THE EIGHTH BOOK
OF
Mr Jeremiah Burroughs,
Being a Treatise of the
EVIL of EVILS,
OR THE
Exceeding Sinfulness
OF
SIN.

Wherein is showed,
1 There is more Evil in the least Sin, than there is in the greatest Affliction.
2 Sin is most opposite to God.
3 Sin is most opposite to Man's Good.
4 Sin is opposite to all Good in General.
5 Sin is the Poison, or Enemy of all other Evils.
6 Sin hath a kind of Infineness in it.
7 Sin makes a Man conformable to the Devil.
All these several Heads are branched out into very many Particulars.

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A TESTIMONY TO THE WORLD,

Concerning Several Books of Mr. Jeremiah Burroughs, that are Printing, and will shortly be Published.

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:
A Testimony to the World, &c.

forth: So that we only need now, to give Letters Testimonial to the World, that these (viz. The Sermons on Job, 36. chapt. 21. verse: The Second Epistle of Peter, the 1. chapter, the 1. verse: The First Epistle of John, the 3. chap. 3. verse: The Second Epistle to the Corinthians, the 5. chapter, 7. verse: Matthew, the 11. chapter, 28, 29, and 30. verses: The Second Epistle to the Corinthians, the 5. chapter, the 18, 19, and 20. verses, which are, or will shortly be Printed) We avouch likewise to be the painful and profitable Labors of the same Author, and published by the best and most Authentick Copies.

To the Reader.

Reader,
The Creatures vanity and emptiness, the abounding Sinfulness of Sin, and Christ's All-sufficiency and Fullness, and how to live the life of Faith in Christ, are Subjects containing the Sum and Substance of Religion, and much treated on promiscuously amongst Divines. And I think amongst all the Treasures of this blessed man, Mr. Jeremiah Burroughs (now triumphing in glory above all sin and sorrow), which have been received with so much acceptation amongst the Saints, there hath not been presented to thy view a more Practical Piece than this new under thy hands:
To the Reader.

hands: And though divers Divines have written and spoken much concerning this Subject, yet in my poor Judgment, this out-goes all of this Nature, that ever my eyes beheld, setting forth with life and spirit the Subject in hand, and bringing it down powerfully in a practical way to convince the Judgment, and work upon the affections of the weakest Reader. That which is the undoing of those who think themselves no small Christians, is resting in a bare notion of the Creatures emptiness, Sins filthiness, Christ's Fulness, and having some high towering speculations concerning the Nature and Object of Faith: and to be able to discourse of these things in company, and upon occasion, is the Religion of the World, and more especially of our Formal Professors. Now the reality of these confess Principles are not made powerful upon the conscience by the clearest natural acquired light in the World: but when the Lord is pleased to set home those over-awing, soul-baal-

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To the Reader.

Hastening thoughts of Eternity, then, and never till then, shall we live, act, and walk as a people who acknowledge these Principles of Christianity to be true: Whiles the things of Religion, and thoughts of Eternity lie swimming only in our Brains, they never conquer, command, and subdue the heart in a way of Practical Obedience. Many men's thoughts, language, and lives are such, that if they were certain there is no God, no Sin, no Hell, no wrath to be feared, no Grace to be minded and attained, no Judgment day when they must give an account, they could not be worse than they are, nor do worse than they do: Oh the horrid Atheism bound up in mens hearts, and they see it not, how else durst men be so profane in their lives under Gospel light? how durst they sit so stupidly under the powerful awaking means of Grace? how else could such vile thoughts be cherished, and such cursed practices and principles maintained? how else durst men cleave sin rather than affliction.
affliction when they are brought into straights? how otherwise are men more afraid of open shame than of secret sins? In a word, how durst men walk without God in the world, at least without secret prayer and communing with their own hearts, days, weeks, months, years together? I am persuaded more souls drop down to Hell in our days under the abuse of Gospel Light, than ever did in the gross darkness of Popery; they then better improved their Talents according to the light afforded and walked better and more suitably to the light they receiv'd; whereas these Gospel truths which now shines more fully and clearly in the faces of so many thousands, are not so much improved in a more circumspect, holy, and humble walking, but rather abused to a more loose and wanton carriage and censorious judging of one another, men sinning the more because grace so much abounds; how could the Saints then love and embrace with singleness of heart? but now the founda-
To the Reader.

The foundations of love are shaken, and a perverse spirit is mingled amongst us; Oh how heavily doth the wrath of God lie upon the Professors of our Age for the abuse of Gospel light, and they feel it not; God's Administrations in this latter Age of the World, being more subtil and Spiritual, and therefore more undiscernable than in former Ages: Oh how many have we now, who think they walk cleerly in the midst of Gospel Light, magnifying and exalting Free Grace, triumphing in their Christian liberty, looking upon others as kept in bondage, who come not up to their pitch and practice, and yet are no better than Solomon's fools, who make a mock of sin, being conceitedly set at liberty, but really sin and Satan's bond-slaves: Certainly, till men's consciences be made tender and fearful of the least touches and appearances of evil, they have good cause to suspect, not only the strength, but the soundness of their hearts in Grace: Whilst men are bold with sin, and
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and can put it off at an easie rate of sor-row, let their attainments seem never so high in understanding the Mysteries of the Gospel; they never yet know truly what it is to exalt Christ and free Grace; for look in what measure we slight Sin; in the same measure we slight God himself in his Persons and Attributes; And how can that great Gospel Duty of walking humbly with God, be expressed? how can Christ be rightly lifted up and advanced in our souls without a right sight and sense of Sin? Never will Christ be wonderful Christ; and Grace wonderful Grace, till Sin be wonderful Sin; and experimentally apprehended as out of measure sinful; never till Sin be seen and sorrowed for as the greatest evil, will Christ be seen and rejoiced in as the greatest good; were we once throughly convinced of the infinite evil in Sin, as containing in it the Evil of all Evils (nothing being an evil indeed properly, but as it hath the bitter ingredient and cure God stings of Sin in it) how would Sin be hated.
To the Reader.

Hated and shunned more than the most deadly poison, and feared more than the Devil, more than Hell itself? Seeing nothing hath made and founded Hell but sin, nor made the Devil such a black kind but sin; nay, nothing is so much a Hell, I mean a Torment, as sin itself; nothing binds the Creature in such chains of misery as when it is held in the cords of its own sin, Prov. 4. 22. Men look upon sin through false Medimns, and believe the reports and interprations which the world and the Hell gives of sin, and thus are cheated to their own destruction. Could we but a little lay our Ears to Hell and hear the howlings and yelling of those damned Spirits aggravating sin, we should then have a true Comment upon the Subject in hand: Afflictions in this world, how and when awaken the conscience, reviving the light and sense of sin by some grievous pains; but one half hour in Hell, being separated from the comfortable presence of all good and blessedness will
To the Reader.

will make the evil of sin rightly understood. Certainly there's an evil in sin beyond what the largest Created Understanding is able to fathom, sin being one of those things which can never be punished enough, which appears in that all those unspeakable, unfutterable torments inflicted upon the damned through all Eternity, is but a continual paying this sad debt, and giving satisfaction to Divine Justice for the wrong which sin hath done, in regard Divine Justice shall not otherwise sufficiently in time have taken it's due out of the sinner. Now the Judge of all the world who is the Standard of Justice itself, neither can, nor will do any wrong to his Creature in punishing it more than it's iniquity deserves.

Reader, I shall say no more now, but beseech the Lord to carry home these Truths by his Spirit into thy bosom, that there may be a Divine impression made upon thy heart in reading, suitable to the Authors in preaching, and...
To the Reader.

and that thou mayest (out of love to Holiness) so fear and hate sin now, that thou mayest never suffer the vengeance of Eternal Fire (the wages of sin) hereafter: Which is the unfeigned and earnest desire of

Thy Souls Well-wisher
in Christ Jesus,

John Yates.
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THE EVIL of EVILS:

The Exceeding Sinfulness of

SIN.

Job. 36. 21. later part.

For this hast thou Chosen rather than Affliction.

CHAP. I.

That it's a very evil Choice, to choose Sin rather than Affliction.

In these words is drawn up Eliphaz's false Charge against holy Job, wherein he did shamefully scandalize this man of God, concerning whom the Lord himself gives in this Letter testimonial. That he was perfect and upright, one that feared God and escheweth.
THE EVIL of EVILS:
OR,
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CHAP. I.
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wherin he did shamefully scandalize this man of God, concerning whom the Lord himself gives in this Letter testimonial.

That he was perfect and upright, one that feared God and eschewed.
The Evil of Evils, or the

2nd ed. Job i. 1. And not Eliaze speaks here
to this effect against him, That he chose Iniquity rather than Affliction; that he should see less
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haft Chosen Iniquity, rather than Affliction
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thy self stubbornly and stoutly, and haft denied
to give God the glory of his Soveraignty, Majesty, Holiness, Justice, and Purity; and this thou
haft Chosen rather than to be content to lie under the Afflicting hand of God: which way so
ever it be taken, it was a heavy Charge had it
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Affliction, is a great and heavy Charge.

The Doctrinal truth which ariseth from the
words thus opened, is this, That it is a very
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Affliction is to be Chosen: Affliction in itself is an
Evil, and Sin is an Evil; but the object of the Will
is good, and choice is of the Will, therefore nei-
ther (barely considered as in themselves) can be
chosen; but because of some Evils, the less in
comparison of the greater, may come under a
Notion
Exceeding Sinfulness of Sin.

notion of good, and so may be sometimes chosen
the Will cannot choose any thing but under the
notion of good, either real, or in appearance;
and though Affliction be in itself an evil, yet in
regard of Sin, it may come under the notion of
good, and that's to be chosen rather than Sin:
Now this is the work I have to do, to make out
this Conclusion to you, That any Affliction is to
be chosen rather than any Sin; that there is more
evil in any Sin, the least Sin, than in the greatest
Affliction.

My principal business is, To charge mens
Consciences with the evil of their Sin, and shew
to them how much evil there is in Sin: all men
are afraid of afflictions, and troubled at affliction,
but where's the man or woman that fears Sin, and
flies from it as from a Serpent, and is troubled at
Sin more then any affliction? That there is more
evil in Sin than in affliction, in the General (I suppose
is granted of all, none dare deny it; but
because they do not see how this is, they have
not convincing Arguments to bring this truth
with power unto their Souls: but I hope before
I have done with this Point, that I shall make it
clear to every one's Conscience, That there is
more evil in Sin, than in affliction; not only more
evil in Sin, than in outward trouble in the world,
but more evil in Sin, than in all the miseries and
torments of Hell itself: Suppose that God should
bring any of you to the very brink of that bot-
tomless Gulf and open it to you, and there you
should see those damned Creatures lie sweltrong
under the wrath of the infinite God, and there

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you would hear the dreadful and hideous cries and shrieks of those that are under such soul-amazing, and soul-sinking torments through the wrath of the Almighty; yet I say there is more evil in one sinful thought, than there is in all these everlasting burnings: and that is that which I shall endeavor to clear and prove to every man's conscience, that we shall not only see an ill choice that we choose sin rather than affliction, but (if it come in competition) to choose sin rather than all the tortures and torments of Hell, howsoever many of you admit of sin upon very easie terms; yet the truth is, That if it should come into competition whether we would endure all the torments that there are in Hell to all eternity rather than to commit one sin, I say, if our spirits were as they should be, we would rather be willing to endure all these torments than commit the least sin. And Brethren do not think this is a high strain; for I that come to speak in the name of God, come not to speak hyperbolically, to raise expressions higher than the things are in their reality; no, I come not for that end; and I should take the name of God in vain if I should do so, therefore I dare not raise things beyond that which they are in reality in themselves: Therefore know, whatsoever I shall say unto you in this thing, that they are not words or expressions; but I speak as in the name of God as I would take it upon mine own conscience, having to deal between God and you in this great work; and in this place to deliver this truth, That there is more evil in the least sin, than