wish and tend to our own peace and preservation; and *this inclinablenesse to selfe-preservation*, is of God. 2. *Irre-*

2. *Irregularitas*; the diſtemperature of the ſoule in ſoothing it ſelfe with thoughts and apprehenſions of peace, in a courſe of ſin, againſt the threatnings and commands of God. *A bleſſing ones ſelfe in heart, ſaying I ſhall have peace, though I walk in the imagination of my heart*; this is not of God, but from our own corruption. Deut. 29. 19.

3. Ἀντιμισθία A *juſt reward and recompence* by way of puniſhing and avenging the corrupt and obſtinate inclination of the ſoule in ſin notwithſtanding all the meanes of grace, with more *benummedneſs and ſpirituall* ſloth: and this God doth (I ſay) only as a Judge and an avenger, and that ſeverall wayes.

1. *By removing and denying the outward meanes of grace* for contempt of them; which meanes were ordained for the awakening of people out *of the ſleepe of ſin*; as Sermons, corrections, admonitions.

2. *Denying the inward operation of his ſpirit*, where he gives the outward meanes of grace: reſtraining his efficacious exciting grace; and ſo God is *removens prohibens*, denying that grace which he is not bound to give; *which grace* would have hindered them from *this diſtemper*.

3. *By a judiciall tradition* of theſe ſelfe-ſoothers up to that power and ſpirit, which ſhall more cloſe and claſpe up their ſoules in this ſpirituall diſtemper; and ſo God delivers people up *to Satan and to their owne hearts* when he ſees that people more obey them then him, liſtning to their *allurements*, more then to Gods *incitements*, when God ſaith judicially, let him *that is filthy, be filthy ſtill*; I deliver him up into the power *both of Satan and his owne heart*; thus 1. King. 22. 22. 23. *The Lord ſent a lying ſpirit to perſwade Ahab.* ſo Pſal. 81. 11. 12. *I gave them up unto their owne hearts, and*

they walked in their owne counsells.

4. *By offering and laying such occasions before men, as God knowes they will abuse to the soothing* up themselves against all his awakening administrations, as impunity, long life, Friends, Honour, &c. Which not sanctified, the corrupted stomack turns into poyson against it selfe; In which respect 'tis infinitely better that God should correct us so, as to awaken us though with never so much severity, then by sparing and prospering us to let us sleep in sinne, so that wee awake not till it bee to late.

Vltrix misericordia.

Blanda patrum segnes facit indulgentia natos

Satius est ut vim qualemcunque mihi inferas domine, quā parcens mihi, me in meo torpore securum derelinquere Aug.

I now proceed to the second thing I propounded to you; *viz.* to Collect and handle a practicall observation from the former Parts thus explained and it shall bee this

Obs. Obs. *For a deep sleep, in the spirit of it, to bee powred out upon a person, or people by God, is a very sore judgement.* 'Twas this that was the greatest part *of Ariels punishment. The soule* of his judgement; not his being under this temporall calamity of a strait siege and Captivity, but in being *a sleep* when that it came. And 'tis very observable that *this is the judgement* that all along in *the new Testament is in* a manner onely taken notice of; it being mention'd (by way of alledging that of Esaiah.6. and 9.) by all the foure *Evangelists*, as also by Luke. in the 28. Act. and *Paul*. Rom.11.8.

Now for the prosecution of this observation, I shall shew but two things.

1. Wherein it appears that this is such a sore and dismall judgement.

2. What use to make of it.

For the first; I shall shew you wherein the *greatnesse of the judgement* appeareth in the *foure parts of the Text* before

before explained, and in the Text used by the spirit of God to expresse the dismallnesse of this judgement of *a deep sleep*.

The first whereof is the *kinde* of *the judgement* said to bee *a deep sleep*, which in the very nature of it denoteth five things, all which are very pænall, & dreadfull.

The greatnesse of this judgement of a deep sleep proved from the 4 particulars in the Text.

1. The first thing that a deep sleep holdeth forth, *is liablenesse, and obnoxiousnesse to judgements*, unarmednesse in the midst of dangers; A man in *a deep sleep*, is in no condition to hinder an invader, hee lyes naked to the fury of every enemy, hee is not in a posture of makeing any resistance; like a feild, without a fence, a City without a watch; like *Samson* in the midst of the *Philistines* without his locks; This spirituall sleeper though judgements approach, approacheth not to his towre, he maketh *not the name of the Lord his refuge*; hee clozeth not himselfe up in the wounds of Christ by faith, he labours not by repentance to expell those enemies of his soule, his sinnes, which will open the doore to every judgement, but securely harbours them within; he labours not by prayer to seeke helpe from one that is able to keep him, he armes not himselfe with preparednesse to meet his God; hee *is ruin'd without resistance*; the fire of vengance devoureth him as stubble, he is *one fitted for destruction*, *'Tis a greater punishment to be without punishments, and yet to lye naked and liable to them, then to bee in the midst of them, and yet to bee above them*; A sleeping sinner spends all his time to fence his estate, his family, his name, his health; but his soule when death and judgement approacheth, lyeth open and exposed; hee takes much care to lock up his rubbish and lumber that are not worth the keeping or takeing away, but regards not to

1. From the kinde of the judgement, and so it denoteth 5 things, all very pænall.

 preserve

preſerve his treaſure, his jewell, his ſoule, but throws it among his enemies.

2. The ſecond thing that this judgement of a deep ſleep holdes forth, *is ſelfe-ſoothing* and *flattery*, ſecurity, ſelfe pleaſing, and this is the ground of the former, hee is dreaming of a Kingdome when *Iaels naile* is nearer his Temples then a Crowne; hee (*as Ariel in the context*) fancies himſelfe at a richly furniſhed table, where are all manner of delicacies, but when he awakes ther's
Deut. 29. 19. a ſtarved empty ſtomack; *This ſpirituall ſleeper*, in the hearing the words of the curſe, *bleſſeth himſelfe* in his heart, and ſaith hee, ſhall have peace, hee goeth on in ſinne as if hell were a notion, judgment a fable, and as if the threats of the ſcripture were but ſome gaine-full inventions to uphold the Miniſters maintenance; If God give him abundance in this life, hee ſecretly ſmiles at the ſevereſt denunciations; and inwardly applauds his own ſafety and integrity, *as Ephraim. Hoſ.* 12.
Hoſ. 12. 8. 8. Notwithſtanding all the Prophets could denounce, *ſaid, yet I am become rich, I have found mee out ſubſtance* All flattered ones are in danger, but the ſelfe flattered are in the greateſt; when they ſhall *cry peace, peace.* 1.
1. Th. 5. 3. *Theſ.* 5. 3. Then ſuddaine deſtruction ſhall come upon them; peace with ones ſelfe accompanied with warr againſt ones God is the worſt of warrs; *ſoule-ſoothing is ſoule ſlaying, he that would be euer ſafe muſt be never ſecure*; judgements that befall the ſelfe-flatterer come not more *inevitably*, then *greviouſly*. The ſame judgement that befalls them with others, makes them more miſerable thē others, in regard they expect to be happier;
Job. 21. 13. *Judgment unthought of is judgment intollerable. They ſpend their days in wealth, & in a moment they goe down to the grave*; a doleful mirth! *better is that hel that makes*

way

way for heaven, then that heaven that makes a way for hel, the ſelfe deluders happineſſe is a fooles Paradiſe: never was it known that they were quiet to eternity, that were not diſquieted in their ſinnes here. The hell upon earth is to be in the way to hell, and yet to think that the courſe is ſteer'd toward heaven.

3. This judgment of a deep ſleepe comprehends the puniſhment of *unactiveneſſe, unſerviceableneſſe, and unprofitableneſſe* in the midſt of all opportunities and exigencies whatſoever, whether they be the particular exigencies of our owne ſoules, or of the Church of Chriſt. The worke is great, but there is no labourer; This ſpirituall ſleeper is a *ſummer-ſluggard*, a *harveſt-ſleeper*; he ſtirs not up himſelfe to lay *hold upon God & life*: he ſeekes not the *Kingdome of God and its righteouſneſſe*: he *ſtrives not to enter in to the ſtraight gate*: he *offers no violence to the Kingdome of heaven*: he workes not out his ſalvation: he wreſtles not in prayer: he lives as if he had nothing to do in the world; heaven is not his buſineſſe: he is, but he lives not, as far from doing any worke in the very evening of his life, as hee was in the dawning of it; Lived he hath like a drone all his dayes, as if he had been borne to looke on: glorious opportunities are before him; every Sabbath, Sermon, Ordinance are full ſeaſons of grace, a rich prize: but he hath no heart, no hand; And for the Church of Chriſt be the ſtraits thereof never ſo great, the work never ſo abundant, its exigencies never ſo urgent, this *ſpirituall ſleeper* takes his reſt, but takes no paines, *he helpes not the Lord*; may but he be warm in his own feathers, he regards not the dangers of the houſe, he is a meere *mute* and *Cipher*, *a nullity in the world*, a *ſuperfluity upon the earth*, *Jeremiah's* rotten girdle good for nothing, or *like* Jer. 13.

Ezek. 15. 3. *the branches of a Vine*, which are but weake and unusefull, good to make no beams or rafters of; he prayeth not, he councelleth not, he contributethnot, he is in a *deep sleep*, and hath *lost his hands*; such a kinde of sleep as this, to a Saint, would be the greatest unquietnesse; *serviceablenesse is his heaven*; this life would bee nothing worth if he might not get Christ and (instrumentally) give him.

4. This judgment of a deep sleepe comprehendes the punishment of *unwillingnesse* and lothnesse to have any disturbance & *stirring* by any that come to awake. This sluggard is in his warm down, or in his midnight repose, and hee loves not to be molested. Yet a little more folding of the arms likes him; This spiritual sleeper loves not any that stir him, he accounts them his greatest enemies and tormenters; he that useth means may die: but he that *refuseth* all helps of recovery must dye; what will become of those that say to the Prophets *prophesie* not, that are mad against the medicine, *that cannot endure sound doctrine*, that shut their eyes against the Sun, and stop their eares against the sound of the word; thus it is with this spirituall sleeper; he is angry with every one that makes a noise, that will not suffer him and his lusts to live together in quiet. Hee that counts the word a burthen here, shall feele another burthen hereafter.

Insanus contra medicinam.

Pars sanitatis velle sanari. Seneca.

5. Lastly, this judgement of a deep sleep denoteth *insensiblenesse*, regardlesnesse under the threatnings, noyses, wounds, and all other administrations used by God to awaken him: what-ever God saith or doth the *spirituall sleeper* layeth it not to heart, so as to get any good by it; take it in these five particulars.

1. He is insensible *of danger*, like a *drunken man that*

sleeps

sleepes on the top of a mast, neare dangers in regard of *execution*, farre from them in regard of *apprehension*; he *puts far from him the evill day*; An awaked Christian foresees the danger, and provides accordingly: a sleeping sinner feares nothing, feeling only troubles him; and that too when 'tis too late.

2. He is *insensible* of the loudest noyses, severest denunciations; *line may be upon line, precept upon precept*, Minister after Minister, and all doe but fatten his heart and deafen his eare; the most effectual warnings, the lifting up the voice like a Trumpet, the shrillest denunciations work not upon him; the *Lyon roares*, *but he trembleth not.* 2. Isa 28. 13.

3. He is *insensible of being uncovered* and stript of any comforts and supplies; though God pull off his cloaths, take away friends, children, estates, health, plenty: though the water-pot and the speare be taken from the bolster he stirs not, like the hen which loseth her chickens one by one by the devouring Kite; when one or 2 or 3. are snatcht away, she still continueth to pick up what lyeth before her.

4. He is insensible of the stirrings and joggings that are given him in his sleepe, the faithfull admonitions of friends. *Rebuke a scorner*, and he hates both rebukes and rebuker. Though *often reproved hee hardens his necke*: he and his distemper are so nail'd together, that reprehensions sever them not. Prov. 29. 1.

5. He is insensible of woundings, maimings, the very fetching out his blood. *They regard not the workes of the Lord: they refuse to receive correction when the hand of the Lord is lifted up, they will not see. Gray hairs are here & there upon them and they know it not:* though *smitten, they revolt more and more.* *Adams* rib was taken Esa 5. 12. Jer. 5. 3. Hos. 7. 9. Esa 1. 5.

ken out of him and he felt it not. The ſtorms & waves fight againſt *Jonah*, and he obſerves it not.

The ſpirituall ſleeper is inſenſible of judgements in three reſpects.

1. *Hee is inſenſible who wounds*; he thinks not of the hand of God in the miſeries that befall him; hee onely lookes at man, and thinks not that 'tis God who gives him to *robbers and ſpoylers*; he lookes not upward as *David* when *Shemei* revil'd him, did; hee conſiders not that he hath *negotium cum Deo*, to doe with God when men hurt him: but all his ſtudy is how to avenge himſelfe upon, or reconcile himſelfe unto the inſtrument, who indeed was uſed by the hand of providence to do what was done againſt him; his endeavours in this reſpect beginning at the wrong end, for God hath a *negative voyce* to all overtures of peace and friend-ſhip between man and man; the hand that cuts can onely cure; the God that wounds can only heale; any ſtructure of amity betweene man and man will ſoone fall that is not ſet upon the foundation of a peace with God.

2. *Hee is inſenſible why he is wounded:* of the deſerving cauſe, *ſinne:* as he lookes not *upward*, ſo neither lookes he *inward:* he is not driven by what he feels, to obſerve what he doth, *no man ſaith what have* I done; he ſearcheth not his heart to finde out the *Jonah* when the *ſtorm* is riſen about him. He traceth not the ſin, *the beaſt*, by the *veſtigium*, the print of puniſhment that it hath left upon him: nor laboureth by the ſtreame to goe to the head from whence it iſſueth; Every thing ſhall be blamed ſooner then ſin; his *careleſſe ſervants*, his *diſobedient childe*, his *cheating Chapman*, his *treacherous Commander*: but here is not a word of ſinne all this

this while. Nay rather then that shall be blamed, the fault shall be laid upon those that are his greatest friends, and haply most of all desire his good. As 'its evident in the dismall example of *Saul* who in all his affrightments flew upon innocent *David*, and never lookt into himselfe, Nay, rather then sinne shall bee blam'd, cryes out upon that which is not, as his hard hap, his fortune. &c.

3. *Hee is insensible of the way to cure his wounds* and the true way of winding himselfe out of his miseries. The people. *Hos.* 7.10. In the time of their calamitie and declining, and when their *gray haires were* here and there upon them, returne not to the Lord their God, nor seeke him, *for all this*, and *v.* the 13. *woe unto them for they have fled from me*; they flye to *Egypt* and *Assyria* but they fly from God who only can help & v. 16. *They return but not to the most High, they are like a* deceitfull Bow; and the like complaint is that of *Isay*, *that the people are like a wild Bull in a nett*, that can hamper and entangle it selfe more and more, but takes no course to winde it selfe out; very elegant also is that comparison of *Hosea.* chap. 13 13. where 'tis said that *Ephraim is an unwise Son, for hee should not stay long in the place of breaking forth of Children*, the scope is this. The Prophet compares *the kingdome of Israell* to a woman in travaile, in regard of 'its paines and distresses, and the inhabitants to the child in the womb of the Mother, and to such a foolish Child, which though the Mother bee in never such torture, by reason of 'its continuance in the womb, yet the child takes no care to get forth; but remaines there still though to the killing of Mother and it selfe both; so the *Israelites* had rather stife themselves in the womb of sinne and pu-

Hos. 7.10.

Is. 51.20.

Hos. 13.13.

 nish-

nishment, & undoe the state, then leave their sin, & save themselves and the Kingdom their Mother; In the 5.*ch.* &*v.* the 13. he compares them to a sick wounded person that goeth to a wrong medicine for healing, where he
Hos. 5. 13. saith *that when* Judah *saw his sicknesse, and* Ephraim *his wound, they went to the* Assyrian, *and sent to* Jareb *yet*
Hos. 7. 12. *could he not cure them; & so to a silly dove without heart, that flyeth to Egypt and* Assyria *for help. And yet* ver. 13. *They flye from God, (Though indeed there be no way to flye from God, but by flying to him,*) they sent to *Jareb* but not to God; they open their mouths to be fill'd with the winde but stop them when God offereth that which will satisfy them; A spirituall sleeper useth every way but the right. If there bee a wrong hee will bee sure to take it; hee is sooner ready to destroy himselfe then his sin, and more enclin'd with an obstinate heart to goe on to ruin, then by reviewing the greatness of his provocations, and the goodnesse of him that is provoked; to melt into teares, to aske pardon, to loath himselfe and his lusts, and to turne heartily to the most high; This is the complaint of *Isaiah that the people returne not to him that smites them*; dismall is that denun-
Levit. 27. 39. tiation of God, *that after all their Famine and Warrs, and losses, and Captivities; they should* notwithstanding all these wounds, (they that are left) *pine away in their iniquity.* Notwithstanding the deaths of thousands before their eyes, their abode in their Enemies land the visiblest tokens of the displeasure of an angry God, yet to *pine* away and swelter in sin as if nothing could awake them, how dreadfull is it?

Ther's the first thing in the Text wherein a spirituall deep sleep, appears to be so dreadfull a judgement, in respect of the nature and kinde of it, opened in

five

five particulars.

The ſecond particular in the Text, whereby the greatneſſe of this judgement is ſet forth, is the meaſure of it, held out in a double expreſſion. 2.

1. Of *the powring out of it.*
2. *Of the* powring the *Spirit of it.*

1. Of powring it; and this notes that when this *deep ſleep* ſeizeth upon people as it did upon theſe in the Text, that it overwhelms them, it runs all over them; it is ſuch a *dead palſey as* ſtupifieth the whole body; that leaves no part free; like a City that is ſo begirt with an Enemy, and about which there is ſo ſtrait a ſeige that there is no going either in or out; So here the Miniſters of the Goſpell know not where to ſet upon, or how to endeavour entrance into theſe ſpiritually ſleeping ſinners; how difficult a thing is it to cure that patient who in every part of his body, ovtward and inward is diſtempered; when the whole body is *totum pro vulnere*; All over one wound and malady as it were.

2. *The ſecond expreſſion* that ſets out the meaſure of this *deep ſleep*, is *the ſpirit* of it; A word that properly notes the power and the vehemency of this diſtemper; As the *ſpirit* of a thing is the force and vigor and ſtrength of it, ſo here is denoted the efficacie and powerfullneſſe of this deep ſleep *in* theſe people and *over* them; now what a judgement is it for a man to bee under the power of ſinne, to bee in *arctâ cuſtodiâ*, cloſe priſoner to the ſoules greateſt enemy, to bee in the bond of *iniquitie*, to bee held in the Cords of his ſinne, to have the ſoule *garriſon'd* with thouſands of ſuch ſtrong men armed as the weakeſt of them is ſtronger then an armie of men; ſurely to bee under the power of the greateſt Tyrants breathing, is not a puniſhment

comparable to this; 'tis a power that none in the world can match, but onely the power of him that is also an Enemy to him that is a spirituall sleeper. If it bee the *power of God that keepes to salvation*; the power of sinne and Satan (if not overpowred) must needs keep to *damnation*; It is such a power as resisteth all the means that come to rescue the soule from it, and that so deeply seizeth upon the sinner, that it makes him purely subdued, bowed down under it; and yet which is worst of all, the nature of this power stands in making a man unwilling as well as unable to get from under it; hee being a very slave in every thing but onely
2. Pet. 2. in that which is common to all others that are in bondage, namely to sigh and groan under it.

3. 3. *The third particular* in the Text whereby the dismalness of this judgment *of a deep sleep is* set out in the *Object*, the persons upon whom 'tis powred, *You*, where wee may take notice of two things.

1. *The Partyes.*

2. *The part of these Partyes* that the Prophet here intends to be under *a deep sleep*.

1. The partyes *you*, *you* a people that are under all my *awakning administrations*; of words, and threatnings, of judgements, and examples, *You have I known of all the Nations of the Earth*, with you have I taken pains more thē with all the people in the world beside, and for you to be in a deepe sleep is a greater, both sin, and shame, and punishment, then for others. None are such approved try'd friends to lust as they that continew in it under means of recovery, none so inexcusable for continuing in their spirituall slumber as they that have had helps to awaken them. 'Tis a shame for any to bee a sleep but more for them that are in the light,

light, the sun, and sound of the word.

'Tis not so great a marvaile for others to be asleep whom God never brought under those helpes that might stir them up; but for those that live in the *day-time* of the Gospell, and are under the stirring Ministry of the Prophets to continue *slumbring in sin*, there can be no Apology; The Apostle makes this an argument that Christians should beware of this distemper of spiriruall sloth. Let not us sleep as *doe others*; q. d. 'tis enough for those that are in the night of sin and nature to sleep, let not us. 'Twas the argument that the Angell used to *Jacob*, *let me goe, for the day breaketh:* whosoever is not awaked by the light of the day, the Gospell, shall be awaked by the heat of eternall flames.

1 Thes. 5. 6.

Gen. 32. 26.

2. *The second thing is* the *part* of these parties upon which this *spirituall sleepe* seizeth; and that is intended by the Prophet to be the *soule*; The *soule* of a judgment is its seizing upon the *soule*: *spirituall* blessings are the greatest, and *spirituall* judgements the dismallest. There are three things whereby it appeares that the judgement of a deep sleep is greatned by befalling the soule.

1. The soule is the *excellency* of man; the worthiest part: the body is a *body of vilenesse*, the soule a precious soule; excellent every way, but as it is depraved with sin. 'Tis the noblest part of man; noble in respect of its originall, 'tis heaven-borne; in respect of its functions, its endowments; If all be well with the soule, a man is happy, though the body be never so miserable; If it goe ill with the soule, the man is wretched, let the body abound never so much with outward blessings.

Phil. 3. 21. σῶματος τα-πεινώσεως.

When a mean conremptible man, and one of no ac-

count, dyeth, it's never ſpoken of: but when a Prince or ſome great man dyeth, all lay it to heart; the ſoul is the Prince, the body is but the page, and therefore the body is not to be lamented, from which only the ſonl parteth: but the ſoule from which God himſelfe parteth

2. The *diſtempers that befall the ſoule are hardeſt to remove*; There's no herb in the garden, no receipt from the Phyſitian, no medicine in the ſhop, that can cure the ſoule; men are only parents of the body, and only Phyſitians of the body; he that *made* the ſoule can only *mend* it. The *father of ſpirits*, is the only *Phyſitian of ſpirits*; 'Tis omnipotent ſtrength that recovers ſinſicke ſouls: man can make them worſe, but its only a God that can make them better; Outward helpes cannot cure the inward man; The God of the heart can only reſtore *the hidden man of the heart*: He that ſits in heaven muſt touch and teach the heart, otherwiſe it can never be reacht or taught.

1 Pet. 3. 4

3. The *diſtempers that befall the ſoule are moſt deadly*, if they be not remedied. A ſcratch on the finger is a *ſlight wound*: but a wound that reacheth to the heart is alway dangerous if not deadly; whatſoever befals the body is but ſlight, and to be ſlighted in Compariſon of what annoyeth the ſoule. Soule curſes are the onely dreadfull ones. All calamities may be in mercie that befal the body, for they only part between us & health wealth, and friends, &c. but they which befall the ſoul, part us in ſome meaſure from him in whom all bleſſednesse and true happineſſe is laid up.

If the ſoule liveth, the man dyes not: if the ſoule be dead in ſin the man is dead. The life of our lives, is the health of the ſoule: the death in death is the miſcarri-

age

age of the soule. If a man be not *heartsicke*, though otherwise much distempered 'tis not look't upon as dangerous; he that is not spiritually and soul and sin-sicke, is not sick unto death; the sicknesses and distempers of the body, are but only such in appearance, & in a sort opinionative, the diseases of the soule are onely such in reality. Spirituall comforts and miseries are only such: *vera*; temporall, whether Comforts or miseries are but *fallacia*, seeing and deceiving; 'twas an excellent advice of Christ to his Disciples: *fear not him that can kill the body, but feare him that can throw both body and soul into hell*; Thus of the third reason, the object of this judgment, *you*.

4. *The fourth thing in the Text* that makes the *spirit of a deepe sleepe* so dreadfull a calamity, is the *inflicter of it*, and the punisher with it, and that is *the Lord* JEHOVAH; The Lord, whose punishments are alwayes either the sorest or the sweetest; if they betternot those whom they befall they ever hurt them: Now this is apunishment ever of hurt and distruction, not *medicina* but *laniena*, not the cutting of a chirurgion or a friend; but of an Enemy and a destroyer, 'Tis a blessing of God to correct and love us, A great curse for God to punish and leave us; nay so to punish as the very punishment is a leaving of us. The happinesse of correction stands in teaching us, but, this punishment *of a deep sleep* is the giving us up to *unteachablenesse*. 4.

There are three things whereby it appeare that 'tis a great addition to this judgement, for God to inflict it.

1. In regard 'tis that God who is *the God of all mercy and the Father of all consolation, the God that is the giver of every good and perfect gift*; for *him* to punish must

must needs be very dismall; who shall pittie if he punnish? if others punish and God pitty, ther's comfort yet and hope, but who shall bee our friend when the Lord will frown?

If mercy be our Enemy, who or what shall be our friend? the Lord that *openeth the eares* and *eyes* of his people, that *teacheth* them in his wayes, that makes them *to profit*, that *lightens their eyes least they sleep the sleep of death*; 'tis this God that punisheth the obstinate sinner with this judgement, 'Twas a great aggravation of *Esaus* punishment to mis of the blessing, because his Father had blessed his Brother immediately before, *blesse mee, even mee also o my Father, saith hee*, for the same breath that blesseth a Saint to blast thee, for the same Sermon that melteth a humble soule into teares for sinne to stupify thee in sinne, for the same sun that dissolveth another, to harden thee, for the same gale that blowes on heaven-ward, to drive thee (occasionally) hell-ward; here's a judgement indeed; *If a man sin against God who shall intreat for him*; If *God* set himselfe against a man who shall recover him

Psal. 13.3.

1 Sam. 2,25.

2. *A deep sleep in respect of the inflicter* is a great punishment because inflicted by God in the deep'st of his displeasure, as the last and the forest of his judgements in this life; he never doth it but when he is provok'd to the purpose, he inflicts it as a reckoning for all other faults that went before; when all means and helps of recovery are despised; when God is shewing mercy the *last* mercyes are the best, and the farther he goeth in mercy the sweeter hee is, and so when he is punishing, the last punishments are the forest, and the further he goeth the bitterer he is: hee both loveth and leaveth *gradually*. This judgement of *pining* away in iniquity is the last

that

that God mentions after all thoſe diſmall ones there ſpoken of to befall the people. *Levit.*26.39. 'Tis the laſt judgement the loweſt ſtayer of hell upon Earth; 'tis even contiguous to (as I may ſay) & borde ring upon hell it ſelfe. Hee that is filthy let him be filthy ſtill, is the laſt judgment we read of (befalling in this life) in all the *new Teſtament*. A judgement inflicted upon thoſe that deſpiſe the offers of Chriſt and grace, *ſo he gave them up*, ſo? how and when? *my people would not hearken to my voyce, and Iſrael would none of mee, ſo I gave* them up unto their owne hearts; when God is puniſhing with this judgement, hee ſaith, *as Abiſhai when he offered to ſmite Saul, ſaid, I wil ſmite him to the Eart h at once, and I will not ſmite him the ſecond time.* God puniſheth with *a deep ſleep* as with an hell upon earth, as with that after which a man needs not bee ſmitten the ſecond time.

Lev.26.39.

Rev.22.11.

1.Sam.26.8.

3. 'Tis a puniſhment inflicted by God, which the more God inflicts it, the more hee loves to inflict: other puniſhments may move God to pity, as the ſword and oppreſſion, &c. But this being a ſinne as wel as puniſhment: the more it lyes upon a man, the more it muſt needs offend and provoke a God; and in this reſpect it is a *diſtinguiſhing* judgement, betweene the friends and foes of God; God loving his people the more hee corrects. Thus much of the firſt thing propounded for the proſecution of the obſervation; *viz.* the ſhewing wherein it appeareth that the *ſpirit of a ſleep* is ſo great a judgment. 3

The ſecond followeth, *viz.* the Application of it; And this I ſhall endeavour in theſe two *practicall* Inferences.

Ifa deep ſleep bee ſo great a judgement, and the

greatneſſe of it ſtands in the fore mentioned particu-
Vſe. lars. There is then a heavy judgement, either fallen or falling upon *us* in *England*; upon you (my Lords) of the Parliament. From falling into it to the utmoſt, the loweſt degree, the Lord preſerve us but that we are fallen into it to a very diſmall degree, I am confident may bee too clearely evidenced. The five fore mentioned particulars, comprehended in the very kinde or ſort of the judgement of *a deep ſleep* will be found in a deep meaſure to agree with us.

1. Liableneſſe, expoſedneſſe to miſeries. *A ſpirituall ſleeper* lyeth naked to all invaders; is prepared to make no reſiſtance againſt his enemies, For us of this nation it cannot be denyed but that the terrible alarm's & invaſions of judgements among us, ought long agoe to have rouzed us out of ſinfull ſloath, and have driven us to our Towers and ſtrong holds; I meane to have made us labour to make God our friend; to *run to the name of the Lord*, to cloſe up our ſelves in the wounds of Chriſt by faith, to make up our ruinous breaches and gaps by repentance; but have the approaches of judgements wrought upon us after this manner; or rather lye we not ſtill as expoſed and naked to judgment, as when it was a thouſand times further off? Are wee not like the enthralled *Iſraelites without a ſword or*
1. Sam. 13. 22. *ſpeare* in our land? which of us labour to overcome God with his owne ſtrength of prayer, and faith and a holy life; or rather is there not a greater decay of theſe of late then ever? Doe we not live as if wee *would invite judgements*, and as if every one ſtudied *to betray* himſelfe to ruine? *the power of godlineſſe decreaſeth as the power of judgements prevaile*; our religion like our buildings is of *a ſlighter frame* then formerly,

holineſſe

holineſſe is diſputed into a meere ſpeculation, and practicall religion evaporated into a notion; where is hee among us that prayes more fervently and frequently then hee was wont, that walks more exactly, that layeth hold upon Chriſt more ſtrongly then heretofore; never were there warrs that in ſo ſhort a time, made ſo many ſkilfull Souldiers for the body, and ſo few for the ſoule.

2. For the ſecond thing I mention'd to bee in a *deep ſleep; ſelf-ſoothing, and pleaſing* ones ſelfe with fancies of felicity and dreams of happineſſe; wee in England are the lively picture of *Ariel* here in the context. *v.7.* Hath not God emptyed us of our men our blood, and treaſure, and many renowned worthies, and yet doe we not dreame wee are full? how proud have we been with every ſucceſſe, how ſweetly doth the prophane worldling pleaſe himſelfe and neſtle in his feathers of Gold, his places, and ſtipends, and offices, and ſcoff at ſevereſt denunciations? was there ever known a people brought ſo low in their *eſtate*, to bee ſo high in their owne *eſteeme*? a people whoſe *Father* did *ſpit in their face with ſo much indignation*, and yet a people that were ſo litle diſmayed or aſham'd as we? witneſſe that elfiſh attire, ſhamefull & yet ſhameleſſe nakedneſſe of necks and backs, thoſe ſin-blacke, hell-black, bewty-ſpotts (people would not account it a beauty to be borne with them) that ſwaggering prophanation of ſabboth, drinking and riotouſneſſe among us.

3. *For vnactiveneſſe, and idleneſſe*; wee are in ſo deep a ſleep, that though every thing hath cryed out for our help and ſuccour and hand (there never being a time of ſo much employment) yet wee lye ſtill like

a company of ſworne ſlaves to ſleep. Have we not both Parliament and kingdom, been a company of *harveſt ſleepers, ſummer ſluggards?* what a faire ſummer of opportunityes hath God afforded to you (my Lords) for the working in his harveſt, and doing great things for his name, hee hath beſtowed opportunities ſo glorious, as I queſtion whether ever Parliament had the like; and I feare that you ſhall never ſee the like againe. The Lord grant your harveſt weather bee not almoſt at an end. Oh that I could not ſay with
1 Kings. 18. 41. *Elijah* there is (I feare at leaſt) *a ſound of much raine*; what might you not have done for God had you had hearts; you might (not to ſpeake of that comfort you might have afforded to dying *Ireland*, relief to poore Chriſtians, refreſhment to the Miniſters, eaſe to oppreſſed ones, content to this faithfull City of *London*) you might by this time have ſet up *the houſe of God in England*, and have perfected reformation even to a beautifullneſſe; you might have made *Antichriſt* to have groan'd like a dying man, you might have made all the reformed Churches in Chriſtendome have bleſſed God for you; but alas for your *ſloathfullneſſe*! you are in ſtead of beautifying & pertfecting reformation, but now a laying ſomething like the foundation of it; and this little that is laid, how doe Hereticks and Sectaries, and Libertines, take the ſtones away from it daily? how active hath God been for us, how dul have we bin for him? what a poore, weake, imperfect, lame, government have we as yet, and what a while was it ere wee could get that litle wee have? wee have received mercy by *ells* (as I may ſay) but we have returned obedience by *inches*. Wee have been like narrow mouth'd Bottles, wee have given nothing to God without an un-

unkind and churliſh muttering and grudging; every thing hath cryed to you, but what helpe hath any received from you? poore oppreſſed ones cry for help, but they and their cauſes are neglected, the *City* cryes with *petition* after *petition* and how ſlowly is it relei-ed *Ireland* hath ſob'd it ſelfe to death almoſt and yet you hardly begin to ſtirr; Miniſters cry not with the language of their tongues, (for I think malice it ſelfe cannot ſpeake them immodeſt herein) but of their poverty, their oppreſſions, their almoſt ſtarv'd families in ſome places, theſe cry in your eares, and (in the Lords of hoſts too) for maintenance; theſe who procured and continued you money, arms, men, love, life in your foreſt ſtraits, that have ſav'd the Kingedome, theſe cry aloud to the Parliament, that Sectaries may not ruine them and theirs, that if you will not give them books you would give them bread, a lively-hood a ſubſiſtance; but alas poore Miniſters! whoſe eares, hearts, mouthes have been open'd to you and for you, finde yours ſtopt againſt them; there's no ſtirring for their reliefe. The *Covenant* cryes (God grant not againſt you) for reformation of the Kingedome, the extirpation of hereſies ſchiſmes, prophaneſſe. &c. and theſe impieties abound as if wee had taken *a Covenant to maintaine* them, and ſince it was taken theſe ſinnes which wee have covenanted againſt have more abounded then in the ſpace of ten times ſo many yeares before, our Covenant ſtirs us not, wee are unactrve; wee have not done what wee might, the time may come that wee ſhall not doe what wee would, what if the Lord ſhould ſay to you, I abhor you and your ſervices; I'le do my worke without you.

4. *Unwillingneſſe to bee ſtirr'd and bee awak'd* is another

another punishment in a deep sleep; And if this agree not to us, what doth? we oppose and openly dislike those who faithfully stir us from our sloth; we are commonly observed to love flatterers, and those who may sooth us though into destruction; painfull zealous Ministers that will tell us of our sins, are now look'd upon as busie men; as those that meddle with the State; they are bid to keep to their Text; as if that preaching which is a comming close to your lusts, were a going away from our Texts: In the Bishops times we were suffered to preach any thing, so we came not near their sins, and this Prelacie is still kept up among us. Hence it is that faithfull Ministers are denyed their maintenance, are abused by the nick-names of Anti-christian, are voyced enemies to the Parliament (are you and your lusts so neare that we cannot be enemies to one, but we must be enemies also to the other) that they have changed their principles, that they are turned Malignants whereas 'tis not the shore that moves, but the Boateman: the Ministers are still the same men, and walk by the same rule; still are for you, the Covenant, and a pure reformation. The Lord will one day judg who they are that continue faithfull and firme both to him and you, and who are unfaithfull to him, to us and your selves.

5. *Insensibleneſſe* is the last and greatest part of this punishment by *a deepe sleepe*; and doth it not agree to us? *Insensibleneſſe* I say of dangers, noyses, stirrings, uncoverings, woundings; dangers we put far from us, we feare nothing; wee live as if wee had made a covenant with death: we blesse our selves in our own hearts, expecting peace, going on in our own wayes. Insensible we are of noyses and stirrings; how loud hath beene the voice of the word in our eares, but how deafe have

Dut. 29. 19.

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we been? Rare is the operation of the word in our congregation; the *bellowes are burnt, the lead is consumed, and yet the founder melteth in vaine*; Ministers are spent both in strength and numbers, and yet our lusts in neither; and for the Parliament 'tis a common observation that it is *Sermon-proof*; You command us to preach before you, oh that God would command you to practise before us. You enjoyn us to Print: but 'twill bee an unanswerable dilemma another day, either the Sermons you caused to be printed were good or bad: if bad, why were they so much as printed: if good, why not more then printed, why not practised also. Wee are insensible of uncoverings and woundings; though God takes away from us our honours, estates, rents, friends, &c. nay, hath wounded us in health, strength, and even to the death of thousands: yet are we insensible *from whom* these miseries come. We only treate & deale with man, not with God; insensible why they come, we say *not what have we done*, our sins trouble us not but they rather that will trouble us in our sins, insensible how to remove them, to be rid of them; wee *turne not to him that smites*, witnesse the generall inundation of all prophanenesse among us; never were God and wee further asunder then since our miseries and we were near one another. Ier. 6. 29.

The second inference shall be to direct us how to keep off and to shake off this unholy, unhappy distemper of *a deep sleepe*. 2. *Vse.*

1. Embrace that Ministery that God is wont to make use of, for the rouzing up of slothfull sinners.

God can awaken people without it, but ordinarily he will not; love that preaching most that loves most to excite thee; The word is both *light* and *noise*, both which

which are wont to diſquiet ſleepers. Ther's not a greater judgement to a people, then to have ſuch Preachers who labour to continue people in *the ſleep of ſin*. A ſilent Miniſter ſins againſt the very nature of his Function; his work muſt be to ſtir you out of your ſins, though he knew that he ſhould ſtir ſome of you up to rage; he muſt ſpeake frequently and fervently; *frequently*, if one cry ſtir not, another may; hee knows not what ſeaſon God may awaken you in, hee muſt continue calling and crying though you ſhould ſleepe the faſter under his noiſe: as long as there is life, there may be awaking: *fervently* they muſt not be *ſweet Muſitians* and *pleaſant ſingers* to caſt you into this ſleep; nothing requireth ſo much fervour & vehemency in emploiment as the ſpirituall welfare of ſoules; They muſt be ſons of thunder, not of muſick, holily impatient againſt your luſts. There are ſome doctrines that are pillows & bolſters to a ſlumbring people; the doctrine of *free-will*, *univerſall*, whether *grace* or *redemption*, &c. *Antinomianiſme* in all its parts is *a doctrine of a deep ſleep*; 'Tis a dreadfull preſage in that theſe are the doctrines of our times; never was there a time wherein God ſpake more terribly, and Miniſters more mildly; Ther's now a wretched prejudice againſt Orthodoxe and faithfull preaching, that it is not a preaching of Chriſt; 'Tis moſt of all other diſcouraged and diſcountenanced. But we ſhould bee ſo farre from blaming the loudneſſe of the ſound of the word, that wee ſhould blame the depth of our own ſlumber, we ſhould take the part of the word againſt our luſt; and intreat God to ſpeake with, and louder then the Miniſter to make the word an awakening voice in the Miniſtrie, though it be a diſpleaſing voice; beſeech the Lord to cry in the eares of thy ſoule

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with the voyce of his own spirit; to stirr thee in the Ministrie with his own arme, otherwise Ministers shall rend their sides, in steed of rouzing thy soule.

2. *Secondly, labour for a fruitfull improvement of sufferings*; upbraid thy *sin-insensible spirit* with 'its deafnesse, and take Gods part against thine owne repining soule; It's a singular mercy to be awakened though by severest administrations; *God is never more angry then when he is not angry*; God never punisheth so severely, as when hee punisheth by sparing, and lets thy soule have 'its fill in impunity; Intreat God to doe thy soule good, his owne way; and beware lest any affliction blow over without bettering thee; physick, if it works not, hurts and not heales; afflictions are awakning seasons; to continue in sleep under them is the losse of an excellent opportunity; afflictions sanctified are like winds right set to blow to the port. Intreat God to set them right, though they be rough. If thou art so close nayl'd to thy lust that sicknesse, or disgrace, or losses in thy estate &c. cannot part it and thee, It's both a provocation to God to leave thee, and an incouragement to Satan to keep thee Isa. 1. 5.

3. *Endeavour for a tender trembling heart*, at the very beginning of the solicitations of sin; sin is of a stupefying nature; & that which maketh way for eternall feeling, takes away spirituall; oppose and resist thy drousy heart when it first enclineth to sinfull rest; every sinne neglected is a step downward to a *deep sleep*; That deluge here in the Text, is made up of many drops of sinne; many knots tyed one upon another, will be hardly loosed, sinnes *repeated* and not *repented of*, binde downe the soule in insensibleness and sloth; every spot that falls upon a mans cloathes makes Prov. 5. 22.

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him the more regardlesse of them ; and every sinne suffered to defile the conscience makes thee more carelesse of it; If inclination to sin were resisted, there could bee no stupe-faction by sin, that man who dares not wade to the ancles, nay that trembles so much as to touch the water, is in no danger of being over-whelm'd with it; The modest beginnings of sin will make way for immodest proceedings; the thickest Rock of jce that will beare a Cart, begins with a thin trembling cover that will not bear a pibble.

4. *Labour for faith in threatnings*; restraine not thy belief onely to what God hath promised, extend it to what God hath denounced; This will make of a regardlesse sinner, a trembling melting Saint as wee see in the case of *Josiah*, faith comprehends all truths past, present, & to come in its vast bosom; & overcomes all improbabilities that seem to keepe away judgments as wel as those that seem to keep away mercies; faith seeth that wounded men shall bee able to overcome a sinfull and threatned City, and it dares not permitt the soule *to sleep in sin*, notwithstanding wealth and friends, and honours, for it sees that the truth of a threatning and the power of a threatner are above all these; why was not *Noah* drown'd in a deep sleep of sin and in a deluge of water with the old world, who lay securely insensible till the floud awaked them? the spirit of God tells us, that *faith* kept *Noah* both from *sleep* and *floud*. Faith taught *Noah* to feare, and fearing is the best way to prevent feeling; A beleever seeth that hee shall bee suddenly snatcht away that is long borne with, faith makes a man solicitous for a time and safe to eternity.

2.Kings. 22.11 13.

Ier.37.10.

Heb. 11.7.

Subitò tollitur qui diu toleratur.

1.Tim.4.7.

5. *Bee vigorous in the exercising thy selfe in godlinesse*, ever be employed, never think or say thou hast done

done worke enough, think not that thy worke is ended if thy life be not, take heed of remissnesse in Gods service. *Bee diligent in* the businesse of heaven; let the tempter ever finde thee employed; the night comes and no man can worke but as long as the day of life and health, and Gospell lasteth, no man must loyter; *ever bee working out thy salvation*; as sleep causeth idlenesse, so idlenesse causeth sleep; ever bee speaking of, speaking to, meditating about God and his wayes; bee progressive in the way to heaven; take not up thy rest in point of cessation from employment, lest thy rest take thee and overwhelme thee; strive to attaine the highest pitch of religion, and yet bee ever working for heaven as if thou wert at the lowest. Rom. 12. 11.

6. *Be moderate in following the employments, & enjoying the Comforts* of this life; take heed lest these vapours over-whelm thee; Satan lyeth in ambush behind our lawfull comforts; and in the securest enjoyments seizeth upon the soule. Christ was once lost at a feast, and in abundance 'tis hard not to neglect him still.

Prosperity (never that I could yet heare of) awaked any soule out of sin: many have been cast into the sleep of sinne by it. *'Tis as hard to be rich and watchfull, as 'tis to be poore and contented*; when God remembers us most, wee remember him least. Sobriety and vigilancy are enjoyned together. *Be sober and vigilant.* Let the things of this life be thy *solatia* not *negotia*: thy refreshments in thy pilgrimage not thy great employments; love them as ever about to leave them: use them not as the things for wch thou dost live, but as the things without which in this estate thou canst not live. Please not thy selfe in any thing wherein thou dost not see thy God; Let his smile in & his glory by every gift only 1. Pet. 5. 8.

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ly comfort thee. Delight in nothing upon earth for it's ſelfe. Perſons that are inclin'd to be groſſe in their body muſt uſe much exercise: and they who have abundance in the world, ſhould take pains with their hearts, leſt while they get the world they looſe their God, and pleaſe themſelves in their ſin; pleaſe not your ſelves in the ſenſuall uſing of the Creatures, but in the ſpirituall enjoyment of the Creator; Bee not taken with what thou haſt in gift, but what thou haſt in love; not with with any thing the Lord gives thee, unleſs he gives himſelf it. So much for the ſecond practicall inference, *viz.* of direction, and ſo for the whole.

That which followed, in the preaching of this Sermon; inregard it onely conceirned their Lordſhips is ſet down in the Epiſtle to them.

FINIS.