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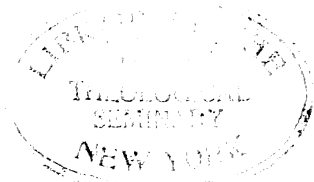
OPELLAM HANC,

LABORANTIS CONSCIENTIÆ
CONSOLATORIAM,

IN
PERPETVÆ OBSERVANTIÆ
TESTIMONIUM:

DO: DICO: CONSECRO:

THOMAS GOODVIN.



OCT 21 1944



To the Reader.

That which drew these Sermons from mee, next to thy good, was to right my selfe. They were first preached eight yeares since; and some notes thereof were, (to say no more,) dispersed into the hands of many, to my prejudice. They are here presented as they were preached, with little alteration or addition, in method, style, or matter: Onely to make up the Treatise more compleat, I entirely added, against the publishing thereof, that whole

To the Reader.

whole discourse about Satans part, and hand in these desertions, beginning at Chap. 6. In handling which, I trust I have not at all incurred that severe increpation of the Apostle, against curious speculations about angels, of intruding into those things which I have not seen ground, and warrant for in the word. Sure I am I have endeavoured to follow the Schoole, in their Labyrinths herein, no further then I found a clue of Scripture, and right reason, clearly guiding and warranting my way: Whom which, I account the wayes of this old and winding Serpent, in his communications to us, to be as Solomon speakes, Like the way of a Serpent upon a stone, hidden and not tracing, or finding out. And left any of the weaker readers, especially

Col. 2. 18.

Prov. 30. 18,
19.

To the Reader.

cially those in distresse; to whom more speculative, and doctrinall discourses, though about things practicall, prove usually tedious and unpleasing, should in reading that peece, be discouraged at the first: My advertisement is, that (if they finde that part of the way craggy, or tyresome, which I hope they will not) they would divert out of it, and come in againe at Chap. 11. from whence to the end, they shall finde what is more accommodate to their understandings, and conditions, and more practically speaking to their distresse. The blessing of heaven goe with it.

THO: GOODVIN.



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F I N I S.



A CHILDE OF
LIGHT WALKING
in DARKNESSE.

ISAII: 50. 10, 11.

10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſſe and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God.
11. Behold all yee that kindle a fire, that compaſſe your ſelves about with ſparkes, walke in the light of your fire, and in the ſparkes which yee have kindled; this yee ſhall have of my hand, yee ſhall lie downe in ſorow.

The words paraphraſed.



WE have in theſe words, A true beleever, in his worſt; and naturall men, in their beſt condition, ſet forth together unto our view. And withall, the power of true faith, as it alone upholdeth him in the ſaddeſt houre of darkneſſe that can befall him: B opposed

The Summe.

opposed unto, and compared with the *falseesse* of their presumptuous *confidence*, in their greatest *security*: Together with the differing *supports* of either; The one in the tenth-verse: The other in the eleventh.

Of the tenth
verse.
2 Cor. 4. 6.

First, take a true beleever, who hath had the least-beame of the *light of the glory of God, which shines in the face of Christ*, let in upon his soule, and his heart, so taken with that light, as it became eternally divorced from all things here below, and resolved to adventure all his future hopes of comfort, and happinesse in the enjoyment of that *Light of Gods countenance* alone: Which, that he may enjoy, he *feareth* to offend *the Lord*, more then Hell; and endeavoureth as truly, *to obey the voice of his servants*, as ever he desires to attaine unto that happinesse. Thinke with your selves, what is the worst thing, next to the eternall losse of God, really, and indeed, that can be supposed to befall this man? What worse, then to have that cranny, through which he first espyed that beame, to be as it were, clean shut up, the *Light of Gods countenance* withdrawn, yea all *Light*, and appearance to him, of his owne *graces*, withheld, and overclouded; The face of heaven so overcast with *Darknesse*; that neither *Sun-light* nor *Star-light* appeareth to him: so as he *hath no light*: yea further, findes his soule beset, and besieged round with all the powers of Hell, and *darknesse*, and the terrors of the Almighty shot into his soule: And, he thus quite left; *walking in this darknesse*; is filled with

with strong feares and jealousies, that God is not *His God*; nay questioning whether he *ever will be*? yea, apprehending by the wrath hee fees, God, to be *become his enemy*. All this is set forth to us here, as the very estate of one *who feareth the Lord and obeyes him*: and is comprehended in these words; *That walketh in darknesse and hath no light*. You see him at his worst. Psal. 77. 7.

In which forlorne condition, what is there to bee found to relieve, and support this man? But onely one thing; which is here held forth to him; *The name of the Lord*, for him to *trust*, and *stay himselfe upon*; Both that *Name of God*, *Exod. 34. 6. The Lord God, gracious and mercifull, &c.* and that *Name of Christ, which is called, Ierem. 23. 6. Iehovah our righteousnesse*. Both, or either of which; He, by the naked hand of *faith*, laying hold upon, may now make use of, as of a *staffe*, (as *David* compares it *Psal. 23. 4.*) whilst hee thus *Walkes in darknesse*, and *through the valley of the shadow of death*, safely to *trust*, and *stay himselfe upon*, so as in the end, to come forth, *to see Light in Gods Light for evermore*. You see likewise the prop of his soule in this condition. Psal. 36. 9.

On the contrary, let us *behold*, (as all are here called to doe) the best and most secure, of unregenerate men *encompassed* about with all meanes, and supports of confidence, and comfort; whether of Legall righteousnesse of their owne, (which these Jewes made boast of,) together with the addition of all worldly and outward comforts:

comforts : both which the Prophet here compares to *Fire* and *sparkes*, as preserving *Light* and comfort in them. As, ¹ let their lives, and naturall dispositions, abound with never so many *sparkes* of legall righteousness, which *themselves have kindled* : for so he compares all those severall acts and performances of naturall and acquired righteousness, struck out, and educated from the powers of naturall principles, improved; which make a great blaze in a mans owne opinion, and esteeme; which yet, not proceeding from the *holy Ghost baptising them as with fire*, and renewing them; nor from internal principles of regeneration, which Christ compares to *fire*, *Mar. 9. ult.* are all in Gods account, but as a *sacrifice offered up with strange fire*; which was forbidden, and are here said to be of *their owne kindling* : And such were the *sparkes, in the light of which, these Iewes walkt*, who went about to *establish their owne righteousness*, and with confidence *trusted* therein, and not on *the name of the Lord*. And further, ² Let these men be surrounded, and *encompassed* about with the greatest splendor of worldly glory, and abound in all those good things this world can afford them; (the comforts whereof *Solomon* in like maner compares to a *fire of Thornes*, and the pleasures of it, to the *crackling* of thornes, as here to *sparkes* :) and let them keepe never so good fires to warme and cheere themselves withall, lay on as much every day as shall even *encompass* them about *with sparkes* ; and in the
light

Rom. 10. 3.

Eccle. 7. 6.

light, and *confidence* of both these, let them *walk* for many yeares; despising that other poore beleever, that feareth to be found in his owne righteousness, and refuseth to be comforted by any of these : yet, let them know, (sayes Christ, who is brought in as the speaker here,) that when they have thus *walkt* presumptuously, and securely, and even walkt themselves *weary*; (as it is *Isai. 40. 13.*) weary of all their owne wayes and pleasures; (as they will be one day,) and then at their death-beds, thinke to lye downe and rest them : They *shall lye downe* indeed, (sayes Christ) and their bed shall be of my making, and providing : *this you shall have of my hand, you shall lye downe*; but, *in a bed of sorrow*, and despaire : In which, they *shall lye downe*, never to rise againe.



CHAP. I.

The maine proposition, and subject of this discourse, thence deduced; That a childe of God may walke in darknesse. That thereby distresse of conscience, and desertion in the want of assurance of justification, is meant, proved.

THIS to bee the meaning of the words, will more fully appeare in opening the severall propositions to be delivered out of them; whereof the first and principally intended is this : *That one who truly fears God, and is obedient to him, may*

The first and maine observation : *That a childe of God may walke in darknesse.*

may bee in a condition of darknesse, and have no light; and he may walke many dayes and yeares in that condition.

§. I.

I.
What it is to walke in darknesse.

What is not meant here;
I. Not in sin.

And herein, further to explaine the Text, and bottome this great point well upon it; and more particularly to discover, what the condition of a childe of God, thus in darknesse is, we will first enquire what is meant by *walking in darknesse* herein this place.

First, *walking in darknesse* is taken in the 1 *Iohn* 1. 6. for *living in sinne and ungodlinesse*: in the commiſſion of known finnes, or omiſſion of known duties, going on in the *workes of darknesse*. But so it is not to be taken here. For Christ would not have encouraged such to trust in God, *who is light*, and there can be *no fellowship betweene him and such darknesse*; as the Apostle tells us: Nay, the *Holy Ghost* reproves such, as *doe leane on the Lord*, and yet *transgresse*; and besides, the Text speaks of such, who for their present condition, *fear God*, and are *obedient* to him, which if they thus walk in darknesse, they could not be said to doe.

Micah 3. 11.

2.

Not in ignorance.

Prov. 19. 21

Neither secondly, is it to be meant of *walking in ignorance*, as *Iohn* 12. 36. it is taken. For, one that *hath no light* in that sense, can never truly feare God, nor obey him; the *heart that wanteth knowledge is not good*, sayes *Solomon*; and so to walke in darknesse, is accompanied with *walking in vanity of minde*, *Ephes.* 4. 18.

3.
But in sorow
& discomfort.

But thirdly, he meanes it of *discomforture and sorrow*. As often, we finde in Scripture, *darknesse* to

to

to be taken: as *Eccles.* 5. 17. As on the contrary, *Light*, because it is *so pleasant a thing to behold*, is put for comfort. And, that so it is taken here, is evident by that which is opposed in the next verse, *walke ye in your light, yet, yee shall lye downe in sorow*.

Eccles. 11. 7.

But fourthly, of what kinde of *sorow*, and for what? Whether from outward afflictions, or inward distresse of minde and conscience; or (to use *Solomons* distinction) whether by reason of *mans ordinary infirmities*, or of a *wounded spirit*? that is yet in question.

4.

And first, it is not to be restrained to outward afflictions onely, which are called *mans infirmities*, as *being common to man*; which arise from things of this world, or from the men of the world; though to *walke in darknesse* is so taken, *Esa.* 59. 9. and I will not exclude it here. For, in them also, a mans best support, is *to trust in God*; and it is the safest way to interpret Scriptures in the largest sense which the words and coherence will beare. But yet that cannot be the only, or principall meaning of it: for besides what is further to be said to the contrary, he addes withall, *and hath no light*, that is, no comfort: Now as Philosophers say, *non dantur pur.e tenebra*, there is no pure darknesse without some mixture of light: so we may say, there is not *meere* or *utter darknesse* caused by *outward afflictions*, no outward affliction can so universally environ the minde, as to shut up all the crannies of it, so that a man should have no light. And besides,

I.
And that not
of outward af-
flictions onely.

besides, Gods people when they walke in the greatest outward darknesse, may have, yea, often use to have most light in their spirits. But here is such an estate spoken of, *such a darknesse* as hath *no light in it*.

2.
But chiefly inward, from the want of the sense of Gods favour.

Therefore secondly, it is principally to be understood, of the *want of inward comfort in their spirits*; from something that is betweene God and them; and so meant of that darknesse and terrours, which accompany the want of the sense of Gods favour. And so *darknesse* is elsewhere taken, for *inward affliction* of spirit, and minde, and want of light, in point of assurance, that God is a mans God, and of the pardon of a mans finnes; so *Psal. 88. 6. Heman* useth this word to expresse his distresse; and the reasons why it is thus to be understood, here, are;

Proved by 3.
reasons.

The first.

First, because the remedy here prescribed is *faith*; to *stay himselfe* upon God, and that as upon *His God*; he puts in *His God*, emphatically; because that is the point he is troubled about, and concerning which he is in darknesse, and of which he would have such an one to be perswaded: and that is it, which faith, which is propounded here as the remedy, doth in the first place and principally looke unto, as its primary aime and object.

The second.

Secondly, in the foregoing verses he had spoken of *Justification*, whereby God pardons our finnes, and accepts our persons: The Prophet, or Christ in the person of his elect, (as some having expressed his assurance of this: *God is neare*

that

that justifies me, who shall condemne? Which words the Apostle *Rom. 8. 32, 33.* doth alleadge in the point of *justification*, and to expresse the triumphing assurance of it; and applies them in the name and persons of true beleevers too. But because there might be some poore soules, who though truly *fearing God*, yet might want this assurance; and upon the hearing of this might be the more troubled, because not able to expresse that confidence which he did: therefore he adds, *who is among you that feareth the Lord, and walketh in darknesse, &c.* as if he should have said to such, though you want the comfortable sense and assurance of this, yet be not discouraged; but doe you exercise faith; goe out of your selves, rely upon Christ and that mercy which is to be found in God: you may feare God and want it; and you are to trust in God in the want of it.

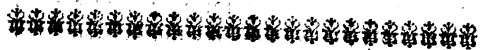
Thirdly, these words have a relation also to the fourth verse, where he sayes, (as that God had given him this assurance of his owne justification, for his owne particular comfort in those immediately foregoing verses to the Text, so there,) that God had also given him the *tongue of the learned, to minister a word of comfort in season, to him that is weary and heavy laden*: and thereupon in this verse, he accordingly shewes the blessed condition of such persons as are *most weary* through long walking in darknesse; and withall he discovereth to them, the way of getting out of this darknesse, and recovering comfort againe: And in all the word of God, there

The third.

C

is

is not a more comfortable and reasonable word to one in such a condition, to be found. All which argues, it is spoken of inward darknesse, and trouble of spirit, and that in point of applying justification, and God to be a mans God.



CHAP. II.

The particulars of the distresse, contained in these two phrases: Walking in Darknesse; Having no Light.

What is His condition whilst hee walkes in darknesse, &c.

6. I. as exprest, I. By having no light.

Heb. 11. 1.

Light distinct from faith.

The second thing to be enquired into is, *What is the condition of such an one who is thus in darknesse, and who hath no light?* Which I will so far discover, as the phrases used here will give light into, by the help of other Scriptures.

First, he is said to *have no light*; Light saith the Apostle, *Ephes. 5. 13. is that whereby things are made manifest*; that is, to the sense of sight, to which, light properly belongs: and as *light*, and *faith*, are here severed as you see; so *sight* also is in *2 Cor. 5. 7. distinguished from faith*, which is the *evidence of things absent and not seene*: when therefore, here he sayes, he hath *no light*, the meaning is, he wants all present sensible testimonies of Gods favour to him; he sees nothing that may give sensible present witness of it to him: Gods favour, and his owne graces, and all the sensible tokens and evidences thereof, which are apprehended by spirituall sight, are become all

as

as *absent things*, as if they were not, or never had been; that light which ordinarily discovers these as present, he is cleane deprived of.

To understand this, we must know, that God to help our *faith* (which, as I said before, is distinguished from *sight*, as we now speake of it) vouchsafeth a *threefold light* to his people, to adde assurance and joy to their faith; which is to faith, as a back of Steele to a bow to strengthen it, and made to be taken off, or put on to it at Gods good pleasure.

First, the *immediate light of his countenance*, which is a cleare evident beame and revelation of Gods favour, immediately testifying that we are his, which is called the *sealing of the Spirit*, received after beleewing. *Ephes. 1. 13. which David desired, and joyced in more then in all worldly things. Lord lift up the light of thy countenance*: in which, more or lesse, in some glimpses of it some of Gods people have the priviledge to walk with joy, from day to day: *Psal. 89. 15. They shall walke in the light of thy countenance, in thy name shall they rejoyce all day.* And this is here utterly withdrawne: and it may thus come to passe; that the soule in regard of any sense or sight of this, may be left in that case that *Saul* really was left in: *1 Sam. 28. 15. God is departed from me, and answers me not, neither by Prophets, nor by dreames*: though with this difference, that God was really departed from *Saul*, but to these, but in their owne apprehensions: yet so, as for ought they can see of him, God is departed cleane

A threefold light added to faith to cause assurance.

I. The immediate light of Gods countenance:

Psal. 46.

which he may want,

Prov.
1. 24.

cleane from them; answers them neither by prayer, nor by word, nor by conference; they cannot get one good looke from him: Such was *Ionahs* case; *I am cast out of thy sight*, that is, he could not get a sight of him; nor one smile, nor one glaunce or cast of his countenance, nor a beame of comfort, and so thought himselfe cast out. And so he dealt with *David* often, and sometimes a long time together, *Psal. 13. 1. How long wilt thou hide thy face from me: & Ps. 89. 46. How long, &c.* even so long as *David* puts God in remembrance, and pleades how *short a time* in all he *had to live*, and complains, how in much of that time his face had been hid from him, *ver. 47.* And the like was *Hemans* case, and this also long, even from *his youth up*, *Psal. 88. 14, 15.* So from *Iob*, yea, and from *Christ* himselfe; *My God my God why hast thou forsaken me?*

Job 13. 24.

Quest.
And how the
want of it may
stand with

But concerning this, you will aske, how can *this dealing* of his stand with his *everlasting love*, continued notwithstanding to the soule, that he should deale so with one he loves, but especially how it may stand with the *reall influence* of his *grace*, powerfully enabling the soul all that while to goe on to *fear and obey him?*

Ans.
Gods love still
continued,

For the first, it may stand with his *everlasting love*, and *God* may be his *God* still, as the Text tels us: so, *Esa. 54. 8. For a moment, I have hid my face, but with everlasting kindnesse will I have mercy on thee.* It is but *hiding his face*, and concealing his love as *David* concealed his love from *Absalom*, when his bowels yeared towards

wards him: and God takes the liberty that other fathers have, to shut His children out of his presence, when he is angry: and it is but for a *moment*; that is, in comparison of *eternity*; though happily it should be thus with him during a mans whole life; and he therefore takes liberty to do it, because he hath such an eternity of time, to reveale his kindnesse in; time enough for kisses and embraces, and to poure forth his love in.

And for the second, the *reall gracious influence*, and effects of his favour may be continued, upholding, strengthening, and carrying on the soule, still to *obey and feare him*; whilest he yet conceales his favour. For, when *Christ* complained, *My God my God why hast thou forsaken me?* (when, as great an eclipse in regard of the light of Gods countenance, was upon his spirit, as was upon the earth) yet he never more obeyed *God*; was never stronglier supported then at that time, for then he was *obeying to the death*. Like as we see, that when the Sunne is eclipsed, though the earth wants the *light* of it, yet not the *influence* thereof; for the metalls which are engendred in the bottome of the earth are concocted by the Sunne; so as though the light of the Sunne comes not to them, yet the influence and vertue of it doth, and altereth and changeth them: So doth Gods favour visit mens hearts in the power, heate, and vigorous influence of his grace; when the light and comfort of it doth not; but is intercluded.

The second *light* which *God* vouchsafeth his people

2.
and with the
reall influence
of grace.

Deus se commu-
nicat, vel qua
beatus; vel qua
sanctus; qua bea-
tus gaudium &
gloriam; qua san-
ctus gratiam:
Et nunquam vo-
luntati, ideoque
non ut nunquam si-
mul necessario.

2.
Light is of pro-
fess grace;

people ordinarily to help and eek out their faith, is the *fight* and comfort of *their owne graces*, unto which so many promises belong; as, of their love to his people, feare of his name, desire to obey him. So that often when the *Sun* is set, yet *Star-light* appears; that is, though that other the immediate presence & evidence of his favour shines not on the soul, yet his graces therein appeare, as tokens of that his love: so as the soule knowes that there is a Sun still, that gives light to these Stars, though it sees it not; as in the night, we know that there is a Sun in another *Horizon*, because the Stars, we see, have their light from it; and we are sure that it will arise againe to us.

which he also
may want.

Now a soul that hath true grace in it, and goes on to obey God, may also want light to see these his graces, and look upon his own heart as empty of all. And as they in the storme, *Acts 27. 20.* so he, in temptation may come to *have neither Sun-light, nor Star-light; no light*, as in the Text. Thus *Esay 63. 17.* the Church there complains that God had *hardened them from his feare*: they were affraid, feeling their hearts so hard, that the feare of God was wanting: which yet was there, for they complaine of the want of it.

But yet thirdly, though he want the present light of Gods countenance, and the fight of present grace; yet he may have a comfortable *remembrance* of what once afore he had, still left; and so long is not utterly left in darknesse. Therefore further know, that the state of one that fears God and obeyes him, may be such, as he may have

3.
Light may be
taken for the
remembrance
of former gra-
ces and evi-
dences;

have no comfortable light or remembrance of what grace, &c. formerly he had. *2 Pet. 1. 9.* One that hath true grace in him, only lacks the exercise of them, (for I take it, that place is to be understood of a regenerate man, because he *was purged from sin*: and is now said to *lack grace*, because he doth *not use it*; for, *idem est non habere, & non uti*; a man is said not to have that which he doth not use when he ought to use it, (especially in things whose worth lies wholly in use & imployment) for it is as good as if he had it not) now, such a man may fall into such a *blindnesse*, that he *cannot see afar off*; and so *forgets* his former assurance, *that he was purged from his old sins*. Yea, it may be, calls all into question. Thus *David* in the *30. Psal. 6, 7.* though his heart was but even now, a little afore full of joy, and assurance of Gods favour: yet God did but *hide his face*, and all was gone, *I was troubled* (sayes he) he was thus blinded, and could not see what was but a little past him, as it is with men in a mist.

which he may
want.

And the reason of these two last assertions is as evident as the experience thereof. For *graces* in us *shine*, but with a *borrowed light*, as the Stars doe, with a light borrowed from the Sunne. So that, unlesse God will shine secretly, and give light to thy graces, and irradiate them, thy graces will not appeare to comfort thee, nor be at all a witness of Gods favour to assure thee. For *our spirit*, that is, our graces, never witness alone; but if Gods Spirit joyneth not in testimony therewith, it is silent: *The Spirit of God witnesseth*

The reason of
both.

nesseth with our spirits, Rom. 8. 16. Now therefore, when God hath withdrawne his testimony, then the testimony of our hearts, and of our owne graces hath no force in it.

Quest.

But you will say, cana man have the exercise of grace and not know it? Feare God, &c. and not discern it?

Answer.

How grace may be exercised, when not discerned.

Yes: and some graces may then be as much exercised in the heart, as at any other time. He may feare God as truly, and as much as ever, and yet this feare have no light in it to discover it self to him: it may be in the heart, in *esse & operari*, when not in *cognosci*: it may have a being and a working there, when not in thy apprehension.

The reason.

The reason is, because as the influence of Gods favour may be really in the heart, when the sense, sight, and light of it is withdrawne; (as was said before,) so the power of grace may in like maner be in the heart, when the light and comfort thereof is wanting. And although it is true, that every man having the power of reflecting upon his owne actions, can discern what thoughts are in him, and what affections; and can tell for the matter of them, what he thinkes on, that he puts his trust, and that he is grieved, &c. But yet so, as he may stil question whether those thoughts be acts of true and unfeigned faith; and whether those affections of sorrow for sin, &c. be sanctified affections, holy, and genuine, and spirituall affections. And the reason of the difference is, because though the naturall spirit, which is in a man, knowes the things of a man, as the Apostle hath

hath it, 1 Cor. 2. 11. that is, his owne thoughts, &c. understanding them *physically*, as they are acts of a man: yet, what is the true goodnesse of them *morally*; in discerning This, the spirit of a man is deceitfull, and cannot know it, without the supernaturall light of the Spirit of God: who as he is the giver and actor of that grace in us; so is given of God that we might know the things which are given us of God: 1 Cor. 2. 8, 12. Light is sown for the righteous, and joy for the upright sayes the Psalmist. Grace and the exercise of it is the seed, which they continually scatter; but light and joy is the crop that is to be reaped. The seed often lyes hid long, though it will come up in the end. Thus light or joy may be severed from grace; and the comfort of it, from the power of it.

Secondly, let us further consider the other phrase; and what is intimated thereby, to be his condition, when (as it is said) he walks in darknesse.

First, to walk in darknesse, implies to be in doubt whither to goe: so John 12. 35. He that walkes in darknesse knows not whither he goes. And thus the soul of one that feares God, may be filled with doubts, whether God will ever be mercifull to him yea or no, and not know what God meanes to doe with him, whether he shall goe to heaven or hell. Psal. 77. 7, 8, 9. Will the Lord be mercifull? which speeches are spoken doubtfully: for v. 10. he sayes, this was his infirmity, to call this into question. So Heman Ps. 88. 5, 6, 11, 12. He thought himself as one that was in hell; Free among the dead, that is, as one admitted into the

D

company

§. 2.

2.

What his condition is, as expressed by walking in darknesse.

I.

To be in doubt, what will become of him.

company of them there : v. 5. free of that company, as you use to say, & of the number of those whom God no more remembered : in such darknesse was he, v. 6. And to raise him out of that condition, was a thing he doubted whether God would ever doe. v. 10, 11, 12. Wilt thou shew wonders to the dead ? shall thy wonders be declared in the grave ? that is, did God ever shew mercy to one that was in the same state that they in hell are in, which is my state now : yea, so as to be out of hope : So Lam. 3. 18. My hope is perished from the Lord.

Secondly, those in darknesse are apt to stumble at every thing: So Esa. 59. 10. One effect of darknesse, mentioned there, is to *stumble at noon day*. So take a soul that is left in darknesse, & it will stumble at all it heares out of the word, either in conference, or at Sermons; all it reades, all promises it meets with, it is more discouraged by them : Oh think they, that there should be such glorious promises, and not belong to us! Such an one misapplies and misinterprets all Gods dealings, and the Scriptures against himself; and *refuseth comfort* : as Psal. 77. 2. Yea, and as at the third verse, when he remembers God, he is troubled.

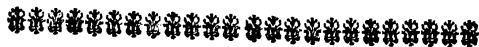
Thirdly, *darknesse* is exceeding terrible & full of horror. When children are in the dark, they think they see fearefull sights; it is therefore called the *Horror of darknesse*. Gen. 15. 12. So his soul here may be filled with feares, and terrors from Gods wrath, & of Gods being an enemy to him. *He man* was almost *distracted*, and *out of his wits* with

2.
Stumbling at all comforts.

3.
Filled with terrors.

Psal. 88. 15.

with terrors. So the Church thought Lam. 3. Yea, and concluded it for certaine, that God was her enemy : Surely he is turned against me : ver. 3.



CHAP. III.

The efficient causes of this distresse: First, the Spirit; whether he hath any hand therein, and how far.

HAVING thus explicated and proved this, that this doth, & may befall one who truly feares the Lord : for the more full clearing of it, I will further shew.

First, the *efficient causes*.

Secondly, the *causes* wherein.

Thirdly, the *ends*, for which God leaves his children in such distresses.

First, for the efficient causes of this so wofull, desperate, dark condition of Gods childe: they are three which have a hand in it.

First, Gods Spirit.

Secondly, a mans owne guilty and fearefull heart.

Thirdly, Satan.

First, for Gods Spirit : Although he hath a hand in some part of this disquietnesse ; yet we must take heed how we put upon him any of those doubts, and desperate feares and conclusions, whereby the childe of God calls his state into question. For the Spirit is not the direct efficient, or positive cause of them.

- 1.
- 2.
- 3.

The efficient causes of this distresse 3.

- 1.
- 2.

- 3.

§. 1. The Spirit,

not the cause of
doubtfull and
despairing
thoughts;

And to this end we may consider that known place: *Rom. 8. 16. Ye have not received the spirit of bondage to feare againe, but the spirit of adoption;* the right understanding of which, will also prevent an objection: For some have alleadged this place, as if the childe of God after he had once the Spirit, sealing adoption to him, could never after fall into apprehension of bondage, that is, into feares of eternall damnation any more, or of being *bound over* for hell; and that this can befall him but once, and that at his first conversion.

But if we mark the words well. The Apostle affirmeth not, that feares of bondage can never befall Gods childe againe: but his scope is to shew, that the *Spirit* which we have received, having bin once become the *Spirit of adoption*, that *Spirit* is never after againe the *spirit of bondage* to us, nor the cause of such feares; indeed at first conversion, and before he did witnesse adoption, he then revealed our estates to us, to be an estate of bondage; which he then doth in love, to drive us out of it; and then indeed He was a *spirit of bondage*; to which he hath reference, when he sayes *to feare againe*, because he was once such to them, and such the *Holy Ghost* then might be, and then witnesse to them that their estates were damnable: for then it was a truth, in that they had lived in an estate of bondage, whereunto damnation was immediately due; and had they dyed in it, had certainly fallen upon them: But when once by making a man a Son, He hath become the *spirit of adoption* to him, then if ever He should

should put him into such apprehensions, and feares againe, He should witnesse an untruth. Therefore, for the comfort of them and all believers, he tells them that he never crosseth nor reverseth his testimony of adoption, but his office is to be ready as a witnesse to seale to it. But yet, though the *Judge* doth not condemne any more, yet the *Jaylor* may trouble and affright us, and our owne hearts may condemne us; God may give Satan leave to cast us into prison, to clap bolts upon us again, and to become a lying *Spirit of bondage* to us, as he became a lying spirit in the mouths of *Ahabs* Prophets: and he may give up our hearts to be fettered with the cords of our owne sins, and to be ensnared with its owne inventions, and feares, and jealousies.

For a more distinct understanding of this, to manifest how it comes to passe, that all this befalls Gods childe; I will shew how far the holy Ghost proceedeth in it, and puts forth his hand towards it, and what Satans work is, where hee strikes in, and our owne hearts to work further, and deeper distresse then the holy Ghost by himselfe alone intended. For unto these three severall hands is the whole to be ascribed: and the works of Gods Spirit, and his concurrence therein, carefully to be severed from Satans: as light from darknesse at the first.

Thus farre then the Spirit of God may concur in this darknesse that befalls his childe.

1. *Privatively*: He may suspend his testimony, and the execution of his office of *witnesing adoption*;

but our owne
hearts and Sa-
tan.
1 John 3. 12.

Prov. 5. 22.

§. 2.
Yet the Spirit
hath some
hand in the dis-
tresse;

1. Privatively,
to withdraw
his testimony.

adoption; he may withdraw his comfortable presence, and *hide himselfe for a moment*, & conceal his love, as other Fathers will sometimes doe; As *David* did, when yet his heart was towards *Absolom*: He may not admit him to see his face, he may shut a Sonne out of doores, when yet he doth not cast him off: He *may retaine their sins* (as Christs expression is) that is, call in the Parent of his pardon which he had passed under his hand and seale, *in earth*, that is, in their owne consciences; take it out of their hands and custody, and call for it home againe into the pardon office in *Heaven*, and there keepe it. And also when Satan comes and gives in a false witnessse, and evidence, and our owne hearts thereupon likewise condemn us, the holy Ghost may stand by (as it were) silent, and say nothing to the contrary, but forbear to contradict Satan by any loud testimony, or secret rebuking him, as he doth at other times: as *Zach.* 3. 1, 2.

2. *Positively*: He may further proceed:

1. To reveale and represent God as angry with his childe, for such and such sins formerly committed, and make him sensible thereof; not barely by concealing his love, but by making impressions of his wrath upon his conscience immediatly, and not by outward crosses only. Thus *Esay* 57. 17, 18. God not only *hid himselfe and was wroth*, that is, expressed his wrath by hiding himselfe; but *I smote him and was wroth*: and *ver.* 16. he *contended and was wroth*, that is, *fought against him as an enemy*, as *Esay* 63. 10. and this with

John 20. 23.

Mat. 18. 18.

2. Positive, in 2. things.
1. To represent God angry by immediate expression of wrath on the conscience.

with his wrath upon his spirit; for it follows, that the *spirit* was ready to faile, and the soule which he had made; so as it was the *spirit* which was the white God shot at and wounded, and that so deep, that it was ready to faile and come to nothing; which *Solomon* calls by way of distinction, *a wounded spirit*, which *who can beare?* and differenceth it from all other afflictions upon the outward man, which strike the spirit but through the cloathes of the body mediately; for sayes he, *The spirit of a man will sustaine his infirmity*; that is, all such outward afflictions wherein it suffers but by way of sympathy, and compassion; but when the spirit it self is laid bare and naked, and wounded immediately by Gods wrath, (which only can reach it and wound it,) *Who can beare this?* Thus towards *Heman*, God did not only *hide his face from him*, *Pf.* 88. v. 14: but *His fierce wrath went over him*, and *thy terrors* (sayes he) *cut me off*: v. 16. not *wounded* him only, but even *cut him off*: and such impressions of immediate wrath, as expressions and effects of Gods anger, the holy Ghost may make upon the spirit of his childe: for it is a truth that God is angry and wroth with them when they sinne; which anger he may make knowne, not only by dumbe signes in outward crosses and effects; but by an immediate witnessing, and plaine and expresse speaking so much to their consciences, and making them to feele so much, by scalding drops of his hot displeasure let fall thereon: And as other Fathers shew their anger by whipping the bodies

dies of their children (upon this ground as sayes the Apostle) because they are the *Fathers of our flesh*: Heb. 12. 9. So, for the like reason may God shew his anger, and chastise his children by lashing their spirits: For he is the *father of our spirits* as he speakes in the same place. And likewise our spirits, and the very *bones and marrow of them doe lie open and naked to him, with whom we have to do, and his word and spirit being quick and powerfull, and sharper then any two-edged sword,* are able to divide, and cut even to the *bones and marrow*; as the same Author speakes. Yet withall, so as when he expresseth his wrath thus upon their consciences; he doth not witnesse, that this is an eternall wrath which he hath conceived against them: for it is but a temporary displeasure, *It is but for a moment, as Esay speakes;* the indignation of a Father; nor is it a wrath which revenging justice hath stirred in him, but *Fatherly affection*. And though the Spirit tells them that God is displeased, yet never that they are accursed; that is a false collection made out of it.

Yet 2. The holy Ghost may proceed yet further herein; so farre as to bring forth, and shew him, and shake over him the rod of his eternall wrath, especially when he hath provoked Christ by presumptuous sins already; & to prevent his going on frowardly in the way of his heart. And this, both ¹ by presenting to them, & setting on all those threatnings which doe hypothetically and conditionally threaten, even to beleivers, eternall damnation: such as that which we finde

Rom.

Heb. 4. 12, 13.

Heb. 12. 6.

2. By shaking over him the threatnings of eternall wrath.

Rom. 8. 13. *If ye live after the flesh, ye (even you beleivers) shall die:* for there is a truth in all such threatnings, so conditionally propounded, which reacheth Gods dearest children, under a condition, and with relation to going on in sin: to stop him and prevent him in which, when he is a going on frowardly in the way of his heart, the holy Spirit may bring home such threatnings to him, with respect to such a course as he is entering into, and accordingly stir up the feare of that damnation thus threatned, if he should goe on in those sins he hath begun to commit: But to apply threatnings of eternall damnation simply to his person, as that thou shall die eternally; This the holy Ghost doth not speak to the heart of a beleiver, when he is a beleiver. And againe also ² the holy Ghost may represent to him, and minde him of all those examples of men in who for their going on in sin, *his soule hath had no pleasure;* and of Gods dealings with them: As how he sware against many of the *Israelites,* for their provocations of him, *that they should never enter into his rest;* and how he rejected *Esau* for the despisall of his birthright; & all this with this end, to startle and awaken him; and with this intimation, that for such and such sins, God might in like maner deale with him. For, these and the like examples, doth the Spirit of God set before the beleiving Hebrews: *Heb. chap. 3. and ch. 12.* and the beleiving Corinthians: *1 Cor. 10. from the 5. v. to the 13. to keep them in fearefulness to offend.* But to apply any such examples abso-

E

lutely

Heb. 10. ult.

lurely unto them : so as to say, thus God intends to do with thee, for such and such sins past, and that God will never be mercifull; This the holy Ghost doth not speak to a beleevers heart.



CHAP. IV.

How Satan and our hearts increase this darknesse by false conclusions from the Spirits worke, illustrated by the like in the illumination of Temporaries. The Spirits worke in both compared.

From which worke of the Spirit, Satan and our hearts make false conclusions.

AND now the Spirit of God having proceeded thus far himself in causing such darkness, and terrors of conscience in them that feare him: *Satan* and their *owne hearts* (unto which he may, & doth often further also leave them) may take occasion from these dispensations of the holy Ghost, (which are all holy, righteous and true) to draw forth false and fearefull conclusions against themselves, & their estates; and start amazing doubts, and feares of their utter want of Grace, and lying under the curse, & threatnings of eternall wrath at the present; yea and further, of eternall rejection for the future, and that God will never be mercifull; and so lay them lower, and cast them into a further darknesse and bondage then the holy Ghost was cause of or intended: Misinterpreting and perverting all these his righteous proceedings; as interpreting, that withdrawing his light and presence, and hiding himself,

himself, to be a casting them off: Thus *Heman*, *Psal.* 88. 14. So likewise misconstruing that temporary wrath, chastising and wounding their spirits for the present, to be no other, then the impressions & earnest of Gods eternall vengeance: and arguing from their being *under wrath*, themselves to be children of *wrath*; and misapplying the application of all those threatnings of eternall damnation made by the Spirit but in relation, and under a condition of such and such courses for the future, to be absolute against their persons, and to speak their present estate; and because such examples of men cast off are presented to them, to shew them what advantage God might take against them; they mistaking, thinke they reade their owne destiny laid before them in them; and conclude that God will deale so with them: And thus as the Apostle sayes of *sin*, *Rom.* 7. 11. That *sin taking occasion by the commandment*, (hee misunderstanding the scope of it, when a Pharisee) *it deceived him, and thereby slew him*: and yet *the Commandment is holy, just, and good*, ver. 12. So Satan and our hearts, by occasion of these dealings of the Spirit (which are righteous and true, as himself is, who is the Spirit of truth and leads into truth,) doe deceive beleevers, and lay them in their apprehensions *among the slaine whom God remembreth no more*, as *Heman* speakes, *Psal.* 88. 5.

And as in these, so in other works and dispensations of Gods Spirit, it is ordinary for Satan and our hearts to practise the like delusions, and

The like instances in Temporaries.

false conclusions upon the. To instance in those more common and inferior workes of the Spirit on the hearts of men, not as yet savingly regenerated: The Spirit *enlightning* them, together with impressions of joy, and a taste of sweetness in the promises of the Gospell, and of salvation revealed therein, which under a condition of true repentance and conversion, the Spirit of God doth make the offer and tender of Knowne unto their hearts. Thus hee wrought upon the stony ground, and in the *Jews* by *Iohns* ministry: *Iohn* 5. 35. which light, and taste, and revelation of this conditionall proffer, tending in a way unto salvation, by alluring their hearts to seeke it, they often through Satans abuse of this good worke, and the self-flattery of their owne hearts, doe too hastily take to bee that grace which *accompanies salvation*, or which hath salvation annexed to it: from which, the Apostle by that very expression, *Heb.* 6. in the 9. verse, doth difference those *enlightnings*, mentioned *ver.* 4. They thus mistaking these workes precursory to grace, even as the *Jenes* mistook *Iohn*, that was but sent before to prepare the way for *Christ*, to be that very true *Christ* that was to come into the world: and misunderstanding the entendment of Gods most blessed Spirit in such his dealings, they make up too hasty a conclusion not meant by the Spirit in those premises.

And I instance in these the rather, because these his dispensations of *desertion* (which wee have in hand) towards them already *regenerat*, and

is a
comparison
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A comparison
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of
illumination
in
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of
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these.

and those forementioned *visitations* towards such as often attaine not to regeneration, are in an opposite way of comparison exceeding parallel, and much alike in the dispensations themselves; as well as in the differing false conclusions which are drawne from either, and do therefore exceedingly illustrate the one the other. God withdrawing himselfe as much in their sense, from those who are in covenant with him: as he drawes neere unto, and visits their hearts from on high, who are as yet strangers to him: The needle of Gods favour and love *varying* as much (that I may so allude) towards Hell in their *Compassse* who shall be saved: as it doth heavenward in the other, many of whom arrive northither. For as they are brought *nigh to the kingdome of heaven*, (as *Christ* told him:) so of true beleevers it may be said, that their soules do often draw neere to hell, in their owne sense and apprehension; and the paines of hell doe take hold upon them. And as the other are enlightned, as *Balaam* was: so they are left to walke in darknesse and see no light; And doe taste of that wrath which the Law threatens: as those other taste the goodnesse of that salvation the Gospell offereth, God out of a temporary anger chastising them for a moment: as with a temporary favour he shineth upon the other. That as they for a season rejoyce in that light, *John* 5. 35. So Gods dearest children may be for a season in much heaviness, (as the Apostle speaks,) *1 Pet.* 1. 6. and walke in darknesse. And as the similitude of the dealings them-

Mat. 12. 34.

themselves run thus far along in a parallel line of comparison: So it holds in the false apprehensions which Satan and our hearts doe make out of both: and the cause of the mistake in each, is also alike. For Gods dealings with those *Temporary beleivers*, being so like to those dealings towards such as receive a state of adoption frō him: They thence too hastily conclude their acceptāce unto life. And on the contrary, Gods dealings with these *Temporary despairers*, (as I may so call thē) being so like in their sense, to his proceedings with those he cuts off for ever, they in like manner as hastily conclude (*I said in my hast sayes David*) their eternall rejection. Only in the issue they prove unlike: these desertions tending but to the present discomfort of true beleivers, through their frailty: but in the other through their owne willing neglect, their enlightnings turne to their destruction.

So as to conclude, wee must warily sever the work of Gods Spirit herein, from that of Satan and our owne hearts; not attributing such desperate conclusions to the Spirit. Thus that depth of *sorrow* wherewith that humbled Corinthian was well nigh *swallowed up*, 2 Cor. 2. 7. is ascribed unto Satan, when v. 11. it is made & termed one of *his devices*, which word doth in part refer to the Corinth: sorrow. Thus *David* also imputes that his questioning, *Pf. 77. Whether God would be mercifull to him*, v. 7. unto his own heart: this is *my infirmity* saies he v. 10. So as the blame herein is to be divided betweene Satan & our hearts. To speak more particularly of either: Chap.



CHAP. V.

*How our own hearts are the causes of this darknes:
The principles therein, which are the causes of it.*

First, that our owne hearts should be the causes and producers of such distresse and darknesse, when the holy Ghost thus deales with us, is at all no wonder: because

1. As we are *creatures*, there is such a *weaknes* and *infirmity* in us as *David* speaks; by reason of which, if God doth but hide himself & withdraw his presence, (which supporteth us in comfort, as in being) we are ready presently to fall into these fears of our selves. The Psalmist saith of all the *creatures*, *Thou hidest thy face and they are troubled*: and this by reason of their *weaknesse*, and dependance upon God: And no lesse, but far greater is the depēdance of the *new creature* upō Gods face & presence; that it cannot be alone & beare up it self, but it *failes* if *God hide himselfe*, as *Esay* speaks, *Cha. 57*. Especially now in this life during the infancy thereof, whilst it is a *childe*, as God speaks of *Ephraim*, *Hof. 11. 1*. then it cannot stand, or goe alone, unlessse *God beare it up in his armes*, & *teach it to go*, as he speaks there, *v. 1. 3*. And then also as children left alone in the dark, are affraid of bugbeares, & they know not what, and are apt to stumble and fall, which is by reason of their *weaknesse*: So is it with the new creature.

§. 1.
1. By reason of our weaknesse as we are creatures

Psal. 104. 29.

Psal 30.6.

creature in its childhood here in this life, It was *my infirmity* sayes David; and againe, *Thou didst hide thy face and I was troubled.*

There is not only such a *weaknesse* in us as we are *creatures*: But,

§. 2.

3. Of an innate darknesse as we are sinfull creatures.

2. Also an innate *darknesse* in our spirits as we are *sinfull creatures*: since the fall, our hearts of themselves are nothing but *darknesse*; & therefore no wonder, if when God drawes but the curtains, and shuts up the light from us, that our hearts should engender, and conceive such horrid feares and doubts: Thus in the 2 *Cor. 4. 6.* The Apostle compareth this native darknesse of our hearts unto that *Chaos*, and lump of *darknesse* which at the first creation *covered the face of the deep*: when he sayes, that *God who commanded light to shine out of darknesse*, (he referreth to the first creation, *Gen. 1. 1, 2.*) *hath shined into our hearts* [even of us Apostles] *to give the light of the knowledge of the glory of God, in the face of Iesus Christ.* So that no longer then God continues to shine, either the *light of comfort*, or of *grace*, no longer doe our hearts [even of us belevers] retain light in them. And if at any time he withhold *that light of comfort in his face*, when yet he continueth an influence of grace: Then so far do our hearts presently return to their former darknesse: And then doth *that vast wombe of darknesse* conceive, and forme all those feares and doubts within it selfe. Considering withall, that our hearts are a *great deep* also; so deep in darknesse & deceitfulness, as no plummet can fathom them;

them; *Deceitfull above all things, who can know it?* Jer. 17. 9. *Darknesse covereth not the face of this deep only*, but it is darknes to the bottome, thoroughout darknesse. No wonder then, if when the *Spirit* ceaseth to *move upon this deep* with beams of light, it cast us into such *deeper* and *darknesse* as *Heman* (complaining) speakes of, *Psal. 88. 6.* and frameth in it self such hideous apprehensions & desperate conclusions of a mans owne estate.

Especially seeing 3. There is so much strength of carnall and corrupt reason in men, ready to forge and invent strong reasons and arguments to confirm those sad feares & darkened apprehensions; and those drawne from those dealings of Gods Spirit mentioned. For as it is said of the Gentiles, that when *their foolish hearts was darkened*, (that is, when left & given over to their own naturall darknesse) *they became vaine in their imaginations*, or (as the originall hath it) in their *reasonings*: *Rom. 1. 21.* and this even in those things which God had clearly revealed in his workes, to the light of nature: (of which that place speaks,) So may it be said even of those who have been most enlightned, that their hearts are apt to become much more vaine in their reasonings about, & in the judging of their own estates before God, out of his word and dealings with them, if God once leaves them unto darknesse. And this *that great caveat* given to professors, *Iam. 1. 22.* gives us to understand, when they are exhorted to take heed that in *hearing the word* they be not found *deceiving themselves by false*

§. 3.
A 3. principle is carnall reason.

not perfect.

reasonings: Jam. 1. 22. So the originall, *ἡ ἀποστολική* *ἡ ἀποστολική* *ἡ ἀποστολική* renders it; which is, as if we should say, *false reasoning themselves*; as we use to say in a like phrase of speech, *befooing themselves*. And this is spoken of judging of their owne estates; concerning which, men are more apt thorough the distempers & prejudices of self-love, to *make* (to speak in that phrase of the Apostle) *false Syllogismes*, and to misconclude, then about any other spirituall truth whatever. And as men that want true faith, the unsound hearers of the word (of whō the Apostle there speaks,) are thus apt through carnall reason misapplying the word they *heare*, to frame and draw from thence (as he infinuates) multitudes of false reasons to uphold and maintaine to themselves a good opinion of their estates: So on the contrary, in those who have true faith, all *that* carnall reason, (which remains in a great measure unsubdued in them) is as apt to raise and forge as strong objections against the worke of faith begunne, and as peremptorily to conclude against their present estates by the like misapplication of the word; but especially by misinterpreting Gods dealings towards them. And they being sometimes led by sense and reason, whilest they walk in darknesse, they are apt to interpret Gods minde towards them, rather by his works and dispensations, which they see and feele, then by his word, which they are to beleve. This we may see in *Gideon*, *Judges 6*. Who because God wrought not miracles as hee had formerly for his people, but had delivered them

Which as in men unregenerate, reasons for their bad estates; So in the regenerate against the goodnesse of their estates.

them into their enemies hands, from thence reasoneth against the message of the angell, (Christ himselfe) who had told him, *the Lord is with thee* v. 12. But he objects, oh my Lord, *if the Lord be with us, why then is all this befallen us? Where bee all the miracles which our fathers told us of? But now the Lord hath forsake us, &c.* This we may also see in *Asaph*, or what other holy pen-man of the 73. *Psa.* his heeles were well nigh tript up in the dark: *My feet were almost gone* (sayes he) v. 2. that is, from keeping his *standing by faith*, as the Apostle speaks, *Rom. 5.* and this by an argument framed by carnall reason, from Gods dispensation of outward prosperity to wicked men; but on the contrary, *chastening of him every morning*, with outward afflictions, as the opposition doth there import. And how peremptory is he, in his conclusion thence deduced? *Verily, I have cleansed my heart in vaine: v. 13.* and what reason hath he? *For all the day long I have been plagued, &c.* *ver. 14.* He thought his reason strong, & irrefragable, else he would not have beene so concludent [*Verily, &c.*] But what would this man have said and thought if he had been in *Hemans* condition: or in *Iobs*, or *Davids*? if in those shallowes of outward troubles, which are *common to man*, his faith could not finde footing; but hee was well-nigh caried away with the common streame and error of wicked men, to have *condemned* himselfe, and *the generation of the righteous*, v. 15. How would his faith have beene overborne, *if all Gods waves and billowes had gone over him?*

him? as *David* complains; *Pfal.* 42. 7. How would he have funke in *Hemans* deceps, *Pf.* 88. or in *Dauids*, *Pf.* 69. 2. *I sinke in the deep mire where there is no standing: I am come into deepe waters, where the floods over-flow me.* Speaking of such waters as came in unto his soule; ver. 1. Even the floods of Gods immediate wrath breaking in upon his conscience, over-flowing the inward man, and not the outward only. How much more peremptorily would he have concluded against himself, if this had been his condition: as indeed they, & many others of the generation of Gods children have done, when they have laine under, and walkt in such distresses.

And the reason of all this is as evident as the experience of it.

I. In generall: *Reason* is of it selfe a busie principle, that will be prying into, and making false glosses upon all Gods matters as well as our owne; and trying its skill, in arguing upon all his dealings with us. Thus *Jeremy* would needs be reasoning with God about his dispensations towards wicked men, *Chap.* 12. 1, 2. and *Tob*, of his dealings with himselfe: *Chap.* 13. 3. And *Reason* being likewise the supream principle in us by nature, and our highest difference as we are men; therefore no wonder if when we are left to our selves to walk in darknesse, we walk as men as the Apostle speakes, *1 Cor.* 1. 3. and to use *Solomons* words, *doe leane to our owne wisdom*, even because it is our own and was brought up with us; it is our great *Abitophel*, (and as *David* sayes of him)

Our.

How potent
and prevalent
carnall reason is
with us,

Prov. 3. 5.

Our guide with whom we have taken so much sweet counsell in all our worldly and politique affaires: In which only, we should make use of its advise: But we too often take it into the Sanctuary with us, and walke in company with it into the house of God, (to allude to what *David* sayes there, *Pf.* 55: 13, 14.) that is, we suffer it to meddle in matters that pertaine to the Sanctuary, and to debate and conclude of our spirituall and eternall estates, as well as of our temporall; and which is worse, we are opinionative of its judgment therein; *I thought* (sayes *Asaph* in that forementioned *Psalme*) *to know this*, v. 16. that is, he thought to have comprehended & reacht Gods mind in those his dispensations, by the discussions of reason, and so to have concluded rightly from them: Whereas after he had gone into the Sanctuary, v. 17. with faith alone, and thereby consulted with the word; hee confesseth his owne wisdom and best reason to have been as ignorant of Gods meaning, and of those rules he proceedeth by, in those his dispensations towards his childre, *Even as a beast* v. 22. is of those principles which men walk by; or the intentions they have in their wayes. If *Reason* then, when it is so utterly unskilfull & mistaken in the premises, will yet be exercising & trying its faculty in reasoning from them, no wonder if the conclusions thence deduced be so wide & wilde; and yet with *Asaph*; *Wee thinke we know this*.

But more particularly: Carnall reason is the most desperate enemy to faith of all other principles in man. For untill faith be wrought, it is

and how desperate an enemy unto faith, and the reason of it.

the most supreme principle; but then faith depose-
 teth & subiecteth it, & afterwards doth oftē cō-
 tradict it, yea excludes it, as unskilfull in its mat-
 ters, from being of its counsell. And so deep and
 desperate is this enmity against faith, that looke
 what is the most especiall work and businesse of
 faith (which is to alter our estates before God, &
 put us into a state of justification & to assure us of
 it) therein, it shews a more peculiar enmity against
 faith, by opposing it in that work of it more than
 in any other. This enmity shewes it self both *be-
 fore* and *after* faith is wrought, and the one illu-
 strates the other. For as before faith was wrought
 carnall reason shews its opposition, by using the
 utmost of its strength to perswade a man of the
 goodnesse of his estate though without faith;
 thereby to prevent the entrance of faith and our
 seeking after it at all as not needful to chāge our
 estates or to iustifie us, and thus would keepe it
 wholly out. And therefore in the *first working of
 faith*, the holy Ghost brings faith in by force of
 open armes, as a Conquerour *casting downe all
 those strong holds and reasonings*, (as the word is,
 2 Cor. 10. 4.) which carnall reason had been long
 a building and a fortifying, & so erecteth faith a
 throne upon the ruines of them all. Thus in like
 maner *after faith* is thus wrought, all that carnall
 reason which is left unsubdued, doth out of a fur-
 ther revenge of such an overthrow, and with a
 greater degree of enmity oppose faith still, only
 it diverts the war, now mustering up new forces,
 & turneth all the great Ordnance a clean cōtrary
 way,

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way, namely to perswade a man by all the obje-
 ctions it can raise, of the badnes of his estate now,
 as before of the goodnes of it: Hereby to blas-
 pheme the great work of faith in justifying of us:
 And also, because that next to *justifying us*, the
 office & errand of faith is to settle in our hearts
peace with God, & a perswasion of our being in his
 favour, as *Rom. 5. 1.* Therefore doth carnall rea-
 son bend the utmost of its power & *Acumen* to
 perswade upō all occasions, by all the most speci-
 ous & seeming arguments it can start & suggest,
 that God is not at peace with us, nor as yet reco-
 ciled to us; meerly to contradict faith in what
 is the principall point it would perswade us of.

So that as in men whilest unregenerate, carnall
 reason endeavours by false reasonings to pre-
 serve a good opinion of their estates in them: In
 like maner the very same principle of carnall
 reason continuing its opposition to faith, doth as
 much perswade to a bad opinion of their estates
 when they are once regenerated.

And to conclude this, if in any condition that be-
 falls Gods childe, *carnall reason* hath the advan-
 tage and upper ground of *faith*. It is now when
 it is in the *valley of the shadow of death*, as *David*
 speaks, when it *walks in darkness & hath no light*:
 A condition that doth afford a most compleat
 Topicks for *carnall reason* to frame objections
 out of; When in respect of Gods dealings with
 him there is a seeming conjunction of all bad as-
 pects threatning perdition and destruction. Whē
 faith

The great ad-
 vantage carnall
 reason hath in
 time of deserti-
 on.

faith is under so great an eclipse, & is left to fight it out alone in darknes, & hath no second: When on the contrary *carnall reason*, & our dark hearts (which are led by sense) are possessed with the sense (the deepest and most exquisite sense) and impressions of (that which the heart is most jealous of) God forest wrath and displeasure, and that felt and argued (not mediately and afar off, by consequence from outward afflictions, but) immediately from Gods owne hand. Thou alwayes hast suspected (sayes carnall reason) that thou wert a childe of wrath, and that thou and God were enemies; But now thou findest it put out of question, & that from Gods own mouth, *who speaketh grievous things against thee*; thou hast it also under his own hand, for loe *he writeth bitter things against thee*, that is, in thy conscience as *Iob* speaks, and *holdeth thee for an enemy*, v. 24. and whips thee with the same rod of his immediate wrath & displeasure, wherewith he lasheth those *that* are cut from his hand, and whom he remembereth no more, but are now in hell, as *Heman* speaks. A time also this is when this present sense of wrath so distempers and (to use *Hemans* words) *disfracts* the minde, that it cannot listen to faith, which speaks of nothing too, but of what it sees not; even as the people of Israel *could not attend to Moses* his message of deliverance through the *anguish* of their present bondage *Exod. 6. 9.* So as no wonder if then carnall reason bee most busie, & takes this advantage to frame & suggest the strongest objections to the soule whilest it is in this distemper.

Adde

Jer. 31. 20.

Job 13. 26.

Add unto all this 4. that as there is such strength of corrupt reason which is thus opposite to faith, so that there are many other principles of corrupt affections in the heart, which joyn and take part with carnall reason in all this its opposition against faith, and which set it awork and do back it as much in perswading Gods childrē that their estates are naught, as in securing men unregenerate that their estates are good; and the hand of self-love (which bribeth and byasseth carnal reason, especially in judging of our estates) is found as deep in the one as in the other; and this doth yet give further light to this point in hand. For looke as before faith is wrought, *self-flattery* (which is one branch of self-love) bribeth and setteth carnal reason awork to plead the goodness of their estates to men unregenerate, and causeth all such false reasons to take with them, which tend to perswade them to thinke well of themselves. So when once faith is wrought, *jealousie, & suspiciousnes, & incredulity*, (which are other, as great sprigs of pride and self-love in us, as the former, which doe begin to sprout and shew themselves, when that other is lopt off, and which doe grow up together with the worke of faith) these do edge & sharpen the wit of carnal reason, to argue and wrangle against the work of faith and grace begun; and all such objections as carnal reason doth finde out against it, are pleasing and plausible to these corrupt principles, for they are thereby nourished and strengthened.

And the reason why such *jealousies, & suspitions, &c.*

G

§. 4.

A 4. Principle, are corrupt affections of *jealousie, suspicion, and incredulity*, which joyn with carnal reason in this.

The rise of
them and of
their working
in the heart.

ons, &c. (which are such contrary dispositions unto self-flattery which swayed our opinions of our estates before) should thus arise & be started up in the heart upon the work of faith, and be apt rather to prevaile now after faith, is; ¹ Because that in the work of humiliation, (which prepares for faith) all those strong holds of carnall reason being demolisht, which upheld self-flattery, and that false good opinion of a mans estate, & those mountainous thoughts of presumption as then laid low, a man is for ever put out of conceit with himself, as of himself. At which time also, ² he was so thoroughly & feelingly convinced of the hainousnesse of sin, (which before he slighted) and of the greatnes & multitudes of his sins, that he is apt now (instead of presuming as before) to be jealous of God, lest he might have bin so provoked as never to pardon him, & is accordingly apt to draw a misinterpretation of all Gods dealings with him to strengthen that conceit. And ³ having through the same conviction the infinite error and deceitfulness of his heart before, in flattering him and judging his estate good, when it was most accursed, so cleerly discovered & discerned; he thereby becomes exceeding jealous, and afraid of erring on that hand still, & so is apt to led an eare to any doubt and scruple that is suggested. Especially ⁴ he being withall made apprehensive both of *that* infinite danger to his eternal salvation there may be in nourishing a false opinion of the goodnesse of his estate if it should prove otherwise; because

such

such a false conceit keeps a man from saving faith: whereas to cherish the contrary error in judging his estate bad, when it is in truth good, tends but to his present discomfort; so as he thinkes it safer to erre on *that* hand then the other. And ⁵ being also sensible of what transcendent concernment his eternall salvation is of, (which hee before slighted) this rowseth suspicion, (which in all matters of great consequence and moment, is alwayes doubting & inquisitive,) and also keeps it waking, which before lay asleep. And all these being now startled and stirred up, doe not onely provoke carnall reason unsatisfiedly to pry into all things that may seeme to argue Gods disfavour, or the unsoundnesse of our hearts, but also do give entertainment too, and applaud all such objections as are found out, and makes up too hastily false conclusions from them.

Last of all, as there are these corrupt principles of carnall reason, and suspiciousnesse in us, to raise and foment these doubts, and feares from Gods dealings towards us: So there is an abundance of guilt within us, of our false dealings towards him. And we have *consciences*, which remain in part *defiled*, which may further joyn with all these, & encrease our feares & doubtings; and as we are *dark* and *weak* creatures, so *guilty* creatures also. And this guilt, like the waves of the Sea, or the swellings of Jordan, doe begin upon these terrible stormes from God to rise, & swell, and over-flow in our consciences. As in *David Psal.* 38. when Gods wrath was sore upon him,

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ver. 1, 2.

§. 5.
3. Principle:
The guilt in our
owne consciences,
remaining in
part defiled, a
cause of this
darknesse.

ver. 1, 2. then also he complains, *Mine iniquities are gone over my head, v. 4.* There is much guile & falseness of heart, which in those distempers (when our consciences do boyle within us, & are stirred and heated to the bottome) doth like the scum, come up and stote aloft. Thus in *David* whē he was under the rod for his sin of murder, as the guilt of his sinne, so the *guile of his Spirit* came up, & he calls for *Truth in the inward parts*, *Ps. 51. 6.* For as *his sin*, ver. 2. so his falseness of heart *was ever before him*, and with an eye to this he spake that speech, *Ps. 32.* Oh *blessed is that man in whose spirit is no guile, & to whom the Lord imputeth no sin.* Thus he spake when God had charged upon him the guilt of his sin, and discovered to him the guile of his spirit, *ver. 4, 5.* And this guile doth oftentimes so appeare, that our consciences can hardly discern any thing else to be in us, it lyes uppermost, & covers our graces frō our view; and like as the chaffe when the wheat is tossed in the fan, comes up to the top: So in these cōmotions & winnowings of spirit, do our corruptions stote in our consciences, whilest the graces that are in us lye covered under them out of sight; and the dark side of our hearts (as of the cloud) is turned towards us, & the light side frō us. And indeed there are in the best of us humors enough, which if they be stirred and congregated in our consciences, may alone cast us into these burning fits of trouble and distresse; so as whilest Gods Spirit shall withhold from us the *light of our own graces*, and our own cōsciencies represent

represent to us the guilt and corruptions that are in our best performances, our hearts may conclude our selves hypocrites, as *M. Bradford* in some of his letters doth of himself; & others of the Saints have done. Yea, so as even *our own consciences*, (which are the onely principle now left in us, which should take part with and encourage *faith*, and witness to us (as the office of it is) the goodnesse of our estates) in this may joyne with the former corruptions against us, and bring in a false evidence, and pronounce a false judgement. Even Cōscience it self, which is ordained as the urine of the body to shew the estate of the whole: (& therefore is accordingly called *Good or Evil* as the mans state is) This is apt in such distempers to change and turne colour; and looke to a mans own view as fowl as the state of a *very hypocrite*.

And the reason of this is also as evident, as is the experience of it. Even because *conscience* remains in part *defiled* in a man that is regenerate; & though we are *sprinkled from an evil conscience* in part, yet not wholly: so as though *our persons* are fully discharged from the guilt of our sins, *sho-
rom the sprinkling of Christs blood*, before God; yet the sprinkling of that blood upon our consciences whereby we apprehend this, is imperfect; and the reason is, because this *very sprinkling of conscience*, whereby it testifies the sprinkling of Christs blood, & our justification thereby, is but part of the sanctificatiō of cōscience, as it is a faculty, whose office & duty is to testify & witness our estates; & therefore as the sanctificatiō of all

The reason.

other faculties is imperfect, so of conscience also herein. And hence it is that when Gods Spirit forbearth to witnes with conscience, the goodness of our estates, and ceaseth to embolden and encourage conscience by his presence, and the sprinkling of Christs blood upon it against the remaining defilement; that then our consciences are as apt to fall into feares, and doubts, and self-condemnings; even as much as when hee withdrawes the assistance of his grace, those other faculties are to fall into any other sin: And therefore as the *Law of sin* in the other *members* may be up in armes and prevaile so farre as to lead us captive unto sin: So may the guilt of sinne in our consciences remaining in part defiled, by the same reason prevaile against us, and get the upper hand, and lead us captive to feares and doubtings, and cast us into bondage.



CHAP. VI.

The third efficient cause, Satan. His speciall malice in this temptation, commission: access to, and advantage over us in this temptation, by reason of the darknesse in us.

THUS far our own hearts upon the holy Ghosts deserting, become authors unto us of this darknesse.

But herein beleevvers wrestle not alone with flesh and blood, and the darknes thereof; but do further conflict also with those *spirituall wickednesses*, the Princes of darknes, *Ephes. 6.12.* about their

their interest in those heavenly priviledges, (as the phraze there used *in tuis iniquis* may be well interpreted) even with Satan and his Angels. Whō the Apostle cōpares to a *roaring Lion that seekes whom he may devoure*, 1 Pet. 5. 8. And like as whē God makes this natural darknes, & it is night, then the yong Lions creep forth, & roare after their prey, as the Psalmist sayes, *Pf. 104. 20, 21.* So do these roaring Lions, now when God hath withdrawne the light of his countenance, and night comes on, and those dampes and fogs of jealousies and guilt begin to arise out of a mans owne heart, then come these forth, and say, as *Dauids* enemies said in his distresse; *Come let us now take him, for God hath forsaken him*; Let us now devoure him and swallow him up with sorow and despaire. And as God sayes of those enemies of his Church, *Zach. 1. 15. I was but a little displeas'd, and they helped forward the affliction*; So when God is angry with his childe, and but a little, and doth hide his face but for a momēt; yet Satan watcheth that *houre of darknesse*, (as Christ calls it *Luk. 22. 53.*) and joynes his power of darknes to this our naturall darknesse, to cause (if possible) *blacknes of darknesse*, even utter despaire in us.

Now concerning Satans working herein, wee will (as in the former) more distinctly treat thereof by way of explication of it: 1. More generally. 2. More particularly.

I. *In general*: First, *Satan*, he hath a speciall inclination, & a more peculiar malicious desire, to vexe and molest the Saints with this sort of temptations,

4. things in generall premised to exploine Satans working herein.

§. 1. Satan hath a speciall inclination to this kinde of temptation.

temptations, of doubts & disquietnes that God is not their God: so as all other his temptations un- to sin, are but as the laying in and barrelling up the gun-powder, and making of the train for this great plot of blowing up all. He tempteth *Peter* to deny his Master, *Satan desires to winnow you*; but he hath a further reach, a designe upon his *faith*; which Christ foresaw, and therefore did mainly bend his prayer against it, *But I have prayed that thy faith faile not*: Satan hoped by that grosse sin to have drawn him into despaire. We may likewise observe how he did place this temptation in the forefront of those three assaults which he made upon Christ; who as in his obedience, so in his temptations is made a compleat example unto us; for he was tempted *in all things*, that is, with al sorts of temptations, & also *like us* for the maner, *only without sin*, *Heb. 4. 15*. Now he tempted him not onely to vaine hopes, when hee shewed him the glory of the whole world, & to presumption to throw himself downe headlong from an unwarrantable ground; But first, & primarily to jealousies & distrusts betweene him & his Father, & between his humane nature & the divine; For whé Christ had newly received that testimony from all the three persons; the *Father* proclaiming him to be his *Son* from heaven; the *Spirit* descending on him at his baptisme, (it being the speciall grace and institution of that ordinance to scale up adoption and regeneration) then comes *Satan* and tempts him to question that voice, [that it might be but a delusion:] and

Christis

Christis humane nature never having done any outward miracle as yet, as appears *Ioh. 2. 11*. hee would now have had him taken this occasion in the extremity of his hunger, by *comanding stones to become bread*, to make trial whether he was the Son of God or no, and hypostatically united to the second person: which if God should not doe for him, then to question his Son-ship, and think all this to be but a delusion. This was the meaning of it, *If thou be the Son of God command these stones to be made bread, &c.* withal insinuating that God leaving him even destitute of daily bread (which *parents that are evill give unto their children, and not a stone instead of bread*) might seeme to occasion [if] whether he was the Son of God or no.

The reasons of this are: 1. Above all graces in us, he is *the greatest enemy to faith*; Therefore *1 Thess. 3. 5*. the Apostle was jealous of *Satan*, in nothing more then in this, lest he had bene dealing and tampering with, and perverting *their faith*, *I sent to know of your faith, lest by some means the tempter hath tempted you*: For *faith in God is the greatest enemy unto Satan, it quengeth all his darts*: *Ephes. 6. 16*. By *standing steadfast in which, we resist him, so that he flies from us*, *1 Pet. 5. 9*. As therefore faith is that *to ερωει*, that *work of God* *Ioh. 6.* and the master-grace; So despaire and doubting is the master-peece of *Satan*. And in faith hee is envious especially at the *joy of our faith*. And as *Rom. 15. 13.* comfort is the most proper work of the Spirit, & most pleasing work to him: So is discomfort and distresse the proper worke of this evill Spirit.

H

And

The reasons:
1.

2. And againe 2. as he is most opposite to the holy Spirit; So he delights to blaspheme his work in our hearts to us, by perswading us that all is counterfeit.

3. He is called *ἐπιφθονος* that *envious one*, and the maine object and mark of his envy is this, *That God should be our God*, who hath cast off him; and therefore when hee sees he cannot separate between God and us really, he will endeavour to cast and raise up jealousies that he is not our God in our apprehensions; hee endeavoured to raise jealousies betweene God and our first parents: *God knows you shall be as gods, &c.* As if God had forbidden them that fruit out of an envy towards them of a better condition: and the like he endeavoured betweene Christs humane nature and the divine, though hypostatically united.

And likewise 4. [*That God hath given us eternall life, and that life is in his Son*] this being that great truth of the Gospell, so as a Christian that beleeves it not, maketh God a lyar; 1 Joh. 5. 10, 11. Therefore Satan being that great lyar, opposeth this great truth, and our faith therein above all other; His envy at the advancement of our nature in Christ according to that truth, is thought by some to have been his fall and ruine, so understanding that in *Ioh. 8. He abode not in the truth.* However, he doth now delight to make God a lyar to us in our apprehensions by questioning his promises, and especially to enforce the perswasion thereof out of Gods owne dealing with us, *perverting his righteous wayes.*

And

And secondly, as Satan hath such a desire, so God may give his child up into Satans hand for a while thus to afflict and terrifie his Spirit: His last commission over *Iob* seemeth to extend thus far; for his life only was excepted: *Iob 2. 6. He is in thy hand, only save his life:* and therefore after that leave given, we heare *Iob* (although never brought to question his estate, yet) crying out of terrors, and of the sins of his youth; for Satan then as he smote his body with boiles, so buffetted his spirit. And though *Satan* hath wil of himselfe, and a desire to it, & power *physicall* enough, & abilities to inflict this at all times; yet he must further have power *morall*, or leave and commission from God; And God sometimes gives to Satan power over the sons and daughters of *Abraham*, *Luk. 13.* even as well as others; and as their bodies to be vexed by him, so their spirits: and as to provoke them unto sin, so much more to terrifie for sin: there being more of punishment then of sin in that. Thus he left *David* to Satan, to provoke him unto sin, as well as *Judas*: Therefore that provocation to number the people as it is imputed to Satan and his malice, 1 *Chron. 21. 1.* so also to God and his anger, in giving leave first to Satan, 2 *Sam. 24. 1.* And as an *evil spirit* from the Lord troubled *Sauls* mind, 1 *Sam. 16. 14.* So a messenger of *Satan* was sent to buffet *Pauls* spirit, 2 *Cor. 12.* wherein yet God doth no way help Satan with any further power, then what as an angel he furnished him with at his creation; nor with any assistance or information of our secret sins against

§. 2.
God may and doth give up his child into Satans hands, & permit him thus to tempt him.

us, to enable him the more to assault us, (this I find not in Scripture) but permissive power only : Which is either 1. obtained and given at Satans motion and request first made ; so that phrase, I. uk. 2. 2. 3 I. *Satan hath requested and petitioned to winnow you*; as that also, Job 2. 3. *Thou movedst me against him*, doth imply : and as it may seeme, by singling out and calling forth some one for this combate; as he did him more especially, to whom therefore *Christ* addresseth that premonition; and the word *ἐπιζητεῖ* implies as much. So also *Iob* was singled out for this duel; both by God and Satan. Or else 2. this is done through the ordinance of Excommunication and censures of the Church duly administred, *clave non errante*, for grosse and scandalous sins : The proper effect that accompanies that ordinance, (which casts men out of the Church) being inward affliction, & distresse of conscience by Satan (which of all afflictions is the greatest punishment as the Apostle calls it, 2 Cor. 2. 6.) thereby to bring a man to repentance : Even as on the contrary, the speciall work of baptisme to such as were *fideles adulti*, and beleevers already, was by joy in the holy Ghost to seale up their adoption and regeneration unto him : as to the Eunuch, *Acts* 8. 39. This we may see in the excommunication of the incestuous Corinthian; whose excommunication is therefore expressed, to be a *delivering him up unto Satan in the name of the Lord Iesus* : 1 Cor. 5. 9. (that is) he was to be cast out by a commission from Christ, which going forth

I.
When permission is granted him either :
1. At Satans owne motion and request.
ἐπιζητεῖ.

2.
Upon the ordinance of Excommunication.

ἐπιζητεῖ.

forth in his name; whē they published it on earth he signed it in heaven. Upon which rightly administred doth ensue, first, that as the Church doth cut them off from communion with them ; so God cuts them off from communion with himself, and hides, & withdraws the light of his countenance, the witness of his Spirit, and his comfortable presence. And not only so, but *delivereth them up to Satan*; that being the consequēt of it : (which therefore, because it implies the former, is put to expresse the whole proceeding) which delivery of him unto Satan, was not a giving him a commission to cary him on to more sin : (though that often be indeed the effect of it in hypocrites, as in *Alexander*, 1 Tim. 1. 19.) for the end propounded by the Apostle was to *destroy the flesh*, that is, corruption & the body of sin, and that *the spirit might be saved*, v. 5. that is, *that contrary principle of grace which yet remained*, but *was ready to dye*, (as it is *Rev.* 3. 2.) might be saved and kept from death and destruction; but it was to terrifie and afflict his conscience, & to stir up in him the guilt of his sin with terrors for it; which God sanctifieth to humble and to mortifie the flesh. And thus, when that Corinthian was excommunicated, did Satan accordingly deale with him; for in the next Epistle, 2 Cor. 2. 7. we finde him *well nigh swallowed up of sorrow*; which was Satans doing, for *ver.* 11. *We are not ignorant* (saith the Apostle in reference partly to this) *of his devices*. And thus Satan continued still to handle him, even now when hee began

3.
When that ordinance is neglected in case of some grosse sinne.

gan to be truly humbled, and was a fit subject to receive forgiveness and comfort, *ver. 7.* when though he feared God and obeyed him, yet hee walked in darknesse, till the Church received him. Or else 3. when this ordinance is not in the case of such sins administred, then God himselfe (who workes without an ordinance sometimes the same effects that with it) doth excommunicate mens spirits from his presence; and gives them up to Satan, by terrors to whip them home to himself. So that God gives him leave to exercise power over both godly men and wicked men, only with this difference: Wicked men God gives up unto him, as unto their *Ruler*, and their *head*; they are therefore called the *rulers of the darknes of this world*, Eph. 6. 12. Who therefore *work effectually in the children of disobedience*: Eph. 2. 2. Or else as captives to a *Prince*, he taking them *captive at his will*, 2 Tim. 2. 26. so as they are captured and *led away*, 1 Cor 12. 2. But his own, God gives up to him, but as prisoners to a *Taylor*, as a Magistrate may do his childe, to commit him; who hath not a power over his prisoner to doe any thing with him; but onely by appointment, for a time, with a limited commission, and therefore cannot put him on the rack, or into the dungeon, but when & how far God pleaseth: even as when Satan is said to have *cast them into prison*, Rev. 2. 10. his commission was but *for ten dayes*, and then God rebukes him.

Satan having thus obtained leave; now 3. to shew how able and powerful he is to work darknes

3.
How able Satan is to tempt us.

nes in us, I need not much insist on. His physicall and naturall power to worke upon our spirits, by his creation as he is an angell, is exceeding great. We are a middle sort of creatures between the men and beasts; beasts being meerly corporeall, they meerly spirituall, man between both; *He made us a little inferiour to the angels*, Heb. 2. though but a little, yet inferiour: and in respect of that inferiority we are exposed to their working & crafty wyles. The great advantage they have hereby over us, the Apostle insinuates when he sayes, *We have not to doe with flesh and blood, but spirituall wickednesse*; that is, with spirits, in abilities transcending the power of flesh and blood: for *flesh* is used to expresse weaknesse when it is thus compared (as here) with Spirit, so *Esay* 31. 3. Therefore they are there also called, as *Principalities* for their authority; so *Powers* for their naturall abilities; and that to work upon us: For it is spoken in that relation. All which power, how great soever in him at his first creation, is now become the *power of darknesse*; and so called, because most powerfull that way, namely, to cause and worke darknesse in us: and though he can for a need *transforme himselfe into an angell of light*, by deluding his deceived enthusiasts with false joyes; yet therein he doth but act a part, it is but forced; but to shew himself an *angell of darknesse*, by terrifying and affrighting weake consciences, this is naturall now to him; His power lies most in this. Therefore his title further, is the *ruler of darknesse*: and also he is called *that strong man, strong*

Ephel. 6. 12.

as to keep peace, Luke 11. 21. in those he deceives with a false peace; so to make war and commotions in us when he is cast out. Wee are bidden therefore to stand upon our guard, and to looke that *wee have on the whole armour of God, that wee may be able to stand against his wyles.* Eph. 6. 11.

6. 4.
That the exercise of this his power is much from the darknesse in us.

Only in the fourth place, though Satan hath never so much power, yet the advantage and exercise of this his power to work those disquietments in us, is by reason of that sinfull darknesse which is in us. We may say, that as, unlesse hee had power *from above*, that is, from God; so nor unlesse he had furtherance from beneath, even from those principles of guilt and darknesse in us aforementioned, he could not disquiet us. *Satan commeth* (saith Christ) *but hath nothing in me;* a commision he had, and therefore came; but he had nothing of his Image, or of the guilt of any of his works, to work upon in Christ; and therefore could effect nothing at all upo his spirit. *That* therefore which gives him priviledge, scope, and matter to work thus upon us, is something within us; there being even in the best something which doth belong to his jurisdiction, which maketh their spirits fit subjects for his temptations to take upon. In the 6. ch. to the Eph. v. 12. They are called the *rulers of the darknesse of this world*: and Colos. 1, 12, 13. Their power is called the *power of darknesse*; so as darknesse is his territories, dominion, and jurisdiction: for it is his work, and his image, without which hee could have no power at all with us. But by reason of
this

this remaining darknes he hath a double advantage over us.

1. An advantage of more neere intimate and immediate access to our spirits to close with them, to suggest unto them, & work upon them; and to tempt not onely, as one man tempts another, by the outward senses, but by the inward also, which is an exceeding great advantage. And though it is true, that as he is an *Angell* hee hath naturally by creation ability thus to do; yet as he is now a *devill*, and an *unclean spirit*, were we but perfectly holy, as in innocency, he should be debarred all such neere communication to us. To this purpose it may be observed, that in that his temptation of *Adam* in innocency, hee was not permitted in his first assault, till he had sinned, to come within him to work upon his fancy and affections indiscernably: but only mediately and externally; by an audible voice in the body of a Serpent. And likewise as touching *the second Adam*, we reade not, that he had access to his inward senses and spirit; but onely by an externall suggestion by voice, and by visible representations; as when hee shewed him the glory of the world in visible Land-skips of his own making, which were represented to the eye; what else was the reason why he tooke the advantage of a mountain? if it had been by working on his inward senses, any place would have served for that: But the devill then appeared in a visible shape and so tempted him, for hee would have had him fallen downe to worship him. Another
I
time

6. 5.

A double advantage that Satan hath on us in the exercise of his power in tempting us:

I.

Of neere and intimate access to suggest inwardly to our spirits.

Ceterum Malus ille exercitatus, ac non per cogitationes, Christum adortus est, quem admodum & Adamum. Nam ne illum quidem per immensas cogitationes, sed per Serpentem impetruit Damasc. Ortho. fidoi, lib. 3. cap. 20.

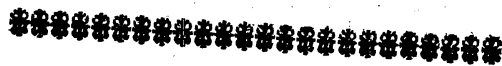
Mar. 16. 23.

time we finde him crept into one of his Apostles, to assault our Saviour by him, *Master spare thy selfe*, sayes he, when therefore *Christ sayes to him, Get thee behinde me Satan: Thou art an offence to me.* So as still Satan was kept at a distance and could come no neerer. And that he should yet come thus neere to him, made Christ also in that great temptation in the wilderness with so much vehemency and indignation, at last say to him, *Avoid Satan, Mat. 4. 10.* as loathing the neerness of so foule a spirit: For *what fellowship* (that is, such, thus neere) should Light have with this angel of darknes: Nor should he have such more neere and inward access to our spirits, but for that darknesse in us; by reason of which hee thus comes within us; and as darknesse mingleth with darknesse, so he with our spirits: So that as the light of grace in us begun, doth fit us for Gods drawing nigh to us; so this darknesse remaining in part unexpelled, exposeth us to Satan his drawing nigh, so neere, as to mingle with our spirits and as it were to become one spirit with us.

2.
Of fit matter to
worke upon.

2. As hereby he hath this advantage of access to get within us; so this darknesse in us is also as fit fuel, & as tinder to his fiery temptations, that presently enkindleth and enflameth. So as all those effects of the principles of darknesse mentioned, he can both increase and augment; and so adde blacknesse to that darknesse in us. And darknesse being his dominion, therefore so much darknesse as is in us, so great a party he hath in us to work upon. Hence therefore all the effects that

that he worketh in unregenerate men, who are nothing but darknesse; he may worke in regenerate men, according to the proportion of the remainder of darknes in them, to a certain degree, & for a limited season; as to delude their reason, & falsly accuse, and terrifie their consciences, &c. Only finall despaire and revenge against God, which is *that sin unto death*, this the Apostle excepteth; for having occasionally mentioned that sin, 1 Joh. 5. 16. he addes v. 18. *That he that is born of God sinneth not*, that is, not that sin; and he subjoyneth, *But keeps himself that that evill one touch him not*: that is, not with the least infusion of the venome of that sin, which is properly *his sin*, Joh. 8. 44. and which he toucheth their spirits with, who become the *Serpents seed*. And therefore all such instances as we find, that shew how he hath wrought on the spirits of carnall men by reason of their totall darknes, may be alledged, to shew in a proportion, what he may also work on regenerate men for a season, by reason of their darknesse in part remaining. *All things hapning alike to all.* Thus in generall.



CHAP. VII.

More particularly, how Satan workes upon those three principles in us: First, on Carnall reason.

Seeing therefore the exercise of his power lies in that darknesse which is in us; let us more

particularly see how able and powerfull he is, to work upon those severall principles of *Carnall reason, guilt of conscience, jealousies, and feares.*

First on *carnall reason*, on which he chiefly worketh in this sort of temptations, the strength whereof lyes in false reasonings; wherein, if in any thing, he hath the advantage.

§. 1.
Satan's abilities
to invent false
reasonings,

First, His abilities to forge and invent false reasonings and arguments to overthrow our faith, are (as they must needs be conceived to be) exceeding great: who for this knowledge is called *Serpent*, as well as *Satan*, for his malice; and for his subtilty in out-reaching us, a *Serpent*; who when *young*, outwitted our first parents, *he beguiled Eve through his subtilty*, saies the Apostle, *2 Cor. 11. 3.* then, when their reason was not depraved; but now, he is growne that *Old Serpent*, *Rev. 17. 9. & we are become children, apt to be tossed, so and fro,* *Eph. 4. 14.* He hath had time enough to improve his knowledge in; a student he is of 5000. yeares standing; that hath lost no time, but as he is said to *accuse day and night*, *Rev. 12. 10.* so is able to study both *day and night*; and he hath made it his chiefe, if not whole study, to enable himselfe to tempt, and plead against us. It is his trade. Therefore as men are called *Lawyers*, or *Divines* from their callings; so he the *tempter* and the *accuser* from his employment; and by this his long experience and observation hee hath his *νοηματα* *2 Cor. 2. 11.* his set and composed machinations; his *υποδοχαις* *Ephes. 6. 11.* his methods of temptations, which are studied & artificially moulded, and

increased by so
long a time of
experience,

and ordered, even such systemes and methods of them, as tutors and professors of arts and sciences have, and doe reade over again and againe to their Auditors: The Apostle calls them *darts*, *v. 16.* and he hath a whole shop, and armory of them ready made and forged; which for the acutenesse; and subtill sophistry that is in them, are called *depths of Satan*, *Revel. 2. 24.* Which *depths*, if in any point, are most to be found in this; for he is more especially versed in this great question and dispute whether a man be the child of God or no, more then in any other: all other controversies he hath had to deale in but in particular ages, as occasionally they were started; but this hath been the standing controversie of all ages, since God hath had any children on earth; With every one of whom more or lesse, he hath at one time or another had solemne disputes about it: so as he knows all the advantages, windings, and turnings in this debate; all the objections, and answers, and discussions in it. And as other controversies, the longer they are on foot, & the further they have been caried along, the more they are enlarged, improved and grow more subtile: So must this needs also, especially in this latter knowing age of the world; and by reason also of that seeming neere similitude which hypocrisie holds unto the truth and power of grace, (which hath hazled and entangled this controversie) The objections and difficulties which a beleever meets with in beating out a right judgement of his estate, are greater then

and his continuall exercise in this great controversie in all ages;

which of all controversies is the most subtill and intricate.

in any controversie the world ever knew; and afford stranger knots, and require as acute distinctions to dissolve the as the Schoole knows any. And indeed such, as, did not the holy Ghost sometimes cut, sometimes unty them for beleevers, by witnessing with our spirits that wee are the sons of God, bare reason alone could never determine in it. Now *Satan* through long experience, and observation, hath all these at his fingers ends; & hath reduced them all to common places long since; He hath still observed, and laid up what answers have relieved the spirits of beleevers in such and such a doubt cast in by him; and then studies a further reply against the next time, or for the next beleever he shall have to do with.

§. 2.

Satan knowes how best to suit his false reasonings to all sorts of beleevers.

Secondly, as he hath thus thoroughly studied this controversie, & knows all the windings and false reasonings in it: So withall, by his daily studying and considering *Men*, he knowes how best to suit, and make use of those reasonings, both to persons and seasons. It is the sole businesse of those evil spirits to study men; for this end they goe up and downe the earth; and he hath common places of men, and their severall frames and temper of spirit, as well as of temptations; he knows all the severall ranks and classes of men in the state of grace; and according to their ranks, with what sort of temptations to encounter them. For mens temptations are various and manifold, 1 Pet. 2. 6. even as the gifts and operations of the Spirit are, 1 Cor. 12. 4, 5. Now he having beaten out this

this controversie with all sorts, knowes how to lay the dispute, how to order, and marshall, and apply objections; & weild his blowes with most successe and advantage. That as *Physicians*, having observed the severall workings of medicines of all sorts, upon severall ages, and constitutions; and what severall illnes and effects they have had, do therefore accordingly prescribe & apply severall medicines, according to the severall and differing conditions of their patients, though sick of the same disease: Thus *Satan*, he by observation finding the hearts of some men answering to some others, even as face to face in water, as *Solomon* sayes: and withall remembering what reasonings have alwayes taken most with such a sort or strain of Christians, whose corruptions and whose graces were much alike unto those in this or that man he hath now to deale with; accordingly he makes use and application of these reasonings againe. 1 The tempers of mens spirits we know are divers, and so are capable of diversity of suggestions. And againe 2 the operations of graces, as of sin, are various in those severall tempers. And 3 Gods dealings with, and workings upon his children are as various as either: some he humbleth much, some are led on with comfort; some he works on with a sudden and marvellous light, as if the Sun should rise on the suddain, at midnight; & on others, insensibly and by degrees, as when the dawning steales upon the day, some have had a false and a counterfeit work before; some were never enlightned untill

The conditions of men are exceeding various, and so are capable of severall sorts of temptations.

untill savingly; and this variety affords rise, and occasion for severall temptations. So as what kinde of worke any other Christian hath had, is apt to bee made an exception to another that wants it. I was never thus humbled sayes one, nor I thus comforted sayes another; I had a sudden violent worke indeed, which came in like a spring tide, but now the tide is fallen, and my first love abated, sayes a third; I had some workings and enlightnings heretofore sayes another, and I was deceived then, & I may be so now also; and so he hath that vast taske set him, to compare a counterfeit work with a true. Thus every severall way of working lyes open to severall exceptions; and as we say, that every calling earthly hath its severall and proper temptations: so the severall wayes & maner of effecting this calling heavenly, have their severall veins and currents of temptations. All which *Satans* knowes, and hath often traced; and accordingly knowes how to fit them to men, and to prosecute them the most advantageous way.

So in like maner he takes the compasse of every mans knowledge, notions, and apprehensions; according unto which, as our knowledge is more or lesse, we are also capable of severall temptations. Many reasonings and objections, which like small haile-shot could not reach, or make any dint at all upon men of parts and knowledge, both because they by reason of their knowledge doe soare high out of the gun-shot of them; and have also on the *whole armour* of God, as the

Apostle

Apostle speaks *Eph. 6.* that is, are in compleat armour, abounding in all faith and knowledge; yet such reasonings may be fittest to level with, at such as are more ignorant, and fly low, & have but some few broken pieces of that armour to defend some parts with: but on the contrary those other of his great shot, which he dischargeth on men of knowledge, they would cleane fly over the others heads, & not come neere such smaller vessels. All in *Thyatira* knew not *Satans depths*, nor were capable of them, *Rev. 2. 24.* Thus the ignorance, and the want of knowledge of the meaning of the Scriptures, & of the wayes of grace chalked forth therein, how doth *Satan* abuse, to the disquietment of many poore and good soules that want much knowledge, by putting false glosses upon them: how many weak soules do stick in shallows, and are sometimes a long while terrified with grosse mistakes: & like smal birds are held long under with limed straws of frivolous objections, which great ones fly away with. That great Apostle being a man of knowledge was not easily takē with such chaff; *We are not ignorant of his devices,* (sayes he *2 Cor. 2. 11.*) and therefore *Satan* takes another course with him, & comes with downright blowes, and falls a buffeting him; *2 Cor. 12.* Thus doth *Satan* take measure of the bore (as I may so speak) of every mans understanding, and fits them with objections proportionable, of severall sises: And as the Apostle in his Sermons prepared milke for babes, but strong meat for strong men: so doth

Satan fitly knowes how to apply his temptations,

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Satan

Satan in his temptations, apply and suite them to mens notions and apprehensions; still framing objections according to their reading.

Thirdly, he is able indiscernably to communicate all his false reasonings, (though never so spirituall,) which he doth forge and invent, and that in such a maner as to deceive us by them, and to make them take with us.

First, he is able not only to put into the heart suggestions and sollicitations unto sensuall and worldly objects; such as *that* into *Judas heart*, to betray his master for money, *John* 13. 2. and to tempt married couples severed, to *incontinency*, *1 Cor.* 7. 5. But also the most subtil and abstracted reasonings concerning things spiritual, which are utterly remote from sense, hee can insinuate and impart according to the measure and capacity of mens apprehensions. Therefore we are said to *wrestle with them about things heavenly*, & our interest therein is often made the matter of the contention, & the subject of the question: so that phrase *Eph.* 6. 12. *in the* *spiritual*; when it is said, *We wrestle with spirituall wickednesses in heavenly*, is rather to be understood of [*heavenly things*] then of *heavenly places*; the word signifying rather *supercælestiall*, in the highest heavens; whither (if rendred of *places*) the devils never came since their fall; and it being used elsewhere for [*heavenly things*] as *Heb.* 8. 5. and the preposition [*in*] or [*in*] being likewise sometimes put to expresse the object matter about which a thing is conversant, as *Mat.* 11. 6. *Blessed*

is

§. 3.
Satan is able indiscernably to communicate the most spirituall false reasonings; and in such a maner as to make them take.

I.
To suggest even the most subtil and abstracted reasonings about things spiritual.

is he that is not offended in me, that is, with or about me, and for my sake; it may congruously be so here meant as noting to us, that the price, the stake, about which wee wrestle with *Satan*, are not things worldly, as honours, riches, and the like, but *things heavenly*, which concerne our soules and estates hereafter. Now the contention being about heavenly things, and spirituall blessings, it cannot be transacted but by reasonings suitable; that is, spirituall false reasonings abstracted from sense and fancy: and in this respect they are termed *spirituall wickednesses*; because in such wickednesses they deale and trade in especially, or as much as in those that are sensuall; as tempting to *unbelieve*, *despaire*, *blasphemy* against God, of which sort are all those temptations we have now in hand. And that he is able to convey & suggest such spiritual thoughts and reasonings of what sort soever, appeareth many wayes: as by injecting blasphemous thoughts against God, such as do sometimes transcend the wit and capacity of the receiver of them; and is manifest likewise by *Sauls* prophecyng even fro the immediate dictating & suggestion of an *evill spirit*, as is expressly said *1 Sam.* 18. 10. in the like maner to which, haply the Sibyls also prophecied: but more evident it is in all those damnable heresies which have been broached in all ages; as in the primitive times among the *Romanes*, the broachers whereof are made the Emiffaries of *Satan*, therefore *Rom.* 16. 16. he having branded them, unto the *Romans*, that taught false doctriens

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among

among them, and having instructed them against them, he gives this encouragement about them, *v. 20. That God should tread down Satan under their feet shortly*, having respect to Satans worke in those errors mentioned, *ver. 16.* Satan being the main author of them. Thus in the Church of *Thyatira*, those cursed heretiques who applauded themselves, & were admired by their followers for the *depths* and profoundnesse of the learning shewne in those heresies they broached: *Depths as they speake*, *Rev. 2. 24.* But if they call them *depths* sayes the Apostle, I will call them *Depths of Satan* [*Depths of Satan as they speake*], for the devill was the master & the author and suggester of them: so in after-times, Apostacy is ascribed to *Spirits of error*, that is, *Devils*, which he foretelleth *men should give heed unto*, *1 Tim. 4. 1.* and to *the working of Satan*, *2 Thess. 2. 9.* it was *He*, that sharpened their wits & pens. Now then by the same reason there is no reasoning about our estates, though never so spirituall, but he can suggest it as well as he did those depths of heresies to the broachers of them. So as *Satan* can not only make those false reasonings which our own hearts forge, more specious, and probable, & suggest further confirmations of them, which are enough to add unto this darknes; but he is also able to put in new, which himselfe invents, of what kinde soever they be.

Secondly, he is not simply able to suggest the, but to insinuate them in such a maner, as to take with us, and deceive us; yea, & often to set them

on.

2.
To suggest them in such a maner, as to take and deceive us.

on with a deep impression. Therefore in those places forementioned, it is not simply said, that there should be spirits which should suggest errors; but so suggest them, as that *men should give heed unto them*: Thus *1 Tim. 4. 1.* and *2 Thess. 2.* (where the working of those very same spirits is set forth, *v. 9.*) it is not onely said, that they were sent as from *God to delude*, but with *strong delusions*; such, as should have a strength put into them, to prevaile; so as that men should *believe* them. So also, that *lying spirit* which God sent, & who perswaded *Ahab* by a lye in the mouthes of his false Prophets: commission was not simply given to him to suggest alie, but so as it should prevaile with *Ahab*; so *2 Chron. 18. 21.* And the Lord said, *thou shalt entise him, and thou shalt also prevaile.* And as he is thus able (when God gives leave) to delude wicked mens understandings with false reasonings in matters of heresie & false doctrine; by reason of that *total darknesse* that is in them: So he is able (if God give leave, as sometimes he doth) to bring strong delusions upon the mindes of Gods children also, through false reasonings about their own estates, by reason of that *darknes* which *in part* remains in them: by meanes of which he may worke the same effects for a time, and in a certain degree in a godly man, which in another, as was before observed. Thus the believing *Galathians*, especially some of the, were so far *bewitched* (as his word is) as for a time to assent to that great error in point of justification: And this by reason of that *folly* and *darknesse*

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which

which remained in the, as he intimates, when he sayes; *Oh ye [foolish] Galatians, who hath [bewitched] you, that ye should not obey the truth: Gal. 3. 1.* And if in the very doctrine of Justification it selfe, beleevers were thus for a time deluded, (which is rare) then much more may they, and ordinarily are they misled in the application of faith, in the beleeving their own personall justification, which is the point in hand.

A Caution.

Only this is to be added here for caution sake: That it is true, that Satan cannot enforce an act of assent to any falshood upon the understanding of any man. For how then should they *all have been damned for beleeving that lye? 2 Thess. 2. 11, 12.* which should not have been, unlesse it were their own sin; which is as true of all other temptations as that. Though *Satan put the thought into Judas heart, Joh. 13. 2.* yet his own conscience ownes it wholly as his own act, *Mat. 27. 4. I have sinned, &c.*

Neither yet doth he so immediatly concurre to produce such an act of assent in us, as *God* doth when hee worketh faith in us: for then Gods power and assistance in working good, should be no more then Satans in working evill.

And yet the Scripture phrases go far in ascribing unto Satan herein, when it sayes of those that beleeved not the Gospell; that *the god of this world hath blinded their mindes that beleeve not: 2 Cor. 4.* which notes out a superadded working of blindness, unto their own naturall blindness. As also when he sayes, that the *Prince of the ayre is*

Tentationis potest esse causa efficiens: ut non peccati: potest necessariae homines ad faciendam tentationem non ad consentiendam.

επισημων,

επισημων, that works effectually, &c. *Eph. 2. 2.* And also that of the *Corinthians* whilest unregenerate, who as then are said to be *caried & led away after dumb Idols, 1 Cor. 12. 2.* all which phrases would seem to argue, not only a further power of working upon mens judgements, then when one man doth endeavour to corrupt & perswade another man in a *morall* way: (because he suggesteth indiscernably, & with more frequency & importunity, & holdeth the mind more to the object, and presenteth an army of confirmations at once, & is able so to marshall them, as the minde can scarce resist; and puts all these upon the spirit with a violent and imperious affirmation.) But further also they would seem to imply some kind of *physicall* working; though not immediately on the spring of the clock, yet upon the wheelles and weightis of it, I meane the *passions* in the body, and the *images* in the fancy; though not upon the understanding immediately: all which, what influence they have to sway the judgement and pervert it, experience shewes.

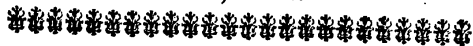
Fourthly, he is further able to follow & continue his reasonings as occasion is, and to keep up the dispute, and hold out arguments with us, and out-reason us; by putting in new replies to our answers, and so to maintain and manage and carry along the dispute, and to come up with fresh supplies: which in this respect is called *wrestling*, *Ep. 6. 12. We wrestle not with flesh and blood, but principalities and powers,* it being (as the bodily wrestling) transacted by reiterated assaults, & attempts

§. 4. Satan is able to continue the dispute, and often, to make replies to the answers of his false reasonings.

tempts to overcome and get the victory; he as it were going about to strike up our heels, as wrestlers do, that is, to take away from under us those reasonings which supported us, by cavilling objections, which kind of spirituall wrestlings how often have we experience of in spirituall agonies? In the houre of temptation beleivers finde conflicts & bandyings of disputes, rationally caried along, & pertinent objections brought in against those answers, which they secretly meditate of: In which case therefore Divines bid men not to *dispute* with that cunning sophister. Thus many when death hath approached, have found that they have had their reasonings for their citates, & those evidences they have had recourse unto, taken away and confuted as fast as they have thought of them. And that Satan hath this dexterity and skill thus to manage such kinde of disputes with us, is further evident, in the framing of heresies, wherin he assists the contrivers of them with pertinent considerations to backe and confirme their notions, in their private meditations, studies, and contrivements. And indeed if Satan were not able and skilfull thus to oppose and reply, these kinde of temptations which consist in disputes could not be managed: for otherwise in them Satan disputed with us, but as if one of us should reason with a dumb man that can heare, but his answers cannot be known, & so he knows no way what reply to make. Therefore surely Satan hath often some way, more or lesse a guess & inkling, what may be the answers of the heart againe.

again. Which were it otherwise, the glory also which God hath by the victory gotten over Satan in these temptations, were much obscured, & Satans confusion lesse; for the victory of our faith in these disputes, & the resistance it makes, lyes chiefly in those replies which are made, whereby it quencheth all his darts: whereof the devill, when he is once sensible, and perceives it, he is confounded; for then, when he is once sensible and apprehensive that he is refuted, doth he *fly from us*, as the Apostle speakes, *1am. 4. 7.* and that of his own accord, as the expression there imports; even as a foiled and disgraced fouldier. And this we may see in his carriage in those his temptations of Christ; which were managed by mutuall disputes; & wherein the foiling of satan, was by the answers out of Scripture which Christ gave, by which being confounded, *he left him* (as the text sayes) as out of pride, ashamed that he was foiled. So that Satan some way or other is able to guesse at, and discernes the replies in our hearts to his objections; as well as to make and cast in objections.

Mat. 4. 11.



CHAP. VIII.

That Satan is able to work upon that other corrupt principle in us, [Guilt of Conscience.] Both, how many wayes Satan is able to know matter by us to object against us; as also, to set it on, & work upon the guilt and erroneousness of the conscience.

THUS we see how able Satan is to joyn with & assist *carnall reason* in us against our selves; we

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will

will now further consider what power and working he may exercise upon that other principle in us, our *consciencs*; in joyning with the filth and defilement thereof, in accusing us & laying particulars to our charge; in which consisteth the greatest of his strength, even in an army of accusations of us to our selves; which in this warfare he musters up against us. This sort of temptations (we have in hand) consists either of false *majors*, or false *minors*; which are like the two wings of an army. His false *majors*, they are such, as misapprehensions of the wayes & of the work of grace, or misunderstanding of sayings of Scripture, &c. which by reason of that darknes of ignorance, that is in us, he puts upon us wrested and perverted. As [That to relapse into the same sin againe and again is not compatible with grace] & many the like. For the opinions wherby some do measure what stricthesse is essentiall to the being in the state of grace, are often too severe and rigid; as in others too loose: The measure of some is too scant, not giving allowance to failings; as of others too large, taking in such grosse corruptions & the constant practise of them, as cannot stand with grace. And Satan deceives with both: As the one sort of prophane men to flatter themselves to be in a good condition when they are not, so the other of weak & tender consciences, that they are not in a good estate when they are. And in like maner places of Scripture misunderstood, do oft prove matter of great temptation to many, as that *Heb. 6.* unto one, who having fallen from his first love, concluded he could never

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be saved, because it is there said, *that they which are once enlightened, if they fall away, it is impossible they should be renewed to repentance*: whereas it is only to be understood of a revengefull to all Apostate. Thus as *Elymas* perverted the right wayes of the Lord: So doth Satan also; *Elymas* being therefore there called *child of the devill*, because he did the work of his father therein. Now all such false reasonings as are founded upon such mistakes of the things, & of the rule it self wherby we should judge of our estates, false *majors*, do properly belong to the former head of *Carnall reason*. But he hath another wing of forces to joyn to these, and they are false accusations of a man to himself, from the guilt of his own heart & wayes, misconceits of a mans self, & misapplications to a mans selfe, another sort of arguments wherein the *minors* are false. So as although a man be full of knowledge, and through the light thereof hath a right judgment both of the Scriptures, & of the wayes & work of grace by which mens estates are to be judged; & so therein Satan cannot be too hard for him with all his sophistry: yet by misrepresenting a man to himself, and by perverting his owne wayes to him, making *that which is straight, seem crooked*, & all in him to be hypocrisie, a man is brought to passe a false sentence upon himself. So as if this subtilt pleader cannot deceive the judge (as I may so speake) with false rules and mistakes in the Law it selfe; the he endeavours it by misrepresenting the case of the party, and puts in a false bill of accusation,

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so

Acts 13. 10.

so ordered and coloured, as to procure a judgement against him; laying afore the eyes of mens consciences their by-ends, deadnesse and hardnesse of heart, & falsenes in such & such turnings of their lives; excepting against what is good in them; aggravating what is evill, & all to enforce from thence a false conclusion. To instance in some one false reasoning of this latter sort: Satan oft argueth, and chargeth the conscience of one distressed, in this or the like maner.

Those in whom any sin raigñeth, or in whose hearts hypocrisie and selfe-love is the predominant principle, are not in the state of grace.

But such an one art thou, &c. For the prooffe of which *minor*, he musters up & sets in order in the view of conscience, a multitude of instances, of sins comitted, thus hainously, thus oft; of duties omitted, & if performed, yet with such and such pride of heart, selfe-aines, &c. In which sort of reasoning, the *major* and first proposition is true: but the *minor*, the assumption [*such an one art thou*] that is most false. And although there be a truth in the instances alleaged to prove it: That such sins have been committed, and that in performance of duties such particular by-ends, &c. do arise, & are found in the heart, yet not in that maner, as he would lay the charge, not as *raigning*, not as the swaying & prevailing principle in a mans whole course. That hypocrisie is there, cannot be denied: but that hypocrisie rules there, & is predominant, and that nothing but hypocrisie, this is it, is false, which yet Satan amazeth the conscience

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conscience with, to bring forth this conclusion out of all, *Therefore thou art an hy; ocrite*. Which conclusion likewise, how able he is to set on with terrors and affrightments, wee shall shew anon. That which we have now in had, is to shew how able he is, for those kinde of false reasonings, the deceit of which lyes chiefly in the *assumption*, & *minor* proposition, that is, in misapplications to a mans self. In which he hath principally to deale with *conscience*; for the *guilt* of a mans particular wayes, actions, and corruptions, (the seat whereof is the *conscience*;) is made the matter of the evidence, and the proofes of those *minors*: & the defilement and erroneoufness of the *conscience* is that principle in us, which he works upon, when he enforceth such a misapprehension from those evidences.

Wherein by the way we may take notice of a difference betweene the holy Ghosts dealing with a beleever, when at any time he comes with the word, and searcheth & tries his heart, & discovers corruptions to us, to wit, such a searching as *David* prayed for, *Examine me oh Lord, & try my heart.* &c. *Psal.* 26. 2. *Pf.* 139. 23. convincing and reproving us; and that sometimes with some sharpnesse, for our by-ends, hypocrisies, &c. whē also he *bore the eare,* & *shews wherein we have exceeded,* as *Elihu* speaks. And betweene these other

A difference betweene Satans sifing us, & the holy Ghosts searching.

Job 36. 9. 10.

siftings & winnowings of *Satan*, (as *Christ*s phrase is, *Luk.* 22. 31.) The difference is; That the holy Ghost dealeth sweetly herein, but as a father that rebukes and convinceth his childe of his misde-

L 3

meanours;

meanours; but without putting in any such sting in the conclusion, that therefore we are hypocrites; nor to any such meaning, or purpose thence inferred, that therefore sin reigns in us, &c. but in these of satan, that is the issue he mainly drives al to, & it is made the foot, the burthen of all those his accusations, and is as the scope and argument that runs through the whole of that his charge, against us.

And in respect to this his misrepresenting our estates & false aggravations of our sins unto us, he is called as the *Tempter*, which is in a generall relation to al sorts of tentations; so *the accuser*, Rev. 12. 20. or *empleader* against us: and as the accuser of us to God, in Gods *Court*, & before his tribunal, (for to *accuse in a Court* the word may seem to import) so in the Court of our own consciences. And as he tempts us *unto sin*, so also *for sin* and *by sin*; that is, the guilt of it, to draw us to despaire. He that accused *Iob* unto God, would surely accuse *Iob* unto himselfe much more.

And though it may be truly affirmed that neither Satan nor our own consciences, can ever aggravate unto us too much, the intrinsecall sinfulness, the hainousnes & vileness of our sins in their due & proper colours, and true aggravations of them, which we can never come to see enough, as not to hate nor loath, and mourne for as wee ought; yet Satan & our own consciences may in the representatiō of our sins, put such false apprehensions & such aggravations upon them, as may make us apprehend too much about them; when

§. I.
How satan is
an accuser, by
charging the
guilt of sin on
the conscience.
Rev. 12. 20.

A Caution.

when it is suggested, that they are such as are not compatible with the state of grace; or that they are utterly unpardonable: hee may likewise use them as inductions to prove a false conclusion. And also although our sins if truly can never be enough represented, if it bee in order to drive a man more to Gods free grace, and unto Christ; yet to present them singly, & alone, and to hold the mind and intention of it so to the, as to cause us to *forget our own mercies*, and in such a maner, as thereby Gods mercies and all comforts are hidden and concealed from us; this is that is satans practice, and is the cause of this deep bondage we thus here speak of.

And in this respect that name *accuser*, the accuser, is given this evill spirit in a direct and full opposition to that speciall name and office of the holy Ghost *comforter*, the *comforter* or pleader for us: because as the *holy Ghost maketh intercession* in our own hearts *unto God for us*, and upon true repentance helpeth us to make *apologies* for our selves, (as the word is 2 Cor. 7. 11.) and comforteth us by discovering *our graces given us of God*, (as 1 Cor. 2. 12.) & by pleading our evidences, & witnessing with our spirits that we are the sons of God: so on the contrary, satan is *accuser*, by laying to our charge the guilt of our sins, by empleading our evidences, misrepresenting our estates, thereby to deject us, and *swallow us up with sorrow*, as 2 Cor. 2. 7. And further, because in these accusations his scope is to misrepresent our estates to us, & falsely to disquiet

us,

us, therefore hee is yet more especially called *δολος*, a slanderer, as one that falsely and lyingly calumniateth and slandereth all our graces, all Gods dealings towards us, all our dealings towards him: slanderer our persons, our estates to us, charging us to be hypocrites; unsound, & carnall, and counterfeit Christians, still misconstruing all unto the worst. Which false calumnies & charges of his, I take most properly to be those *δολος* darts mentioned *Ephes. 6. v. 11.* which are there said more especially to oppose our faith: and therefore *faith* is there said to *quench them*. From which trade of his forging darts of calumnies, he hath his name *δολος* a slanderer from *δολος*, a metaphor it is, from casting darts, (for the slanderous calumnies of the tongue, *are as a maul, and a sword, and a sharp arrow*, as Solomon speakes: *their teeth speares and arrows*;) and such are these kind of satans tentations and accusations against us, Even as darts and arrowes that wound and pierce, and run through the passions and affections, that strike the soul through & through with feares: his name *πυλω*, the tempter, is from *πυλω*, to pierce: because such are his darts, so sharpned, and hung with that force, as they are fitted to pierce, and enabled to run through. And besides the sharpnesse of the darts themselves, they are said to be *fiery*, as making double way for themselves: for a piece of iron, though blunt, yet if fired red hot, it runs through without resistance.

Satan, hee is that great generall of the whole powers of darknes in us; and therefore even the forces

Prov. 25. 18.
Psal. 57. 4.

forces of the guilt of sin (the proper seat of which is the conscience) he hath some command over, as well as of the power of sin in other members; and therefore as he can muster up & set on fleshly lusts which fight against the soul, and provoke and backe them in their assaults upon us: so hee can clap on the chaines of guilt and bondage upon our consciences.

And as he can stir up that guilt that is in us, so also work upon that injudiciousnesse and erroneous defilement that is in the conscience, to judge of a mans own estate: this satan works upon and abuseth. Foras he hath a power to worke upon the corruption in the rest of the faculties, so also over the defilement and pollution of the conscience, misleading it in its verdict of our estates, as cunning pleaders do a silly Jury. The *wards* of conscience are of themselves loose, and naturally misplaced, but he with his false keyes wrings & perverts them much more: it naturally gives an uncertain sound, but he by his false alarums and *pannick* feares cast in, doth much more confound the testimony of it. And how easie is it to trouble a soul disquieted already, and to work upon jealousies which are raised? we see how far a cunning man can insinuate with jealous natures, to encrease suspitions and surmises. When an humour is stirred, how easly is it wrought on? and thus often when the Spirit hath already read us a sharp Lecture, and examined our consciences, then Satan he strikes in, and descants upon it all to deeper terrours and distresse.

And also by working upon the injudiciousnesse of the conscience.

M

But

§. 2.

A quere discussed, how, & how far satan may know matter against us, to accuse us of.

But the more full and distinct explication of Satans work of *accusation* of us herein, requires a further search and enquiry, and a larger demonstration, [*how satan should come, & how far, to know matter by us thus to accuse us of.*] For if hee doth accuse, he must, as he said *Acts 28. Have ought against us whercof to accuse*: else it were in vaine. And there is this difference between these kinde of tentations wherein we are exercised about the guilt of sin, & those other unto sin. That the object matter of other tentations is what is without our selves: but in these, that which is in us & frō us, & hath beene comitted by us, is made matter of objection against, & disquietmēt unto us. *That which is from within the man, disquiets the man.*

But ere I enter upon this enquiry I must premise a generall Caution, to set limits to our discourse therein.

A Caution promised. That it is in Gods sole prerogative to know the heart

And the Caution is this, that we are to reserve and maintain this, both as an undoubted truth, & as *Gods sole and royall prerogative, that hee can alone both search & know the heart & conscience.* As in like maner, *that He can only by his wrath immediately make those deep & killing wounds & gashes with which mens souls are often here & hereafter eternally wounded*: (of which by way of caution also in the next chap.) Which two glorious and incommunicable attributes of his, that *Elogium of the word of God, Heb. 4. 12, 13.* seemes fully to hold forth unto us: where, as at the Gate of *Paradise* was set a *Cherubin* with a *flaming sword* to keep our false parents for ever entering in againe,
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so there Christ is represented, as that supreme Judge, with whom, as at the 13. ver. *we are eternally, to have to do,* (or as the originall *οὐκ ἔστιν ἡμεῖς ἀποδοῦναι*, *to whom we are to give an account*: for so *ἀποδοῦναι* is *Rom. 14. 12.* and elsewhere taken) and hee there stands with that dreadfull sword of his word ready drawn, & brandished, (that word by which he will judge men at the latter day, *John 12. 48.* and which therefore is called *κρίσιμος*, ver. 12. *a judger of the thoughts, &c.*) and this to the end that by the awfull terror thereof, hee might compell and drive those that heare the Gospell, to *enter into that rest*, (to which he had exhorted, ver. 11.) which is set open by him for men now faine to come into. Which *sword*, as it hath a double edge, (as there) so in his hand (who alone can weild it) it serves to a double use. That whereas in a Judge two things are requisite to the compleat performance of his office: 1. Skill and knowledge to finde out and examine the fact: 2. Power to execute and torture the Malefactor when found guilty. He shews how both these do transcendently and solely meet in him, by relating what power is found to be in his *word*, which is the ensigne of his justice, and iustrument of his power in judging, which is said to be a *discerner of the thoughts*, and a *sword* that *pierceth* & woundeth the *soul* and *spirit* with unutterable anguish. Which *wounding power* of the word is distinctly set forth (as some) from the beginning of the 12. ver. to those last words, [*and is a discerner of the thoughts,*] from whence to the end of the 13. v. that

that other, the *searching* and *al-judging* property of God, & his word is laid forth to us. But rather as I conceive, the Apostle, in one continued metaphor, carries along the expression of both, throughout the whole, though more eminently, the one in that former part of the words, & the other in the later: yet so as both are alike made *The royalty of God*, which is the thing we have in hand. Neither needs it stumble any, that this is there attributed onely to the word of God, of which he only seemes to speake: For that is all one, and to ascribe it unto God: for as *where the word of a King is, there is power*, sayes Solomon, *Eccles. 8. 4.* so, where the word of God is, there is the power of God, and so is it here to be understood: and therefore as in other Scriptures his word is said to *create*, and *by it the heavens to be establisht*, &c. and also, *Gal. 3. 8.* in the like phrase of speech, the *Scripture* is said to *foresee*, that is, God *forelaw*, who writ the *Scripture*: so also here, to *know*, and *wound* the heart. Which to be the Apostles expresse intention here, appears by the connexion of the 12. & 13. ver. For whereas ver. 12. he begins with attributing this power unto the word, yet in the end he closeth his speech with transferring all that was said thereof upō God himself. v. 13. *with whom we have to do.*

To open the words a little more largely, so as to cleare this assertion out of them, which it is necessary to promise. The words are, *For the word of God is quick and powerfull, and sharper then any two edged sword, piercing to the dividing asunder*
of

of soul and spirit, and of the joynts & marrow, & is a discerner of the thoughts, and intents of the heart, neither is there any creature that is not manifest in his sight, but all things are naked and opened to the eyes of him with whom we have to doe.

And first, of that sole searching power of the soule in this Chapter, and of that other, the sole wounding power of the conscience, in the next Chap. we shal have the like occasion to promise.

For the present, that searching, examining, & judging power of the word now in hand, he expresseth by an allusion to the anatomy of bodies: (which then, though not so frequently as now, was yet in use) or else to the cutting up of the sacrifices, whether those of the Jews, or as it was used among the heathen; especially by the Soothsayers, who curiously searched into every inward part, as we finde in the Prophet, *Ezekiel 21. 21.* and his similitude stands then, that looke what the entrails are to a sharpe sword, or Sacrificers knife, or the like instruments of Anatomy in a strong and skilfull hand, such are all the most inward, and secret parts of the heart, even those which are most difficult to be divided, unto this sword in Gods hand, when hee is pleased to use it to search the heart and reynes, and to discover & bring forth to judgement the secrets thereof. He can use this sword, not onely to unrip, and strip off the outward clothes of outward and formall actions, and so present the soule naked, (as his expression is, ver. 13.) nor only to flea off all the skin, to excoriate, and so to see what

lyes under it, (as the next word there *τελεωμενη* which is translated opened, doth sometimes signifie) but further to cleave and cut up to the back bone (for even so deepe doth the signification of that word reach) that so all the inwards may appeare; and this so curiously divided & laid asunder, as to see and view apart what is in each. *It pierceth to the dividing asunder of soule and spirit.* By which, *grace & corruption*, are not so properly here to be understood: for then he would have rather said, *flesh and spirit*: and besides the persons he speaks this of, are principally those who shall be found secret unbelievers, who have not *spirit* in that sense at all in them: but they are here used to expresse those two maine powers of the heart. The *soule*, that is the inferiour part, that more sensuall part, wherein the affections are, (as *1 Thes. 5. 20.* it is also used) which it divides by discovering how close and inordinatly all those affections cleave to sin: and then 2. of the *spirit*, that is the superiour part of the *understanding conscience*, &c. which it rips up by discovering how these plot, & contrive the accomplishment of sin. *Dividing*, that is, discovering apart, with difference, how things are caried severally in each: and withall, what correspondency and intercourse there is between these; how sin and all our actions passe through them from the one to the other, even as blood and spirits doe through the veines and arteries, in all the parts from each to other. And as in the body, there are severall *regions* (as Anatomists call them) divided by par-

titions:

titions: the *vital parts* in the upper loft next the neck, in which are lodged the heart, and lungs: The *naturall parts* in that lower, and these divided by the midriffe, as by a floor between them: so in the soule, (to which haply *Solomon* alludes, when *Prov. 19. 27.* he calls the severall powers of it, *The Chambers of the belly*, as some read it.) there is the sensuall part of the affections, *The soule*, &c. which is as it were in a distinct roome from that more sublime and spiritual part, *the spirit*. And as the *spirit of man*, that is, the conscience and understanding of a man, *searcheth all those chambers*, (as tis there,) that is, *knows what is in man*; as the Apostle speakes, *1 Cor. 2. 11.* (which yet whē it doth so, it is not by an innate light, but with *Gods candle*, as *Solomons* expression there is: that is, by the word and the light thereof set up by him in it.) So here, the word, under another similitude, namely, of a sword, is said to cut up, and to discover all within those severall regions. And in the *Spirit*, it is said to discover what can be imagined, most retyred and withdrawne, and so lockt up, as no eye could finde it out, which he expresseth by mentioning such parts, as are most inwardly feared of all other: *the marrow*, which wee know is enclosed within the bones: and *the joynts*, or ligaments, by which the joynts are knit, and move; these it unbares, and discovers also. Both which hee interprets in the next words, [and is a *discoverer of the thoughts and intentions of the heart*,] which are a more plaine interpretation of what hee had

had expressed by those two metaphors. The utmost *intention* and end, in all our actions, that is as the *marrow*, because as the marrow gives moisture to the bones, so by these our ends all our purposes and resolutions (by which we are supported in all our actions) are strengthened & confirmed. And then again our devising *thoughts* or *plottings*, our contrivements and machinations, those by which we artificially do connect, & hng together many joynts of meanes, to accomplish & bring to passe our intentions: (which thoughts of all other we strive to hide and conceale) these are as the *joynts*, or (as the word *caput* rather implies) as the ligaments, and the sinewes, and the tendons, by which the joynts doe move, so these are they, upon which our designes do move and turne. Even all those *cogitationes compaginate*, plotting thoughts, the word, it discovers and cuts up, and also judgeth, and examineth, and passeth sentence upon them: yea and that so exactly, as not the smallest fault can passe uncensured by it: it is as a curious Critique in this review: *apine*; it judgeth exactly, as Critiques use to doe. So as by this Anatomy, which the word makes, *all things* in man, *every creature*, even the least *Fibra*, the smallest string in the heart which would escape the sight of the most exact Anatomist, are all *naked*, and *opened*, and cut up *afore the eyes of him with whom we have to doe*.

The reasons.

The reasons why God hath reserved this to himselfe, are, 1. It was for the glory of God, that he should have one private cabinet among the creatures,

creatures, which he alone should know, and keep the key of, which might argue his omniscience: as also one place to be sanctified in, whither no creatures eye could pierce: That so the greatness of his glory might appeare, namely, in this, that he is not worshipped outwardly onely, as great ones are, but inwardly *in spirit and truth*: and that his glory is such, as commands the inward parts, which no eye seeth but his own: so as a man will respect God so much as to sanctifie him in secret when no creature looks upon him.

2. That God alone might be the Judge & rewarder of mens wayes: & so looked at by them, to whom alone men must give an account: which would draw the creatures eye alone upon him, when the strength and first borne of all our actions, are his subjects alone, & doe come under his eye and view. Therefore it is said, that he *rewards men according to their works, whose heart he knows*. It was fit, that he only should take upon him to reward, who only could know the principles of all actions, in which the chiefe of the good or evil in the action lyes. This is the great glory of God and Christ at the day of judgement, that *they will discover the secrets of all hearts*, 1 Cor. 4. 5. It is not said so much of mens actions, that they shall be then discovered, as that the secrets of their hearts: For therein lyes Gods glory, which he will not give to any other.

1 Kings 8. 39.

This premised as a most necessary Caution, I come to the disquisition of that *Quere* mentioned; How, and how far satan may come to know

6. 2.
How satan
hath matter to
accuse & object
against us.

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so

Two generall
considerations:

1. That hee
knowes what
corruptions are
in all mens na-
tures, and may
object them to
every one.

so much matter against us whereof to accuse us.

1. In generall it may be considered :

1. That he knowes what ends, and intentions, and thoughts, & lusts, such corrupt hearts as ours usually produce, and bring forth in all men; and therefore can imagine what by-ends, &c. may be stirring in such and such actions, and so lay them to our charge: and so often hit right therein, and speak a mans heart thus at randome. For our natures are apt to bring forth *all concupiscence*, as the Apostle sayes *Rom. 7*. Therefore if there were no more, then that he knows all temptations *common to mans nature*, he might goe far in accusing every man; he having keyes of all sorts, sorted to all mens spirits, tries with every one which will enter. And as *Dauids* elder brother charged *David*, when he came into the wars, *This is the pride & the naughtines of thy heart*, guessing at his by-ends in it: so doth *satan*; hee often in like maner charges us by guesse. Thus he did *Iob*, *Doth Iob serve God for nought?* hee knew such by-ends were in some mens hearts, and so ventures to lay them to *Iobs* charge also.

2. Though he should know very little of us, yet he may from some one particular which he doth know or suspect, cast in a suspicious thought about a mans estate: and so set the jealous heart awork it selfe to search out more matter against it selfe. As in case of treason, the least hint given by some one, sets the State aworke to examine the bottome of the business, and so get all out. So as *satan* often gives, and casts in but a scruple,
which

2. By casting in
a jealous
thought from
some one parti-
cular he knows
by us, he might
set the heart a-
worke to exa-
mine all the
rest.

which proves as a theame for the heart it self to dilate upon, and the conscience upon enquiry findes matter against it selfe to prove and encrease that surmise. Thus in generall.

But 2. he may more particularly know much against us to accuse us of, and so frame bills against us out of what he knows, and this first supposing he had no access to our inward parts, and that he had no further way of knowing of us, then men have one of another, it being made the limits of mans knowledge by *God* to *Samuel*, to judge by outward appearance: yet all those advantages which men have to know one another by, he hath over us, more then any man can have, and all more eminently.

For 1. Those spirits can discern all corporeall actions, though not of all men, at once, (for then why should *satan* travaile up and down the earth to review all in it?) yet in that distance is proportioned unto them: they understand not only by *innate* inbred species, but some things *per species acceptas à rebus*. They learn daily. Thus by the Church the good Angels are said to *learne* what they never knew before of the *mysteries of the Gospel*, *Eph. 3. 10.* & though these species in them, and their maner of knowing corporeall things differs from ours, yet they are analogicall with ours, and we no more know the maner how they should receive, *species à rebus corporeis*, the images of all things done by bodily substances, then a blind man can imagine, how men that see should receive in colours: yet this we may be sure of,
that

2. More particu-
larly.
He may know,

1. All corporeall
acts committed

that all that the senses or minde of man can know, that they can also: for naturall things are all *Debita objecta*, due objects made for them: for they were therefore made to be discerned by intelligent creatures; and if by any, then by the most supreme and intellectuall natures.

2. Which know-
ledge he im-
proves by study

2. They make it their businesse to study men, it is their trade to goe up and down and consider men, *Hast thou not considered* (sayes God to satan) *my servant Job?* Satan useth to confider and study men, & as the Apostle exhorts to *consider one another to provoke to love*, so satan confiders men to provoke to sinne, and to tempt for sinne unto despaire.

3. He may be
privy to our
vocall confessi-
on unto God.

3. He may be privy to our vocall confessions of finnes to God, or men; unto our laying open our owne hearts to God in private prayers, or to others in trouble of conscience: therefore so much of the heart as is this way discovered, hee can & doth know. And why may not God permit him, and give him the liberty and advantage to accuse us; even of that which hee comes to know by this meanes? it being for the triall of his servants: especially in case they have returned againe to those finnes which they confessed, and yet have not forsaken: it is just, that then, as the guilt of former finnes returne upon us in such a case, so that satan should be permitted afresh to charge us with them. And that in this case a man should lose the priviledge of *sigillum confessionis*, of the secrecie and seale of confession (as I may so speake.) And if God
may

may permit a man to whom we have confessed, according to Gods owne ordinance; yet to tell things confessed, and to cast them in our teeth, as sometimes it hath falne out; why may not satan the accuser of the brethren sometimes be permitted to lay that to our charge, which hee onely knew this way?

4. He is and can be present at, all our more retired actions, and is privy to them, being with us at bed, board, in all companies. By meanes of this he can accuse us: First,

1. Of all grosse actions done, that are obvious to sense: which indeed are usually the greatest matter of accusation, and doe lie upon us most heavily in such temptations, as *Dauids* murder and adultery did on him: *My sinne*, sayes he, *is ever before me*. And these having pulled a man downe, and put him into prison, and clapt him up, our owne consciences then may come in, with all our more privy corruptions, as lesser creditors use to doe: and when once the soule hath by meanes of the accusing of one foule act, given way to doubting, then all other privy corruptions joyne and offer themselves to accuse us also: For *they lie at the doore* (as God told *Cain*) ready for such an occasion.

2. Also he may by this be able to accuse us of all deadnesse, and drowinesse, and neglect in the performance of holy duties, as want of attention, and quicknes in them (for these are easily discerned by any one that is observant) and of the want of stirring affections, and also of neglect of holy
conference.

N 3.

4. He is & can
be present at all
times and places:
and so can
accuse us,
1. Of all grosse
sins outwardly
committed.

2. Of deadnesse
and drowinesse
of spirit, and
neglect in duties.

conference in all companies, and the like. If a godly man were to follow a man up and down in all companies, how much might he know of a man, and be able to accuse him of?

And 3. a mans
bofome fin.

3. By such observations he may know a mans bofome finnes. So he knew and observed *Iudas* bofome fin, to be covetousnesse, and accordingly sorted his temptation to it.

4. From what
he sees out-
wardly, he may
guelle at in-
ward corrup-
tions.

5. By what hee sees outwardly of our actions, hee can many wayes guesse at inward corruption, which are the principles of them. Hee hath all the wayes which a wise discerning man hath, (who should alwayes watch a man, and set himselfe to study a man, and that hath opportunity to suggest when he pleaseth, on purpose for tryall and discovery) all the wayes such a man hath to know the heart, satan hath. And that which *Solomon* sayes of a wise man, that though *the heart of man be deep, yet a man of understanding will fetch it out*, holds true of satan much more.

Prov. 20. 5.

3. Wayes.

1.

As 1. by comparing one action with another, one speech with another : so wise men guesse at mens ends in things, and their respects that move them. 2. By gestures. By a cast of a mans countenance and behaviour, men are often discerned; by the like may satan see into us. Thus *Ioab* discerned *Dauids* pride in his command for numbring the people, so as it was loathsome in his eyes. And if *Ioab* discerned this by the outward carriage of the matter, how much more might satan that put in the motives to perswade him to it: The Jesuits bid those of their followers who
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are to deale with men, when they talke with any, whose mindes they would discern, still to observe their eye, to see what alterations are in their countenances, as through which the minde is transparent; now satan, he is a good Physiognomist, and he eyes a man. 3. Further he himselfe suggesting many motives, and reasons in busineses this way and that way, casting in many by-ends, and motives to be considered by us, he observes how the heart comes off at such and such suggestions, or where it stuck, and what suggestion it was that turned a man this way or that way, and fetcht him off. The Jewes might see what moved *Pilate* to crucifie Christ, because at that saying, as the Text notes, *that else he was an enemy to Caesar*, he gave sentence : so satan, when he stirred up *David* by proud arguments to number the people, hee must needs know what pride was in his heart.

Now 6. besides all this, how far he may have an insight into the *Fancy*, and the images therein, which follow & imitate the inward thoughts of the minde, as the shadow doth the body : and also into the *passions*, which are but the *flowing*, and *restowing of corporall spirits*, and in which the affections of the will discover themselves, this I leave to others to determine. For the present, this is certaine, that although all the powers of the reasonable soule be fast lockt up from him (as we shall shew) and the immediate acts which are imminent in the soule it selfe, utterly hidden from him; and that, take the soule as it is
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6. That hee
may further
view the ima-
ges in the fan-
cy, and also the
passions in the
body.

the immediate subject, and root of them, so, *intuitive*, no devill can discern them, no more then one Angell can discern the thoughts of another; yet *arguitive*, and as they doe *transire* and appear, and are put forth in the body and corporeall organs outwardly in actions, or inwardly in the images of the phancy or the passions, and so, *quasi in alio*, and mediately they may be very far discerned, and lookt into by Angels. Which yet will nothing at all prejudice that prerogative which is given to God, when he is said alone to know and search the heart, but give its full allowance; nor that priviledge which is given to the soule it self to enjoy, namely, that *none should know the things of a man, but the spirit that is in man*: as we shall have occasion to shew in the Appendix to this discourse.

1 Cor. 11.

Besides, therefore, these advantages and wayes of knowledge, somewhat common to us men, each of other, they have a further, and more neer way of knowing the acts of the reasonable powers, the understanding, and will, then we men can have, even as they have also a way of communicating their thoughts to us in a more intimate, close, secret maner: yet still such, as falls short of an *intuitive* knowledge of them: they cango into a roome further then we: and into a roome which is next the privy chamber, which yet remains fast lockt up unto them. As their power in all other things reacheth a degree higher then ours, so in this also. To open this a little.

Those reasonable powers and faculties in us,
the

the understanding, and *the will*, the immediate immanent acts of which are thus in themselves fast lockt up, being yet in this life drencht in the body, and bodily organs, upon which their working doth depend: As 1. The understanding is joynd to the fancy, which makes *parellis*, and resemblances and shadows of those thoughts the minde secretly conceives and formes; so as scarce any thoughts doe stir, but the fancy imitates them, and acts them as far as it is able. And 2. The will also is conjoynd with the affections which are drencht, and shew themselves in bodily organs and spirits, so as not any motion of the will puts it selfe forth, but more or lesse some affections of the body doe stir with it; and therefore affections are as well defined by their motion in the body, as by their seat in the will it self. As when anger is defined, *ira est ebullitio sanguinis circa cor*, a boiling of blood about the heart; and affections are but the flowings and reflowings of spirits to and from the heart.

Now both these, both *phantasmes* and *passions*, all divines doe grant that the devils may know; and that to know them they have a neerer access to us, then men can have each to other: yea, and that they may discern them, *intuitive*, as we do things which are present before us, how else should they work npon fancy? and otherwise, there were no diabolicall dreames, nor angelical neither, caused by good angels. But we finde that a good angell dictated to *Ioseph* a great article of faith, [*Christis divinity, and nativity*]

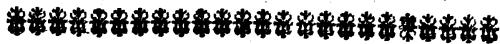
it was done in a dreame; and therefore to his fancy. So they inspired the *Sibylls*, and dictated prophecies as was said. And so the *evill angels* prompted *Sauls* fancy. And this they doe, not by creating new species and images, but *evocando*, calling forth the images there already. For the images of things in the fancy being corporeall species, they can no more beget a new corporeall image, then they can make a body anew. And therefore all the power of the angels cannot cause a blinde man to dreame of colours.

And therefore their way in communicating their suggestions to us herein, must be by discerning the *species*, to wit, of all words heard or read, that lye in the fancy already; and so by ordering and composing them, even as a Compositor in printing doth his letters that lie confused afore him, into words and sentences, to represent to the readers eye what he would have read by him: So he to the understanding, which doth naturally print off and take the impression off from the fancy of what ever is in it, as fast as he doth set them. And by the like reason, that he can call these *phantasmes* forth, and so view the species and images laid up there already, to set them thus as he pleaseth; by the same reason it must bee supposed that he is as able to discern any of them in the fancy at any time, then when reason it selfe calls up any of them, and maketh use of them, as it doth when ever it sets it selfe to think or muse. And these, and all other operations of the

the sensitive powers they may view and see as truly (for ought I know) and as intuitively, even as we see colours and species of things in the eye of a man. So as these *evill angels*, may when God permits, get into the head, and see all the images and species in the fancy, and those that are in direct conjunction with the understanding, which it is then thinking and musing of: even as a man doth what images are in the apple of the eye of another man: and so by discerning those *phantasmes*, which the understanding actually then vieweth and makes use of, hee may then judge what the minde is musing of.

And againe, 2. as we discern mens passions when they dye and affect the outward parts, as if shame dyes the face red, or feare paints it white; so may the angels more secretly discern the motion of them within us, which is the cause of this alteration without, they can go further then wee men can, they can see the inward commotion of the spirits in our inward parts, even in their channels and springs, as in that bodily heart we cary within us, and in the veines and arteries, and so know what affections are stirring. And this is evident by this, in that they are able to worke upon these passions also. Now their power of working on the affections, ariseth from their knowing them; and skill to move and stir those spirits and humours *electively*, wherein these passions are seated. And herein their power of discerning us, exceeds that in us men, in discerning other men; as that of commu-

nicating their mindes to us also doth. For as they can communicate secretly by fancy it selfe; we but by outward words, & signes to the outward senses of others; so they can discern more secretly what is in the fancy, and not onely what appears in the outward parts; which is yet but a roome further, that they get into, which we men cannot come to; so in like maner their power over our passions doth exceed also, they can see into the passions and discern the least rising of the tide, the least turne of the streame of affections in our veines, and in the corporeall heart; Satan can discern those lesser aguish fits of passion that accompanies any act of the will, which men discern not. As also they can stir those passions by working upon the humours and spirits they float in, which men cannot come to doe. But of this great and necessary *quere*; as also how by meanes of this he communicates all his temptations to us, more largely, in an *Appendix* to be annexed to this Treatise.



CHAP. IX.

How able Satan is to worke upon that third principle; The passions, and corrupt affections: and bring home his false conclusions with terrors.

THUS we have seen how able Satan is to work upon those two forementioned principles of *carvall reason*, and abuse it with false *Majors*; and also

also upon *conscience*, in laying our finnes to our charge, with misrepresentations of our estates. It remains now only, that we shew, how hee can stirre, and worke upon the passions, and *corrupt affections* in us, and make use of them: and so set on all those false conclusions [*That we are hypocrites*] thence deduced, with hideous, and horrid feares, and terrors.

And in respect to these terrors, as he is called a *Serpent*, as was said, for slights, and cunning reasonings, and wiles: So likewise a *Lion*, of all beasts the strongest. A *roaring Lion* of all the *terriblest*, and most terrible in his roaring: whose *roaring* is therefore often in Scripture put to expresse the working of dreadfulness, and horror; *The Lion roares, who will not tremble?* Amos 3.8. And (as some have observed, and the *Psalmist* seemes to intimate it) by his roaring, he strikes such horror & amazement into all other beasts, as they stand still as exanimated, and so he seizeth and preys upon them as he pleaseth. And in this respect also of his working on the passions is it, that those *darts* aforementioned, are principally called *fiery*; namely, for that dolour, and anguish, and inflammation, and combustion they cause through distemperring the affections. Those feares which our owne hearts engendred within us, were but as smoke; these darts of his put a fire into them, and doe cause them to flame & blaze. The allusion is to the poisoned darts, which the Scythians of old, and other nations now use in warre, dipt in the blood and gall of *Aspes*, and

§. I.
That Satan
can raise up
terrors.
I say 38. 13.

Psal. 104.

Vipers; the venomous heat of which, like a fire in their flesh, killed the wounded by them, with torments the likest hell of any other. Which *Iob* also alludes to, *Iob 6. 4. The arrows of the Almighty are within me. The poyson, or (as others read it) the heat and fervour (we may use both, and read) The hot poyson thereof [drinks up] my spirit, even as fire preying upon moisture. And what were those arrows he speaks of there but terrors? So it follows, the terrors of God &c.* In the same phrase of which *that Corinthian* is said to have been in danger to have been *drunke up* (as the word signifies) with *overmuch sorrow*, when Satan had to doe with him. *2 Cor. 2. 7.* and the same word is again used of the devill, *1 Pet. 5. 8. Seeking whom to drink up.* So that as Satan inflames other members, and the inordinate lusts in them, with a superadded naturall vehemency and violence; as the tongue which (though of it self full of poyson) is said to be *set on fire from hell*: that is, frō Satan (who is called *hell*, as in that speech; *the gates of hell*,) as the good angels the noblest creatures, are called *heavens*: *Heb. 7. 26.*) Hee inflaming mens tongues with an overplus of venome and malice, to wound mens names with; even as on the contrary, the holy Ghost did set on fire the Apostles tongues with zeale. As (I say) he doth thus enflame other members, so in like maner he can, and doth put fire into those darts he wounds the conscience with; and thereby augments our feares & griefs, & causeth such disquietments and pangs, as that hell fire as it were

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James 3. 16.

were begins to flame in a mans conscience. As *Christ* is that *Brazen Serpent*, so *Satan* is that *fiery Serpent*, that can sting us by the guilt of sin.

And here I must bring in the like caution as I A Caution. used in the former Chapter; namely, that hee workes not these terrors by immediate impressions upon the conscience, which in that respect is subject to Gods stroke alone, as to his knowledge alone. Which as I intimated, I take to be that other principal part of the drift of those words; *Heb. 4. 11, 12. The word of God is quick and powerfull, &c.* For there he sets forth *Christ* to us (as was shewed) as a judge compleatly enabled for vengeance against us, not onely in respect of an omniscency to finde us out in all our shiftings, but also (because a judge would not be much feared, if he had only skill and knowledge though never so much, to search, and finde out the guile and guilt of malefactors, if he were not armed with power to avenge, and torture them) therefore withall, the Apostles scope is to strike terrour into their hearts, in respect of that vengeance he can execute: And therefore his aime is to exhort them, not to dally with God, or with his word, in which he had *sworne* of those that beleevd not, *they should not enter into his rest*, in the former ver. So as the purport of the words must necessarily also be supposed to be, to shew the dreadfull power of God, and of his word, in avenging it self upon the contemners of him and it, and not meereley to describe his omniscience, and knowing of the heart, but as joynd also with

with power to pierce as deep in wounding of the soule, as in knowing of it. Yea, and *that*, so large an illustration of his knowledge is brought in but as a clearer demonstration of *His* power to punish, *Who* can dive so deep into our hearts. As from whence wee might argue, and feare the stroke of that sword in his hand, whose eyes are so piercing. And accordingly to set forth the dreadfulness of this his power, all those his expressions there used doe as fully tend, as to set forth the other; & he likewise useth such a comparison, as both in the nature of the things, and according to the more usuall phrase of Scripture, doth more properly and abundantly intimate this slaying and wounding of mens soules that should be disobedient, by this his sword, then that other of searching the soule and spirit. As 1. This *word*, sayes he, *is quick and lively*, so called not in respect of duration only, as *abiding ever*; but in respect to working and execution. Things that are exceeding operative, though inanimate, we call *quick*: So quick silver, which runs through a mans bowels like haile shot; and so oppositely, drugs and drinks that have lost their vertue, & are ineffectuall, we call *dead*. And in respect to this energy, and power to work upon mens hearts, is that in John 6. 63. to bee understood. *The words I speake* (sayes Christ) *are spirit and life*, that is, are full of an operative principle. For an active working principle, we use to call *Spirit*, as the spirit of wine, &c. In that therefore he sayes the word is *quick*, hee notes

out

out that *that* word is inspired with a principle, most quick, spiritfull, and active, & fit to work as occasion is, that is, even with the *holy Spirit*, who is as the internall form of it. And therefore 2. having thus intimated this internall forme of working; he addes *ever*; his powerfull and mighty in operation, as noting out that power which flows from thence; that ability to produce strange effects upon the soule; (these expressions carry report of more then of a skill, and dexterity to search and know the heart only.) And then 3. he further instanceth in such operations of it, as the effects of that power, which are most dreadful, as the comparisons he useth doe import. *More piercing then any two-edged sword*. Now as elsewhere the word is compared to an armory of all sorts of weapons, and engines for war and vengeance; *The weapons of our warfare are mighty*, &c. 1 Cor. 10. 4. In like maner here, he more particularly resemles it to a *sword*, the most usuall, and most terrible of all the instruments of death, which were the in use. The brandishing of which, strikes paleness and horreur into a man, ere the stroke comes at him. Which is usually put in Scripture to expresse vengeance, and more especially in the prophecy of *Ezekiel*. As also Pl. 7. 13. *If he turne not, God hath whet his sword, and prepared his instruments of death*, that is, to inflict torments, & eternall torments also, as *Deut.* 32. 42. And indeed, whatsoever doth torment, or cause dolour, & anguish, is in Scripture called a *sword*; and the *piercing with a sword*, is used to

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expresse

expresse the most exquisite dolours, as Luk. 2.35. *Yea, a sword shall pierce through thy soule also:* Speaking to the blessed mother of Christ, and of that her anguish and griefe, wherewith shee should be cut even to the heart, when shee should behold her Son upon the Crosse. Of whose dolours upon the Crosse likewise, the same expression is used, Ps. 22. 21. when he prays; *Deliver my soule from the sword.* And in this respect the word in Christs hand, is stil, when he is spoken of as a *Judge*, compared to a *sword*: and so here. And we may further observe, how thus to strike the more terrour into their hearts in respect of the wounds, and torments it inflicteth, he goes further on to exaggerate the dread thereof: Hee sayes not only that it is as sharpe, but *more sharpe*, not then a sword of one edge, but then a *two-edged sword*, nor then some, but then *any two-edged sword*. And further, to shew that hee speaks it in relation unto wounding, and anguish, and torment it causeth in the soule, he mentioneth the division of such parts as are not onely most hid, and inward, in relation to discovery (for such the marrow is being covered with the bones, & the ligaments covered with flesh) but which are also of most exquisite sense, and the wounding of which causeth the greatest dolour. He saith, it *pierceth* to the *dividing* the marrow, and therefore cuts through the bones. For so it must needs be supposed to doe, when it is said to reach unto the marrow. Now the *breaking of the bones* is still put to expresse those exquisite and unsupportable

Phil. 45. 3.
Rev. 19. 16.
1 say 49. 2.

ble terrours & dolours of conscience, and woundings of the *Spirit which a man cannot beare*, or sustaine. For when the bones are broken, a man cannot stand nor support himselfe. And the like is also the cutting of the ligaments, the nerves, sinews, & arteries, those *apud* that knit the joynts, which are the organs of sense and motion. Again he sayes, it divideth not only the *Soule*, that is, the sensuall part, the passions of the minde, as wounding them; which creatures, as men and angels, can torment, and excruciate: But *τὸ πνεῦμα*, that is, the *Spirit also*, which is with an emphasis expressed: and his meaning is not so much that it divideth the *Soule* from the spirit, (as some have understood it) but the soule and spirit also. It is a two-edged sword, and can at one blow strike through both; this *axe strikes at the root*; at the spirit, *which*, when wounded, *who can beare?* sayes *Solomon*. And then he concludes *ver. 13.* That, *As before him all things are naked*; So also *τὸ πνεῦμα*, that is, they lye with their throates cut, if he but strike them, dead, and speechlesse at his feet, as *Theodoret* expounds that word, which is translated *opened*. Now thus far, that is, to this *spirit* in man, no created sword can reach; they turne edge at it: but even this, the word reacheth, and that alone. So as the summary drift of all herein, is the same which Christ expressed elsewhere in other words, to exhort them to *fear* that *God*, whose sword, and powerfull word is able thus alone to wound; and *not so* *fear* those *who can only wound & kill the body*, and but reach

to the sensuall soule that is drencht in it, but cannot wound or kill the *Spirit*, which God alone can do, and no meere creature whatsoever. And therefore in all our thoughts and feares of Satans power of knowing our sins, or troubling, or disquieting our spirits (as also throughout this discourse) we are to set such bounds, as that this incommunicable royalty of God, and of his word, may be reserved unentrencht upon; namely, *that he alone knows, and can immediately wound the spirit and conscience*; Both which, at once this place held out unto us, which made me the largelier to insist upon the opening of it.

But yet although Satan cannot immediately wound the conscience, and make impressions of Gods wrath upon it: (for as no creature can shed abroad Gods love, and cause the creature to taste the sweetnesse of it, so nor the bitterness of his wrath, but God is his own reporter of both.)

Yet, 1. When the holy Ghost hath lashed and whipt the conscience, & made it tender once, and fetcht off the skin; Satan then, may fret it more and more, and be still rubbing upon the soare, by his horrid suggestions, and false feares cast in.

And 2. He can by renewing the experimental remembrance of those lashes, which the soule hath had from the *Spirit*, amaze the soule with feares of an infinitely soarer vengeance yet to come; & flash representations of hell fire in their consciences, from those reall glimpses they have already felt in such a manner, as to wilder the soul into vast and unthought of horrors.

And

§. 2.
Though hee cannot immediately wound the conscience; yet,

1. He can rake in those wounds the *Spirit* hath made.

2. From the renewing the remembrance of those terrours impressed by the *Spirit*, he can amaze the soule afresh with feare of worse.

And then 3. He can bring home all the threatenings that are thundered forth in the word against hypocrites, and men unregenerate, and discharge them all with much violence, & noise, upon a poore doubting soule. He can and doth present, and shew his prisoners those terrible chaines, & racks, and other *instruments of death*, as the Psalmist calls them, which God hath prepared against finners, and hath stored up in that great armory of his word; *Which hath in a readinesse to revenge all disobedience.* 2 Cor. 10. 6. With the rattling of which chaines, &c. Satan can make a noise in the conscience of a poore sinner, to affright him. Which he is the more enabled to doe, out of experience of such terrours in himselfe: *Being bound up in chaines everlasting, under darknes, to the judgement of the great day.* Jude 6. And as a son of consolation, and childe of light is enabled to comfort others the more, by the comfort wherewith he hath been comforted of God: So this *Prince of darknesse* is the more powerful to terrifie weake consciences that are ensnared with the cords of their own sins, by reason of the terrours which he hath received from the Lord. And therefore in Scripture, as a power in sin is attributed to him, so the *power of death*, as Heb. 2. 14. Where, by *death* is meant not so much that bodily, as that eternall death, to which, as the proper punishment of sin, the guilt of it doth binde us over. Which power of his is not that of the Judge in sentencing to death, or casting men to hell, which is a speciall flower of Christs

3. He can bring home all the threatenings against hypocrites, &c.

Psal. 7. 13.

Crowne; who Rev. 1. 18. *hath the keyes of hell & death* at his girdle; and of Gods, who is therefore only to be feared, because, *hee onely can cast body and soul into hell*. Nor is it as if he were the maine tormenter, and executioner of mens souls, after that great day, seeing that they are to be tormented by that fire which in common, *was prepared for the devils themselves*. And who is it that doth torment them? it is therefore principally meant 1. of that power and advantage hee obtained over sinners, when hee had seduced them; so, as to come boldly as a pleader against them, enabled with authority to urge Gods righteous law and word, and to call upon, and to provoke his justice to condemne poore sinners, and adjudge them unto death: untill Christ that righteous advocate dispoyled him of those his pleas & power, by that satisfaction of his, which before, the law had put into his hands; and so *He destroyed him that had the power of death*; enervating all his pleas and terrours. And 2. the meaning is, that as he hath this power in Gods court over the sentence of *death* upon poore sinners, so also in our consciences, to urge the law upon us, & to plead all that the *Law sayes against them that are under the Law*, and to put us into the feares of that death threatned therein: and to encrease in us the feares of that death, by presenting to us the terrours of the Law, unto which, in respect of naturall conscience, men of themselves are *subject all their life long*. And unto this latter power, hath that *power of death* there, especiall

ciall reference, for those words, *and deliver them who through feare of death were subject to bondage all their life long*, follow in the next ver. 15. And because the children of God, whilst in this life, as they *know but in part*, so they *love but in part*; and so far as love remains imperfect, so far *feare which hath torment*, keeps possession, 1 Joh. 4. 18. *For it is perfect love (onely) that casts out (all) feare*. Hence therefore, so far as slavish feare remains, so far they may be subject to be terrified by him, that hath power of death, and that over all those that are in any degree subject to the feare of it whilst in this life.

And 4. He can immediately, by his own power, stir the passions of feare and grieffe, &c. Excite them beyond nature, as the windes can raise the billows in the sea, and make the floods to make a noise; so can he a tumult in the affections, and put all the soule into an hurry and violent perturbation. He is the *Prince of the airy* part of the little world in man, as well as of that elementary region in the great world; and so can raise unnaturall stormes, and vapours that shall darken reason; and cause such thunders and lightnings, as shall hurle all into a black confusion; such, as if hell and the soule would presently come together. And though it is true, that he cannot turne the streame and current of our affections back (God only can turne this Jordan back) yet he can drive them faster, and cause them to swell above their naturall channels; that as a man possessest hath the strength of ten men in him; as that man,

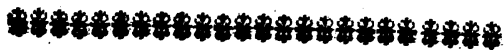
4. He can excite the passions of feare, and trembling of spirit.

man, *Luke 8. 19.* So shall the affections have, that are blowne up by him. As wee may see in *David*, what a strong minde doe we finde in him, so needlesly to number the people. *2 Sam. 24* ? against all reason, as well as religion, and the persuasion, yea opposition, not of *Joab* onely, but others also of his Counsellors, the *Captaines of the host*; a man would wonder, that a man so holy & wise should be so transported to do an act so foolish, (as himselfe saw afterwards, *I have done verily foolishly*, sayes he, v. 10.) yea, and so grossely sinfull, as that it was *abominable* in the eyes of *Joab*, *1 Chron. 21. 6.* (one that seemeth by his other cariages to have had but nature in him.) But the devill was in it. So ver. 1. *Satan provoked David to number the people*, by raising up such an affection and inclination in him. The like appears in the affection of love, which how strögly hath Satan drawn forth in some, even to madnesse, towards such, as before, and also after his fascination was overpast, they have loathed and hated above all others, is evident in stories by many instances. And as he can raise up other *passions* in us, so also *feares & terrours, jealousies, & distrusts.* To feare where no feare is. And thus he handled *Saul* (when God left him to him) *An evil spirit from the Lord troubled him*; or (as most reade it, & our margent varies it) *terrified him.* *1 Sam. 16. 15.* And in the raising up of these affections of feare, and the like; he workes more then simply *morally*, that is, then by bare propounding such objects as shall move them; (which men onely can

can do) but further also, *Physically*, by stirring such humours in the body, which such passions do act and stir in. And so those humours in the body, which shall put a man into a timorous, and trembling disposition, hee can *electively* worke upon, as he pleaseth. And then also hee can disturb the *phantasmes* in the head, the organs of the understanding; as in him, *Luke 8. 35.* Who through Satans working is intimated, *not to have bene in his right minde.* And when he hath thus distempered, and disordered all in a man, and put a man into such dispositions to feares, &c. then he comes with his suggestions, and speaks nothing but of wrath, and terrours, & of the threatenings, and of the hainoufnesse of a mans sins, the fearefulnesse of Gods wrath, unto that conscience that is troubled; and then (looke as when a mans choller is up, every small thing provokes him; so now when feare & melancholy are excited,) every suggestion, every surmise doth strike the soul through and through, with horrid feares and jealousies. And thus, though not *immediately*, yet through the meanes of these mists and vapours, and fogs raised, which environ and darken this sun, he works upon the conscience. And therefore we see by experience, that he prevails most in this sort of temptations, with melancholy tempers; who dwelling in darke shops, he much deceives with false colours and glosses. And when once affections are up, and doe cloude the minde, then multitudes of troublesome thoughts arise, and every suggestion surtable to

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that passion takes, and prevails with a mans spirit; as appears by that speech of Christ, *Luk. 24. 38. Why are you troubled (or afraid) and why doe thoughts arise in your hearts?* Passions like to heavy weights hung upon a clocke, doe not onely make the wheelles, the thoughts move faster; but also perverts them, and wrests them the wrong way: so as to a heart thus distempered, all things come to be presented amisse; even as to a blood-shot eye all things seeme red. In a word, as hee deludes his Enthusiasts by setting on, and backing their false opinions, and illusions, with joyes and ravishments of spirit (which differ as much from the joyes of the holy Ghost which are *unspeakable and glorious*, as heaven from earth.) So he can, and doth back his false reasonings, and accusations to holy men about their estates, with abundance of terrour and disturbance; which also differs as much from the impressions of Gods wrath made immediately by the spirit upon the conscience, as those joyes are found to do.



CHAP. X.

The conclusion of this discourse about Satan: Seven advantages in common, Satan hath over us, in all those forementioned dealings.

ANd for a generall conclusion to this, and all the rest of this discourse about Satans working on us, I will but only mention some of those great

great and many advantages, he hath in all these his false reasonings and accusations over us, for to set them on, and to fasten his slanders and false conclusions thence deduced, and to perswade the minde of them. Which I therefore bring in here, as being common to all those particulars which have been related.

First, it is no small advantage, that he can familiarly, and frequently suggest them againe and againe unto us. The frequency of any thought that comes in againe and againe, that lies by us, and haunts us, hath secretly the force of an argument to perswade us to think it is so. We use to say [I have thought so againe and againe.] A cunning flatterer, that is continually suggesting, and taking all hints and occasions so to doe, may at last put hard to worke out a neare and a deare friend, and to make one jealous of him. As the Judge yeelded to her *importunity*, *Luko 18.5.* So is the minde apt to yeeld to a suggestion that haunts it, and importunately presents its selfe, yea though it be to passe a false sentence against a mans selfe.

And 2. he can also, and doth represent a multitude of reasonings, and considerations together at once, all tending to confirm the same perswasion. He will sometimes bring in a cloude of witnesses, and instances to prove us hypocrites; and environ the minde round about with them, that looke which way it will, it sees nothing else. As hee represented to Christ, *All the glory of the world in the twinkling of an eye*: So he can do a

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§. 1.

1. Advantage, that he can and doth suggest frequently and familiarly.

§. 2.

2. That hee presents a multitude of false reasonings, &c. at once.

mans sins, &c. That a man shall have a generall prospect of them, and see nothing else, looke which way hee will. And what force this must needs have to prevaile with the minde and judgment to assent, experience shewes. As when a man doubting of a truth in a thing controverted, reads an opposite party, presenting all that can be said for the other side alone, it often staggers him, and for the present wins and gains his opinion to that side, till he reads and considers what is said to the contrary: yea, though a man is confirmed, and settled in the truth, yet sometimes a man shall have an army of arguments on the other side, come in upon him, so ranked and ordered, as for the present shall shake and stagger him: and so it must needs be in the agitation of this great controversie about a mans estate, when Satan shall muster and marshall up an army of objections at once together, and not scatteredly; as he is able to doe.

§. 3.

3. That he can hold the minde and the intention of it to them alone.

And 3. He is able to hold the intention of the minde so to them, as to keepe off all that which should any way comfort; he can turne downe that columnne in the leaves of our hearts, wherein grace, or any thing that may comfort is written, & turn over only, and hold our eyes fixt to read nothing but that other wherein our *Errataes* and sins are written; so as to cause a mans soule to forget all good, as Lam. 3. 17. the Church in desertion is said to do; and to forget his own mercies, as *Jonah* speaks: hee can multiply suggestion so fast; and come in with such a tempest, that as

Iob

Job complaines, *Iob*, 9. 17. he will not suffer them to take breath: and therefore the Apostle calls them the buffetings of Satan, 2 Cor. 12. because like unto buffetings, they come in, thick & threefold, upon a mans spirit; so as a mans spirit cannot take breath: hee raines downe temptations sometimes, not by drops (as in ordinary raines) but by *sprouts* (as marriners call them; when a cloud melts (as in hot countries) suddainly, and falls by whole sale, and often sinks a ship) *Hee breakes me with a tempest* sayes *Iob*, in the place forementioned. Hee speaks it of God; but such like tempests Satan also raiseth.

4. He addes weight to his lying accusations, and false reasonings by an imperious and obstreperous affirmation [that so it is,] he suggests not reasons onely, that are fitted to perswade, but sets them on with words of affirmation therewithall suggested: and so, like as in reasoning; a weake spirit is oftentimes borne down by a stronger, not by force of argument so much, as by strength and violence of spirit; (for many when the *iron is blunt*, and their arguments want edge, put to the more strength, as *Solomon* speaks, *Eccles*. 10. 10. and so prevaile:) and so doth Satan; he being a spirit of greater strength then ours by creation; and guilt also, further weakning us in arguing with him. Cunning pleaders may so argue the case, with such violence & confidence, that as *Socrates* said when his accusers had done, that if he had not been very innocent, he should have suspected himself guilty: how much more,

§. 4.

4. That hee backs all with an imperious affirmation.

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when the accusation shall fall upon persons that are so guilty, as we all are; and the thing also impleaded be that which we are already suspicious of: What a man already feares, hee easily beleeves, as what a man hopes, *quod metuum, facile credunt*. We see, that there falls out often in opinions a preconceit which exceedingly sways the minde; a giving of minde that such a thing is so or so: and in such a case *Satan* can strike in, exceedingly to strengthen such a conceit. This I take to be implied in that phrase. *2 Thes. 2. 1.* Where the Apostle gives warning they should not be troubled *neither [by spirit] nor by word, to thinke the day of Iudgement was at hand*: By *spirit* he meanes a pretence and opinion of some revelation, concerning something which a mans owne private conceit and imagination inclined him so to thinke; thus *1 Iohn 4. 1.* *Spirit* is also taken. And thus oftentimes when *Satan* perceives the minde inclined to thinke so or so, he adds weight unto the ballance: and so a man is given up to the efficacy of delusion. As we see in those false Prophets which the Apostle there speaks of, when he sayes, *Beleeve not every spirit, because many false Prophets are gone out into the world*. Thus likewise those false Prophets in *Micab* became confident of the truth of their prophecies: *that walk in the spirit, and in falsehood* sayes the Prophet, *Mic. 2. 11*. They took up such conceits, & the devill he joyned therewith, and confirmed them in them. Now as *Satan* by such false revelations confirms Enthusiasts in their opinions

opinions and conceits: so he joynes with the jealousies of beleevers, and puts weight into the ballance, strongly swaying them to judge amisse of their estates.

And 5. in that Hee, (as was said) backeth his false conclusions thence deduced, with *terrors*, &c. this becomes an argument to sense; and such arguments do exceedingly cary on the judgment in our opinion of things. A conceit that comes in with joy, we are apt to conclude is true; and so in like maner what comes in with terror; such impressions are as it were a seale to what is suggested, to confirme it. And as the holy Ghost sealeth his instructions, *Job 33. 16.* with impressions of joy, &c. so doth *Satan* his temptations with impressions of feare and disquietment. If a man hath a dreame with any strong impression, a man is apt to give heed to it, to thinke there is something in it: that which made *Nebuchadnezzar* think there must needs be something in that of his, *Dan. Chap. 2.* and *Chap. 4.* When yet he had forgot what it was, was, that it made him afraid, and his thoughts troubled him. ver. 5.

A 6. Advantage is, that he suggests and works all these impressions undiscerned at all by us to be from him, so, as we know not but that they are our owne thoughts, yea sometimes thinke that they be from the holy Ghost, working as the Spirit of bondage in us. This is also an exceeding great advantage: As it would be to an enemy to have gottē the opposites own watchword; their owne colours: this causeth us readily to yeeld

§. 5.

5. That his reasonings are backt with sense of terrors.

§. 6.

6. That he suggests all undiscerned by us.

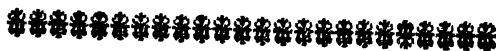
and open the gates to him. And though when the temptation is over we perceive his delusion in it, yet still, because we cannot discern his suggestions from our own thoughts when upon us, when we are in the mist and eclipse, therefore he can come againe and againe with the same temptation, to day, and to morrow, and the next day, and we perceive it not : which if we did, wee should not listen to it, no more then we would to one who had formerly deceived us. Thus *Ahabs* Prophets knew not that *Satan* was a lying spirit in them, for sayes one of them unto *Micaiah*, *When went the spirit of God from me to you ? Those strong delusions, 2 Thes. 2. 10.* could not have prevailed upon their mindes to have *believed a lye*, had it been discerned by them that *Satan* had suggested them. *Peter* knew not that *Satan* did by him tempt *his master to spare himselfe* : which yet *Christ* perceived, and therefore called him *Satan*.

Last of all, a man can no way avoide his suggestions, nor subdue himselfe from them ; neither can any take *Satan* off from a man but God, He must *rebuke* him, none else can. A poore soul fights with *Satan* in this darknes, like unto a man that is assaulted by one that carries a darke lanterne, who can see the assaulted, and how to buffet him, and followes him where ever hee goes, whereas the poore man cannot see him, nor who it is that strikes him, nor be aware how to award the blow. Therefore the Apostle when *buffered* by *Satan*, knew not what to do, but only to have recourse

§. 7.
7. That his suggestions cannot be avoied.

3 Cor. 12.

recourse to God by prayer : for hee could no more avoid or run away from those suggestions, then from himselfe. Nor could all the Saints on earth any other way have freed him : none, till God should cause him to depart.



CHAP. XI.

The second generall head : The cases wherein God leaves his unto this darknesse. First, three cases extraordinary.

HAVING dispatcht the efficient causes of this darknesse; The causes *Physicall*. I now proceed to the *cases* wherein, and *ends* for which God leaves his children to such a condition; The causes *Morall*. The *cases*, they were the second general head I propounded to be handled: and they are either *Extraordinary*, or *ordinary*.

The cases of two sorts.
1. Extraordinary.

First, *Extraordinary*; as,
First, out of his prerogative.
Secondly, in case hee meanes to make a man eminently wise, and able to comfort others.
Thirdly, in case of extraordinary comforts, and revelations.

First, What if God will use his absolutenessse, and prerogative, in this his dealing with his childe? and proceede therein according to no ruled case or president? This he may doe, and (as it is thought) in *Jobs* case he did; who is thought by some, to bee set up as a type among

§. 1.
1. Out of Gods sole prerogative.

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the Gentiles, of Christ at his crucifying, who was to be left by his Apostles, forsaken of God, &c. and though *Iobs* desertion began but with his estate, children, and body, yet it pierced further in the end, & seized upon his spirit, (though not so far as to question Gods love to him, this we reade no where of him, yet was) seen in Gods withdrawing himselfe in the comfort of his presence, and in Satans making him a Butt to spend his arrows on. And yet although the Lord had cause enough against him, yet no cause (as I remember) is pleaded: But it is resolved into an extraordinary dealing; wherein God tooke a liberty to glorifie himselfe, by singling out one of his stoutest, valiantest champions, & setting him hand to hand to wrastle with the powers of darknesse; and because Satan was (as it were) not hard enough for him, *he turned enemy himselfe*, Job 13. 24. None more just then he before, the Lord you know glories in him; None ever led a stricter life, reade Chap. 31. no man kept more in awe, & that by fearing such a desertion beforehand. Which was the onely way to prevent it, (for what a man feares he prays much against) which he expresses, when complaining, he sayes, Chap. 4. 25. *That though he feared it, yet it came*, implying that it was not ordinary, nor indeed is it so: and although *Iob* justifies himselfe too far, yet this was it which made him so stoutly to plead his own cause, that he could finde no president, no ruled case of the like proceeding. And therefore *Elihu*, who tooke both Gods part and

Iobs,

Iobs, and stept up as a moderator, and as one in Gods stead to decide the matter, resolves it most of all into Gods prerogative, though not without *Iobs* desert; (yet not such, as according to which God ordinarily proceedeth, nor so severely with others;) as appears by the 34. Cha. and to that end he set forth Gods greatnesse, in the 36. & 37. Chap. And thus also God himself when he came to plead with *Iob* about it, and to shew him a reason of it, he onely tells him how great a God he was, and therefore might doe as he pleased; and useth no other arguments in the 38, 39, 40, 41. Chap. God indeed never wants a cause, nor doth deale thus where sin is not; yet as is said of the young man, that he was blinde, not for his sin, nor his parents (yet not without it) but for the glory of God; it was an act of Gods prerogative: so here. God hath higher ends of glorifying himselfe in the patience, the victory, and the conquest of such a champion as *Iob* was; and of confuting the devill, who accused him of *serviſg God for nought*, the falsenesse of which to demonstrate, God tries conclusions with him; as also to confute the opinions which in those dayes were generally received, (as may seeme by his friends arguings, and also by the 73. Psal.) That godly men did prosper, and flourish outwardly, according to their godlinesse: for these and the like reasons God did it. However *Elihu* gives *Iob* this good and seasonable counsell, to makethis use of it, to *search into his sins*, Chap. 34. ver. 31, 32. And God might well take liberty

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to

to deale thus with *Iob*, because hee could make him amends, as afterward hee did, in restoring double to him; and indeed it was but the concealing a while of his love, as many parents love to doe by their children, and yet to shew it the more in reall effects, as God even then did, in making him more then a conquerour.

A second case extraordinary is, when he intends to make a man a wife, able, skilfull, and a strong Christian; *Wise*, namely in this, which is the greatest learning, and wisdom in the world, experimentally to comfort others.

This may seeme to be the reason of this his dealing with *Heman*; *Heman* was brought up in this schoole of temptation, and kept in this form from a youth, *Psal.* 88. 15. He was put soon to it, & so deep lessons had he set him, as he had like to have lost his wits as he sayes there; yet in the end, when God raised him up againe, *this Heman* (who lived about *David* and *Salamans* time) is reckoned among the wisest of his time, and one of the foure that were next to *Solomon* for wisdom: *1 Kings* 4. 31. So that great Apostle was a man exposed to the same combats that others were; he *was buffeted by Satan*, *2 Cor.* 12. filled with *inward terrours*, as well as *those without*: what was this for? Not so much for any personall cause of his owne, as to make him able to comfort others: *2 Cor.* 1. 4. 5. For that comfort which answers a temptation in one mans heart, will answer the same in anothers: when temptations have the same wards, that key which un-

lockt

2.
When God intends to make a man wife and able to comfort others.

lockt one mans bolts, will serve and answer to anothers. It is not every word that will comfort a weary soul, but only a word in season, ver. 4. of this 50. of *Esay*; that is, which is fitted to the parties case: now, who are they who are furnished with such apt, and fit, and seasonable considerations to comfort such, but those who have had the same temptations, and have beene in the like distresses? This art of speaking peace, and words of comfort in season is the greatest wisdom in the world; and is not learnt but in *Hemans* school. Temptation was one of *Luthers* masters. And therefore of all abilities of the ministry, Christ in this Chapter instanceth in this v. 4. and calleth the tongue of him that is able to speake seasonably to weary soules, *the tongue of the learned*: and therefore *Iob* 33. 23. To raise up one whose faule draws nigh to the grave, is said to be the work of one of a thousand. Which is easily granted, if you consider the danger of such a distresse: In Scripture it is called the *breaking the bones*, *Psal.* 51. because the strength of a mans spirit that should uphold it, as the bones the body, sinke within him; now to be a bone-setter, is not every mans skill; he must have speciall art and cunning, and withall a Ladies hand (as we use to say) that is, meeknesse and pittie; which also are never kindly, but when wee have tasted the like, or may feare the like. *Gal.* 6. 1. The Apostle commands them to set such an one in joynt againe, (as the word signifies,) *Left thou also be tempted*; and it is the work of one that is spirituall, *You that are*

καταπύξω

R 3

spirituall.

Spiritually restore such an one. It requires skill to get out every shiver, to meet with every scruple, and set all straight againe. It is also called the *wounding of the spirit*; so *Solomon*, *A wounded spirit who can beare?* Prov. 18. 14. As the power of sin wounds, so the guilt also; and the one as incurably as the other: and it being the *spirit* of a man which is wounded, that which must heal it, must be something dropt into the heart, that may come at the spirit; and there are to be peculiar elective plaisters to heale these wounds, because these wounds are often differing, some objections there are, that often the learned it men never meet with in books; and *Satan* hath devised *methods*, Eph. 6. of tempting soules deserted, which he useth againe and againe: and a man shall not know those depths, and fathom them, unless he hath been *in the depths* himself, as *Heman* speaks; and then he shall see such *wonders of God in those deeps*, which none else ever saw; and thereby gaine such wisdom, as to be able to encourage others, by his example, to trust in God and call upon him, so *David*, *Psal. 32. ver. 5, 6.*

The third case extraordinary. God doth desert in case a man hath had, or is to have from God an abundance of revelations and comforts.

First, in case he hath already had abundance of revelations from God. As after that glorious testimony given to Christ at his baptisme, *This is my beloved Son, &c.* Mat. 3. ult. *Then was Jesus led aside to be tempted.* Mat. 4. 1. Hee points out the time to this very purpose. In like maner doth

3. In case of abundance of revelations and comforts.

doth God often deale with the members of Christ for the season and time of their desertions and temptations. This was also that great Apostles case, 2 Cor. 12. 7. *Left I should be exalted above measure, through abundance of revelations, a messenger of Satan was sent to buffet me.* That which he calls there *the thorne in the flesh*, that prickt him, is meant rather I think of a *desertion*, and leaving him to distresse of spirit, then of a *lust*: For his scope is, *to glory in his afflictions.* v. 9, 10. Now if it had been a lust, it had not been a thing to have been gloried in; Againe, it was a *messenger of Satan*, which imports something externall; and it *buffeted* him, he was as a meere patient in it, as a man buffeted is, in the exercise of lusts, our spirits are active; & besides, he prayed, it *might depart*, which phrase would seeme to note out something externall. God had *took him* aside into heaven, & spoke wonderfull things to him, and when he comes down again, Satan must take him to task, and batter him, *the flesh* would have grown proud, if it had not been thus beaten black and blew; He had been in heaven, and heard the language of Angels and Saints, *things not to be uttered*: and now he must heare by devils the language of hell. This buffeting I take it, was by Satanicall injections.

Secondly, before God doth dispence great revelations and comforts, hee doth sometimes desert. And as before great distresses, which hee meanes to leade his children into, hee fills their hearts with joy unspeakable and glorious, to strengthen

strengthen them against the approaching conflict: (thus God to hearten his Son against that great agony in the garden, and combate on the Crosse, transfigureth him on the Mount first,) So on the contrary, sometimes before great revelations, and comforts, to make them sweet, and the more welcome, God useth to withdraw himselfe then most; thereby preparing the heart for them: as Physitians doe the body for cordials. The greatest spring-tide of comfort, comes in upon the lowest ebbe of distresse. Distresse enlargeth the heart, and makes it thirst after comfort the more, whereby it is made more capable of consolation: For that rule holds usually true, 2 Cor. 5. *That as sufferings abound, so comforts shall abound also.*



CHAP. XII.

The cases ordinary, wherein God doth leave His in darknesse.

NOW secondly, we come to the more ordinary cases, wherein God dispenseth this darknesse. Ere I name particulars, I will premise concerning them this generall rule. Wee shall finde, that God goes not constantly by the same rule in the dispensation of them: so as no man can say, that in such and such cases, God will & doth certainly desert men, or that he alwayes doth so: but is various in his dealings herein.

For

A generall rule premised. That God is various in these dispensations.

For some men he leaves for a while in darknesse, in, and upon, and immediatly after their conversion; their sun riseth in an eclipse, and continueth so till noon; yea till their night: on the contrary, towards others sometimes he never shines in more comforts on them then at their first conversion: again, some he deserts upon a grosse sin committed; to others he never reveales himselfe more at any time, then after a grosse sin humbled for, and repented of; thereby to shew the freenesse of his grace. So likewise, some that have lesse grace, and have lived more loosely, he fills their sailes at death, and they have abundant entrance, with full sail into the Kingdome of Christ; others that have walkt more strictly with God, and whose ends you would expect should be most glorious, he leaves to feares, and doubts; and their Sun doth set in a cloud.

And the reasons why God is thus various in these his dealings, is both, because spiritual comforts tend not simply *ad esse*, but *bene esse*; not to the absolute being of a Christian, but his comfortable wel-being: and also because in respect of their dispensation, they are to be reckoned in the ranke of temporall rewards; and though light and assurance is not an *earthly*, but an *heavenly* blessing, yet it is but a *temporary* blessing; and therefore as the promises of other temporall good things are not absolute, no more are the promises to give assurance to a beleever absolute, as those to give him heaven and salvation are. Therefore likewise on the contrary, darknes and

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distresse

distresse of conscience, is but a *temporall* chastisement, as outward crosses are; differing frō them only in the matter of them; the one being conversant about things of the outward man; this of the inward, namely, a mans spirituall estate. Hence therefore in the dispensation of both, though God alwayes goes by some rule, as in all other dealings of his; yet so as he varies and deales differently with his children therein: as he doth in dispensing outward prosperity and aduersity, *Setting the one against the other, to the end that man should finde nothing after him*, as *Solomon* sayes, *Eccles. 7. 14.* that is, gives such crosse and contrary opposite instances in both kindes, that men might not *finde him out* in these wayes, or *trace* him as the phrase is, *Rom. 9. ult.* not so, as to say certainly, and infallibly, what he meanes to doe in such and such cases. Indeed in the world to come he makes even with all the world, how differing soever his dispensations of rewards or punishments have beene here; and what is behinde hand to any one, he then payes with respect to what they have received. Thus in matter of spiritual joy and assurance, God may vouchsafe it to one that hath not feared and obeyed him so much, as one that walkes in darknesse: but then if any one hath received more *earnest penies* aforehand, and hath not walkt answerably, God considers it as an aggravation of his sin, as he did in *Solomon*, whose sin is aggravated by this, *1 Kings 11. 9, 10.* that he sinned against God, who *had appeared to him twice*:
 Otherwise,

Otherwise, if these comforts make a man in any proportion to such cost, more fruitful the others are, I see not but that God, who crowns his own graces, will reward the more; this being one meanes sanctified to some, to work more grace, as afflictions are to others. Thus it is in like manner in desertings, and distresse of minde, they being a temporall punishment, God is as various in them: So as one of more grace, or whom God intends more grace unto, shall be afflicted & forsaken, when one of lesse shall *raigne as a King*, as it is said of the Corinthians, in case of worldly prosperity: So he shall have peace and liberty of minde, triumph over Satan, and hell, and discomfort; when Apostles in comparison, that is, men eminent in grace, are in respect of spirituall conflicts made *spectacles to angels and men*.

1 Cor. 4. 9, 10.

This rule premised, the ordinary cases follow. First, in case of carnall confidence; thus *Pf. 30.* *David* had been in great distresse of minde for a while, as appeares by what is said v. 3. and 5. that *though heaviness be over-night, yet joy commeth in the morning*, and in this sun-shine *David* lookes about him, & sees never a cloud appeare in view, that might againe eclipse his comfort, then hee grew confident upon no other ground but present sense, thinking it would alwayes be so with him; and so trusted in that comfort he had at present, as if now he could never have been troubled so again (as in such cases good souls are apt to thinke) *Now I shall never be removed* sayes *David*; this was carnall confidence, and God to

I. Case.
 In case of carnall confidence.

Carnall confidence in three things.

1. In trusting to false signes together with true.

confound it hides himselfe againe, *ver. 7.*

Now carnall confidence is either;

First, when we trust to false signes shuffled in among true; which is incident even to beleevvers that are in the state of grace, and have good evidences to shew for it; who yet together with those sound evidences, doe often rake together many other signes that are but probable, yea, and which are deceitfull, and but common to hypocrites; this we are apt to do, to take many things as infallible signes which are not: As *many* are said in *Daniel*, to cleave to the better side by *flattery*: so in a mans heart, many false signes will come in, and flatter a man, and give their testimony, and speak the same thing true evidences doe. Now God, to discover which are false, & which are not, leaves a man: and then he will finde all his false signes to leave him as flatterers use to do; and to be but as broken teeth among those which are sound and whole, to faile and disquiet him; like reedes that breake, when any stresse is put to them, and so to run into his hand.

2. Putting too much confidence on signes

Or, secondly, when we put too much of our confidence upon signes though true, and trust too much to comforts and former revelations, and witnessses of Gods Spirit, and to our graces; which are all but creatures, acts of God upon us, and in us, when therefore wee let all the weight of our support to hang on these, God in this case often leaves us, *That no flesh should rejoyce in his presence.*

Or thirdly, when we thinke graces and comforts

forts are so rooted in our selves, that we neglect God and Christ, for the upholding, increase, and exercise of them; then God withdraws the light of these, that we may have recourse to the spring, and well-head. As too much confidence in the power of inherent grace, caused Christ to leave *Peter* to the power of sinne, so the like confidence also in the power of grace, causeth God to leave us to the guilt of, and terrors that come by sin.

The second case. For *neglecting* such precious *opportunities* of comforts and refreshings as God hath vouchsafed; As for the neglect of holy duties, wherein God did offer to draw nigh to us, the Sacraments, Prayer, &c. So *Cant. 5. 4, 5, 6, 7.* Christ stood at the doore and knockt, that is, moved the heart of the Church there to pray, or performe the like duty in which he useth to come in to the heart and visit it; he offered to assist her, and began to enlarge and prepare her heart, but she made excuses: upon this Christ went presently away; only he left behinde him an impression, a *sent* of himselfe in her heart; *v. 4, 5, 6.* enough to stirre her up to seeke him, in the sense of the want of him; as in desertion God useth to doe.

Thirdly, in case of *not exercising the graces* which a man hath; not stirring them up, &c. when Christians are as it were between sleeping and waking, which was the Churches condition in that *Cant. 5. 2.* then also Christ deserts. To perform duties with the inward man half awake, as

3. When we neglect going to Christ for upholding our graces.

2. Case. For neglecting opportunities of spirituall comforts.

3. Case. For not exercising graces.

it were, and half asleep; *to pray as if we prayed not*; (as on the contrary, we are *to use the world, as if we used it not*;) Thus, *to do the work of the Lord negligently*, this provoketh God to absent himselfe; as he did there *Cant. 5. 2.* And so *2 Pet. 1. 9.* *He that lacketh these things*, that is, *useth them not, neglecting to adde grace to grace*, (as the former words expounds that phrase; and it agrees with the like elsewhere used: as *Mat. 25. 29.* He that useth not his talent, is said *not to have it. To him that hath shall be given, and from him that hath not, &c.*) A blindness soone falls on such a man, and he *forgetteth* all that ever he had (as was opened afore.) And indeed there is no reason that a man should have present *comfort of future grace*, when he neglects the *use of present grace.* *Esa. 64. 7.* God complaines that there was *none that stirred up himselfe*; & for this, *God was wroth.* Whereas otherwise, *v. 5.* *God meets with him that worketh righteousness*, and *rejoyceth* in him that *rejoyceth to work righteousness*, God meets such, and *rejoyceth with*, and draws nigh unto them: but others, that *stir not up themselves*, God *rouseth* and *stirs them up by terrors.* *He that walkes according to this rule, peace be on him, Gal. 6. 16.* not else. Though comfort is not alwayes the present necessary fruit of righteousness, yet it is never without it.

Fourthly, in case of some grosse sinne committed *against light, unhumbled for, or proving scandalous, or of old sins long forgotten*: I will give instances of each particular.

First,

First, for some grosse sin committed *against light.* An instance for this is *David.* Who though he was a man after Gods heart, yet wee meete with him often complaining, as one that was frequently in these desertions; amongst other times, once in the *119. Psal. 25, 28. ver.* where *his soule cleaveth unto the dust*, and is even at deaths doore, for he sayes, *quicken me*, hee meanes it in regard of the sense of Gods *favour, which is better then life*; which also is the meaning of that phrase, that his soule did *cleave unto the dust*; that is, was brought to the apprehension of death, therefore *Psal. 22. 15.* Christ upon the Crosse (of whom the Psalme is made) cryes out, that *God had forsaken him, and brought his soule to the dust of death*: and *David* sayes here also, that *his soule melted, and was dissolved*, even all the powers of it were loosned, and failed within him at the sense of Gods wrath, even as waxe melts before the fire: ordinarily we finde in Scripture no such eminent desertion, but we finde the cause of it not far off, if wee reade on: so here, in the *29. ver. Remove from me* (sayes *David*) *the way of lying.* He points to the soare of his heart, and wherein his griefe lay. *David* among other corruptions, had a lying spirit, in the *1 Sam. 21. 2.* *David* very roundly telleth two or three lyes together, when he fled from *Saul*, and came to *Ahimelch*, who fearing to harbour him because of *Saul*, askt him why he was alone: it being a suspicious thing, that he so great a man should have no greater traine to attend him; and did argue

I.
Against light;

4.
In case of some
grosse sin.

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gue that he fled as a proscribed person, and then it would be dangerous to foster him. To this he answers roundly; *That the King had commanded him a businesse.* There is one lye; and that *the King had commanded him secrecie in it*, there is another: and because *my servants* should not know it, *I have sent them away* to severall places, there is a third: and again, at the 8. ver. *I have not brought my sword, because the Kings businesse required hast*, there is a fourth lye. David went on here in a way of lying; they were all made, & deliberate lyes. Other such like speeches of his, as that *1 Sam. 2. 8. 10.* where he told *Achish*, *That he went against the South of Iudah, and against the South of the Kenites*, ver. 10. when as he went against *the Geshurites and the Amalekites*, v. 8. some excuse, because those nations bordered over against *the South of Iudah, and the South of the Kenites*: and so make out a truth in that his speech: but yet the last verse, that sayes that *Achish beleevd David*, implies that as he understood it, so *David* indeed meant it, as if he had gone up against his owne countrymen, and then it can no way be excused. These therefore being grosse sins, sins against light, (as of all sinnes lying must needs be supposed to bee, because it is against that truth which riseth up in the minde) and is a sin wherein a mans minde shews art, cunning, and wit; and a sin, which when the truth is discovered proves exceeding shamefull, and scandalous; therefore this sinne, especially when it had been some while gone on in by him, which
therefore

therefore he calls a way of lying, lay heavy on him long after. Therefore he entreats God to take the load of it off, *Remove from me the way of lying*; it was the load hereof which did lye so heavy on him, as it pressed his soule to the dust of death, as he had before complained.

So for the second particular, in case a sinne be not thoroughly humbled for, and confessed; or if when we committed it, we had shifts to keep us from thinking it to be sin, or not so hairous, or were doubtfull whether it were a sin or no; and so were loath to acknowledge it to be a sin, and to burthen our selves with it in our confessions, but our hearts stood out rather to cleare our selves in it: as it is likely *David* did in the case of his murder of *Vriah*; he had done it so cunningly, as he thought he could cleare himselfe, and wash his hands of it, for it was but the chance of war, (sayes he,) that did cut him off; *The sword devoureth one as well as another*. And so he executed it, *2 Sam. 11. 25.* God in this case brings him to the rack, *Psal. 32.* (It is thought that *Psalme* was made, as well as the *51. Psalm* upon that occasion of his murder; and indeed it may seeme so, they are tuned so neere together, as might be shewen in many particulars.) These sins being known and become scandalous, *David* was to confesse publicly; as in the end he did, when in making the *51. Psalm* he stood to do penance in a white sheete, that I may so speak. Now *David* was loath to come to this, that murder being done so cunningly; hee could hardly bee

2. In case of some sin not thoroughly humbled for.

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brought to confesse it, so much as in secret, much lesse publicly, God in this case layes his hand so soerely on him, that his *naturall moisture was dried up*, as that Psalm tells us, (for in men troubled in conscience, their trouble of minde casts their bodies often into as great heats, as men that are in burning feavers, so *Psal. 102. 3.* in the like fit, he sayes *his bones were burnt like an hearth*;) and this was without intermission *day and night*; and thus he lay *roaring*, so he expresseth his cariage in his torture, like a malefactor on the rack, though haply he cryed out for mercy to God, yet because not with a broken heart, God therefore accounted it but as *roaring*, that is, the voice of a *beast* as it were, rather then the voice of a man humbled for his sin. And why was *David* put to the rack thus? he would not confesse, and humble himself for his sin; *It was silent, and yet roared*, v. 3. a still broken hearted confession might have saved all this torment. But when in the end *I said I would confesse my sin*, v. 5. and in his heart he resolved once to lay open all that sin of murder, and adultery in the circumstances of them, then God pardoned him (as you know hee did) for *Nathan* coming to him, told him, as soon as but a word of confession began to fall from him, *that his sins were pardoned*. And yet after that, as appears in the 51. Psalm. God did not yet restore comfort, and the joy of his salvation to him, (for there he prayes for it in the sense of the want of it) not untill hee had publicly confest it also, and throughly humbled himself; it having caused

led the enemies of God to blaspheme, God would have a publique satisfaction given.

So when the incestuous person had committed that sin, *1 Cor. 5. 1, 9.* for which, as then hee was not humbled (for afterwards in the *2 Cor. 2. 7.* when he was humbled indeed, he bids them comfort him) yet till that his humiliation was apparent, he bids them *to deliver such an one to Satan*, to the jaylour, to the tormentor with him, to the prince of darknesse to terrifie him, and afflict his spirit. Now the meaning of that delivering him up to Satan, was that he should be solemnly excommunicated, which when it is performed as it ought to be, *In the name of the Lord Jesus*, and with the power of the Lord Jesus; then as the Church cuts them off from communion with them, so God from communion with himselfe, and Hee withdraws all fellowship with their spirits, (as was before declared) and so leaves them alone in darknesse, and to desertions; and not only so, but delivereth them up to Satan, not with a commission to cary them on to more sin (for the end propounded by the Apostle, was thereby to *destroy the flesh*, v. 5. not to nourish it by provoking him to more sin) but to terrifie and afflict his conscience, and to stir up therein the guilt of sin, and terrours for it. Which God sanctifies to humble a man, and to mortifie the flesh, and thus when that Corinthian was excommunicated, & given up to him, did Satan deale with him; for *2 Cor. 2. 7.* he was nigh being *swallowed up of too much sorrow*; and this occasioned by *Satan, whose*

*devices we are not ignorant of sayes the Apostle, ver. 11. Now as every ordinance hath a proper peculiar worke it is appointed for; an inward effect to accompany it in a mans spirit: So this, and that proper effect, and inward working and event of this great ordinance of excommunication, is terrour, and sorow, and desertion of spirit, thereby to humble a man; even as it is the proper effect of the Sacraments to convey comfort and assurance, and to convey the *seale of the Spirit*. And when this ordinance is neglected or omitted, when yet grosse and scandalous sins require it; then a man belonging to God, God himself often works thus, and inflicts this on him without that ordinance. Thus he dealt with *David*, and others after grosse sins. God inwardly excommunicates & casts them out of his presence, & from all comforts in his ordinances, although they are not refused by men to come to them: dealing herein, as a father that is a publique magistrate, with an unruly childe, after some great misdemeanour, though he cast him not off, yet he may send him to the Gaole, to be for example sake, imprisoned: for the Gaoler to take him, and to clap irons on him, to have him down into the dungeon, where he sees no light, and into the little ease, where he is in so streight a condition, as he can neither sit nor stand, nor lie, as *Elihu* expreth it, *Iob 36. 16. he calleth it bringing into a streight place, and binding them in fetters, and cords of affliction, & then he shews the their transgression, and wherein they have exceeded.* ver. 8. 9.*

Yea,

Yea, and thirdly, this God doth not only presently after the sins were committed, but sometimes a long while after, and that when they have been often confest. Yea, and after that God hath pardoned them also in our consciences, as well as in heaven; yet the guilt may return again and leave us in darknesse. Thus *Iob 13. 26. For the sins of his youth,* (which questionlesse he had humbled himselfe for, and had assurance of the pardon of, yet) God did *write bitter things against him* for them many yeates after, and *made him possesse them*, as himselfe speakes. God gave him over to the Gaoler, and put him into the little ease in prison, *then puttst my feet into the stocks* sayes he ver. 27. For as the power of sin, and the law of sin is but in part done away, in our members, so in our consciences the guilt of sin is likewise but in part done away; in regard of our apprehensions of the pardon of them; and therefore as those lusts we had thought dead, & that they would never have risen again, do sometimes revive and trouble us afresh, comming with new assaults; so in like maner may the guilt of those sins revive which we thought long afore had been pardoned, & after the commission of some new act, or forgetfulnesse of the old, and security about them, God may let them loose upon us afresh, that we shall look upon them, as if they never had been pardoned.

Now the reason of all these particulars, both why grosse sins, especially if against light, when not confessed throughly, should yet after many

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The reason of
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yeares cast us into such fits of desertion, is

Because therein we rebell against Gods Spirit; and that Spirit, *Itanos tractat, ut à nobis tractatur*, doth deale with us, as we with him. If you grieve him, he grieves you; if you rebell against him, he fights against you as an enemy: so *Esay 63. 10. They rebelled, and vexed his holy Spirit, therefore hee was turned to bee their enemy, and he fought against them*: now to sin against light is called rebellion, so *Iob 24. 11.* When men goe about to extinguish and darken the light of direction, which God had set up in their hearts to guide their paths by, God puts out the light of comfort, and so leaves them to darknesse. But especially then, when our hearts are so full of guile, as we plead that they are no sins; or extenuate them, as *David* in all likelihood did, *Psal. 32.* in reference to which he sayes, in 2. ver. of that Psalm, *That that man is a blessed man in whom is no guile.* and in the 51. Psalm. 6. *Thou desirest truth in the inward parts,* *David* had dealt guilefully and deceitfully in that sinne; if man keepes a sin under his tongue, and will not be convinced of it, nor bring it forth by confession; God in that case brings him to the rack; as they doe Traytors to confesse: and if it bee that any of our old sins revive, and cause these terrours, it is because we began to look on them as past and gone, and thought we needed not go on to humble our selves any more for them; making account they are so buried, as that they will never rise againe; when as the remembrance of them

them should keep us low, and humble us all our dayes. It is laid to the charge of them in the 26. of *Ezek. 22. That they remembred not that they lay in their blood.* We are apt to think that time weares out the guilt of sins: but to God they are as fresh as if they had been committed yesterday; and therefore nothing weares them out but repentance. Great sins forgiven must not be forgotten.

Fiftly, in case of a stubborn stiffe spirit, under outward afflictions; when we will not mend nor stoope to God. This may bee part of the case mentioned *Esay 57. 16.* Where God alleaging the reason why he contended with a poore soul of his, he gives an account of it, *ver. 17.* you shall see where the quarrell began, *For the iniquity of his covetousnesse I was wroth;* that is, for some inordinate affection, which we call *concupiscence*; he mentioneth not a grosse act of sin committed; so much as some lust harboured; for which God began to be angry, and to shew the effects of that his anger in *smiting him,* haply with some outward crosse first; *I was wroth and smote him;* and when that did no good, God began to bee more angry, and to *hide himselfe*: *I hid my face,* and this he speaks of inward affliction, which he also calleth, *v. 16. Contending with the soul,* and so far leaving it, as that the *spirit was ready to faile;* it came to inward affliction in the end, and he further intimates the cause of all this, *Hee went on frowardly in the way of this heart.* When lighter, and outward strokes will not take us off, God leaves and deserts our spirits, and wounds them.

§. 5.

5. Case.

Of a stubborne spirit under outward afflictions.

And

And the reason is, for in this case what course else should God take? for either he must give him up to hardnesse of heart, and leave him to his stubbornnesse, and so he should have lost his childe; but *that* God is resolved he will not do; *I will heale him*, saith he, v. 18. When therefore the heart remains stubborn under other strokes, he hath no way left in his ordinary course and progresse, in the way of means, but to lay strokes upon his spirit, and wound *that*. And this yoke is like to break and tame him, if any; For this he cannot beare: other outward afflictions mans naturall spirit, stoutnesse, and stubbornnesse may beare; and hath born even in heathen men; they have endured any thing rather then be put out of their way; *The spirit of man will sustain its infirmities*, but in this, *the spirit failes in them*, ver. 16. other afflictions are but particular; but as taking some starres of comfort out of the firmament, when others are still left to shine to them: but when Gods countenance is hid, the Sun it selfe, the fountain of light is darkned, and so a generall darknesse befalls them: and therefore then the heart is driven to God, and broke off from all things else; and then God delights to restore and to comfort a man againe. *I will restore comfort to him*, ver. 18.

§. 6.

6. Case.

For deserting his truth when called to professe it.

Sixty, in case of deserting his truth, and not professing it, and appearing for it when he calls us to do it. In this case he left many of the Martyrs; many of whom, especially untill those in *Queene Marias* dayes (when with the Gospels increase,

increase, and the light of it, God gave more strength also) and some then also did desert the truth for a while, & then God in respect of comfort deserted them; and then they recovering Gods favour again, upon repentance and a new resolution taken, to stick to the profession of the truth, what ever came of it, *that* their desertion made them the more bold and resolute. And this was in part *Ionahs* case, who having a commission sealed him to go to *Ninivech*, with a message from God; he withdrew himself, and went another way; and God in the midst of his security casts him into a whales belly, and when hee was there God withdraws himselfe from him, as if he meant never to own him more; inasmuch that *Ionah* sayes, Chap. 2. 4. *Then I said I am cast out of thy presence*. And there is this equity in this dealing of God thus with us: That as when we are *ashamed of Christ*, the punishment fitted to it is, *That Christ will be ashamed of us*: so when we will *not wisse for God*, there is no reason *His Spirit should wisse to us*. And so, when wee seeme to evade persequution for the Crosse of Christ, then it is meet, God should meet with us, and take us in hand himselfe; which is far worse.

Sevently, in case of unthankfulnesse, and too common an esteeme had of assurance, and light of Gods countenance, and of freedome from those terrors and doubtings which others are in; which is a sin Christians are apt to run into: For as the light of the Sun, because it is ordinary, is not regarded, none minde it or looke at the

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Sun,

§. 7.

7. Case.

Of unthankfull Be for former comforts.

Sun, but (as he said) when it is in the eclipse; So, a continuall sun-shine of Gods favour enjoyed, occasioneth but a common esteem of it. And in this case God withdraws those comforts, and assurance; because they are the greatest and sweetest comforts of all other; and which to abuse, or not to value, of all other provokes most, therefore in this case God takes them away. For as *Hos. 2. 9.* in case of being unthankfull in outward mercies, God *tooke them away*, and restored them not againe, till they esteemed them better, and acknowledged whence they had them: So also in spirituall assurance, light, and comfort, doth God in like maner deale.



CHAP. XIII.

The third generall head; The Ends for which God leaveth his children unto this darknesse. First, such as are drawne from God, and his faithfulness, &c.

Now, let us come to those ends which God may have in this his dealing with one that feares and obeyes him, which are many and holy ones.

First, to shew his power and faithfulness, in upholding, raising up, and healing such a spirit againe as hath been long and deadly wounded with inward terrors; which is as great an evidence of his power as any other; and therefore
faith

faith *Heman*, *Psal. 88. 10.* *Wilt thou shew wonders to the dead? shall thy faithfulness be declared in destruction?* ver. 11. That is, in raising my soul up again to joy, and comfort, which is as much as to raise up a dead man; nay more, as much as to raise up a soule already in hell; for the same terrors sayes hee, that destroy them, doe in like maner seaze on me; in the 1. *Eph. 19.* it is said, *That the exceeding greatnesse of Gods power was seen in raising Christ from death to life:* and wherein lay principally the demonstration of that power? not simply in raising his body up again; that was no more then he did to others, but in *Acts 2. 24.* the power is said to be shewen in this, that hee having loosed the paines of death wherewith it was impossible he should be held, he was raised up againe, his soule was heavy unto death, with terrors: and those paines in themselves were deadly, though not to him, in that hee being God as well as man, it was impossible for him to sinke under them: now therefore to raise up and glorifie that his soule that was so bruised, wounded, and pierced through and through, herein lay the wonder: and such a wonder God shewed in recovering *Heman*. And to shew the greatnesse of this worke, let us consider a little the depth and deadnesse of this kinde of distresse, it is compared to the *bruising of a reede*, which when it is bruised, who can make it stand upright againe? It is called *The wounding of the spirit*. *Proverbs 28.* which no creature knows how to come at
V 2
to

to heale, none but God who is the father of spirits; who made them, and knowes how to mend them. It is not onely called, the *sicknesse* of the spirit, as *Esai.* 33. 24. (where the want of the assurance of the *forgivenessse* of *sinnes*, makes poore soules to say, *I am sick*; which to heale, is made the prerogative of the *Sun of righteousnessse*, arising with healing in his wings. *Mal.* 4. 2.) but also it is called *death and destruction*: for so in that 88. *Psalme*, *Heman* calls that distresse that he was in. And the reason is, Gods favour is our life, by which we live and are upheld; which therefore being withdrawne, the soule is ready to faile and faint, and to come to nothing, and sinke into destruction. *Esay* 57. 16. And againe, the paines of those terrours are more violent, & more powerfull to hold us under, the are the pangs of death. The wounds of the guilt of sin being as deadly, and as strong as the lusts of the power of it; and it requires as great a power to dissolve and scatter them. For all the strength that the Law and Gods justice hath, sin also hath to back it. For the strength of sin is the Law. *1 Cor.* 15. 56.

Secondly, as to know the power of Christs resurrection, so the fellowship of his sufferings: that thereby the soule may be made more conformable to him, as it is *Phil.* 3. 10. As there are the suffering for Christ, so the sufferings of Christ; and God makes his partakers of both; persecutions without, and terrours within. With which Christs soule was filled, then, when as the text saies, *Hee was heard in what he feared*: and his soule

6. 2.
3. End, to know the fellowship of Christs sufferings.

soule was heavy to death: and My God my God, why hast thou forsaken me? and so *Esay* 53. It pleased God to bruise and wound him. Now then, to conforme us to his image, we that are his brethren, and are the persons guilty, must suffer somewhat in spirit as well as he, and have a portion therein also. And therefore as Christ did suffer both inwardly and outwardly, so doe many of his members. If you have suffered with him, ye shall also be glorified with him. The sons of *Zebedee* would have been glorified in Christs kingdome, more then the rest of the Apostles: But sayes Christ, *Mat.* 20. 22, 23. Are ye able to drinke of the cup whereof I shall drinke? He meanes that cup delivered to him at his crucifying, Let this cup passe, the bitter cup of Gods anger, and are ye able to be baptised with the baptisme I am baptised with? namely, outward afflictions, and persecutions for the name of God; which are called baptisme, because they set Gods mark on us, that we are Gods, as baptisme doth seal to us that we are his; and because then the Church ownes us, and takes notice of us as sincere, when we have beleevd, and suffered, as at baptisme the Church receives us: and of this baptisme Christ speaks in the present tense, because that he was already baptised with outward persecutions: but the cup, which was inward affliction of his spirit; this he was to drinke off at his agony, which I shall drinke of in the future; which cup cast him into that sweate, ere he came to the bot-tome. This though no creature was able to drinke

drinke off to the bottome; yet taste they might, and he tels them they should, v. 23. *Ye shall drink of it, &c.* that is, taste of inward affliction and desertion, as well as of outward persecution; troubles within and without; and all to make us conformable to him, and so come to know in part what he endured for us.

Thirdly, to put the greater difference between the estate of Gods children here, and that hereafter in heaven: To which very purpose is that speech of the Apostle, *2 Cor. 5. 7.* That here *we walke by faith not by sight*; he had said before that the estate of beleevers in this life, is an estate of *absence from the Lord*, wherein we want his presence, and so enjoy not the sight of him; and therefore are to exercise *faith* the more; which is peculiar to this estate, and a grace given of purpose for us to *walke by*, whilest wee live here. And though sometimes here wee have some *light*, and glimpses of him and his presence, yet *we walke not by sight* alwayes, for *we walke by faith not by sight*. We shall have enough of the sight of God hereafter, when we *shall see him as we are seene face to face*; and be *evermore with the Lord*; when in his light we shall see light; and be *satisfied with his image*. Wee may therefore be content to want it here sometimes; you may well endure over-cloudings here, & sometimes that all sight should be taken away; for in the world to come there will not be one cloude to all eternity. *Your inheritance is light* Col. 1. 12, 13. Light is your portio, but now is the seed time; and

§. 3.
3. To shew
the different
estate of Gods
children here,
and hereafter.

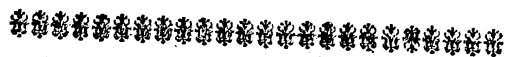
and *light is sown*, Psal. 97. 11. *for the righteous*: you must be content to let it lye under ground; the longer it doth so, the greater crop and harvest will come up in the end. You must endure the vicissitude of day and night here, *sorrow over-night, and joy in the morning*; for hereafter you shall have continuall day, and no night. This difference there is put betweene earth, and heaven, to make heaven sweeter, and to exercise faith: the estate in heaven is as a state of perfect and continuall health; which that we may prize, we are ever and anon *sick* here, and qualmes come over our consciences, feares our finnes are not forgiven; but when we come thither, *The inhabitants there shall be no more sick, but their sins shall be forgiven them.* Esay 33. 24.

The fourth end is, to let us see whence spirituall comforts and refreshings come: That God alone keepes the keyes of that cupbord; and alone dispenseth them how & when he pleaseth. That we may know (as it is *Esa. 45. 6, 7.*) that it is the *Lord that formeth the light, and creates darknesse, evill and peace*; and that as *affliction is seth not out of the dust*, as *Iob* speaks, so nor comfort out of our hearts. Whereas if continually we enjoyed comfort, we should be apt so to think: God will let us see that our hearts are nothing; but darknesse; & that to cause any spirituall comfort, is as much as to create light at first; therefore he sayes, *I create the fruit of the lips peace*, Esay. 57. and that he it is that doth *command light to shine into our hearts, who commanded light at first to shine*

§. 4.
4. End, to shew
the spring of
all spirituall
comforts, and
our dependance
for them.

shine out of darknesse: 2 Cor. 4. 4. Which can no way more fully bee manifested, then by withdrawing that light sometimes, and leaving us to darknesse. As why doth he sometimes assist us in prayer, and fill the sailes; and againe at sometimes leaves our hearts empty? Is it not that we may learn that lesson, Rom. 8. 26. *That it is the Spirit that helpeth our infirmities*: and that we of our selves know not what, nor how to aske. Which lesson, although he sometimes streightens us, yet we are difficult in learning, nor are easily brought to acknowledge our dependance on him for his assistance: in like maner, for the same end doth he sometimes hide, and then againe sometimes reveale himselfe; to shew that he is the immediate fountaine of comfort, *The God of all comforts*, 2 Cor. 1. 4. that so we might know whom to thanke, whom to depend on, whom to goe to for comfort: it being as difficult a thing for us to goe out of our selves, and from the creatures, for comfort, to God alone, as to goe out of our selves to Christ alone for righteousness. Hereby also we see, that though we have never so many outward comforts, that yet the comforts of our spirits doe depend on God alone: For if *He* in the midst of them withdraw *himselfe*, they all prove but miserable comforters.

CHAP.



CHAP. XIV.

A second sort of Ends, for the tryall and discovery of graces: especially of Faith.

Other ends God hath to make tryall of our graces, and a discovery of them. The same end that God had in leading his people through the *great wildernes where no water was*, where *Scorpions stung them*, Deu. 8. 16. which was to *prove them*, &c. The same ends hath God in suffering his people to goe through this desert, barrenesse, and darknesse, where no light is, and where terrours of the Law do sting them, (for all those his dealings then, were types of Gods dealing with his people now) event to *prove them*, and to make triall of their hearts. For the same ends as he left *Hezekiab* to the power of sinne, in the point of sanctification, namely, *To know what was in his heart*, doth he also leave others of his children to the guilt of sin, in the point of justification, to discover also what is in their hearts. This is conceived to have been his end in deserting *Iob*; to shew what strong patience, unconquered faith was in him. There be many gracious dispositions, which actually have not opportunity to discover themselves, but in case of this kinde of desertion: some of those which are the highest acts of *grace*, and purest fruits of it, and which are the surest evidences of the truth of

X

grace,

grace, would never appear but in case of such desertion. For instance, then it is knowne, whether a man love God for himselfe, and for those excellencies of wisdom, holinesse, and goodnesse that are in him, when yet he knowes not, whether he himselfe shall be ever the better for them yea or no: Then also it is manifested to be pure, sincere, and unfained obedience. Then it is seene his repentance is true, when *hee repents not of it*, then, when he is out of hopes of any reward for it. Then it is seene his sorrow is *godly sorrow*, when, though the sentence of condemnation is read to him in his own apprehension and conscience, and he verily thinks he is taking his leave of God for ever, and going to execution, yet he can down upon his knees, & ask him forgiveness, and mourneth that ever he wronged him; is angry and displeas'd with himself, that a God so good, so just, should have so just cause to be angry, and displeas'd with him; and he findes he could have some rest and contentment that God is glorified upon one, who hath so much dishonored him. Such dispositions as these would never see the *light*, if it were not for this *darknes*. But as *Natura vexata prodit seipsam*; Nature when conclusions are tryed upon it, and it is put out of its course, then it discovers it selfe, (even as anger discovers it selfe when a man is vexed) as if you would know the properties that are in herbes, you must try conclusions with them: So also here doth God with a mans graces; and then they discover their most occult and hidden properties. It

It were endlesse to go over all particular graces: I will but more distinctly instance in that glorious grace of *Faith*. Which in this tryall deserves more then all graces else; and though in all the varieties of conditions we passe through, it stands us in stead, yet in desertions it alone doth wonders: Standing like *Sampson*, encountering, and conquering alone, when there is none to help. Because likewise, it is that grace which is called for in the Text, *Let him trust in the name of the Lord*: as being that grace which God principally tryes; to discover the truth, and magnifie the power thereof in such desertions.

First, this is certain, there is no grace God tries more then this grace of faith. Therefore 1 Pet. 1. 7. *Ye are in heavinesse through manifold temptations, that the triall of your faith being much more precious then of gold which perisheth, being tryed in the fire, might bee found to glory, praise, and honour*: That is, both to the honour of God who is believed in, and also of faith it selfe, which is the most glorious grace a Christian hath; which God loves to try, to that end the glory of it may appear. In the fifth verse he having said, that *we are kept by the power of God to salvation*, If any now should ask, wherein is that power of keeping us most shewn? He answers, in and through faith, *Ye are kept by the power of God through faith*: and if you ask when & wherein is the power of God through faith seen most? He instanceth in *manifold temptations, that the tryall of your faith, &c.*

Now then, as of all graces God would have faith tryed:

Especially for the tryall of Faith.

1. Of all graces God tries faith the most.

2. Of all trials
th's of darknes
is he greateſt,
for 3. reaſons,

So 2. of all temptations, none try it more then deſertion of Gods countenance, this of darkneſs and of terrours: other temptations ſtrike but obliquely at faith, but theſe lay direct battery to our faith; for they ſtrike at that which is the immediate aime and object of it; namely, [that *God* is a mans *God*.] Theſe ſpeak the direct contrary to what faith endeavours to apprehend, and that directly, and not by conſequence onely. Again, other temptations are eaſily borne, and answered whileſt the aſſurance of Gods favour remains unſhaken; it answers them all, and ſhakes them off, as He the viper off his hand: but when that ſhall begin to be questioned (as in this caſe it is) who is able to ſtand? and what is able to ſtrengthen a man then, but the power of faith? as *Solon* on ſayes of the ſpirit of a man, that it will beare *all kinde of infirmities*, if it ſelfe bee whole; but if it be wounded, *who can beare it?* So I ſay of aſſurance, if it be weakened, and battered, *the very foundations thereby are ſhaken*; a mans freehold toucht; the roo'e ſtruck; now in ſuch a caſe it is faiths peculiar office to ſtand a man in ſtead, when nothing elſe can: therefore hee ſayes, *Let him truſt, &c.* becauſe 'it helps thus at this dead liſt.

3. Againe, thirdly, in theſe conſlicts of faith, with deſertions, conſiſteth the height of our Chriſtian warfare. This is the higheſt pitcht battell, the greateſt, and (as it were) the laſt brunt, upon which all is either won or loſt; for in theſe a man encounters with *God* himſelfe, apprehended

prehended as an *enemy*. God called out *Iob* to try him by fighting a ſingle combate with *Sathan*, and he became (as I may ſo ſay) too hard for *Satan* alone; and God joynes againſt him alſo: now then, to beare the brunt and ſhock of his wrath, and yet to ſtand upon a mans ſeete; this, to the utmoſt argueth the ſtrength of faith. *Hofea* 12. 3. It is ſaid of *Iacob*, *That by ſtrength he had power with God*, it argued ſtrength indeed; and this is done by faith, by the power whereof (Gods power rather ſupporting it) a man relies on *God*, when all his dealings would argue hee had forſaken a man; that though *God* put on never ſo angry a countenance, lookes never ſo ſternely, yet faith is not daſht out of countenance but can reade love in his angry lookes, and truſt *God* beyond what he ſees, it being the *evidence of things not ſeene*. Then, faith goes wholly out of it ſelfe, and ſeeing nothing in it ſelfe but barely a capacity of mercy, and *plenteous redemption* which it knowes to *be in God*. This faith is a miracle of miracles, for it is founded as the earth, upon meere nothing in it ſelfe, and yet beares the weight and ſtreſſe of finnes, devill, yea of *God* himſelfe. And this is the faith ye are converted by, in *beleeving* then *on him that juſtifies the ungodly*. *Rom.* 4. 5. and *that* which we muſt live by, when all comforts faile: and this is that faith which muſt ſtand you in ſtead at death, when the King of feares comes and beſiegeth you: and this is the faith *that is to honour, and glory at the appearing of Ieſus Chriſt*.



CHAP. XV.

Six Ends more: For the encreasing of severall graces, and destroying corruptions.

Sixtly, as it makes for the triall and discovery of graces, so it is a meanes sanctified to encrease them, and to eate out corruptions.

1. To destroy corruption.

First, it is a meanes to *destroy the flesh*. The incestuous *Corinthian* was to bee delivered to *Satan*, that is, to be terrified; *to destroy the flesh*. As corraives eate out dead flesh, so these terrours the dead corruptions: and the reviving of the guilt of old finnes, doth kill the seeds of those that remaine in the heart. For if an outward affliction, which crosseth but the satisfaction of a lust, is a meanes sanctified by God, to kill a lust; then ~~much more~~ the inward terrour, which the conscience feelles, and which ariseth immediately from the guilt of a sinne, must needs bee a meanes much more.

2. To humble.

Secondly, it is a meanes to *humble*. So Deut. 8. 16. the end of the biting of the Israelites by Scorpions, (which were the types of these stings and terrours) were, as to *prove*, so to *humble them*, and for this end was that buffetings by *Satan* (we have so often mentioned 2 Cor. 12. 7.) to keep downe being exalted above measure: So also, *Humble your selves under the mighty hand of God*: and if in any other affliction, his mighty hand

3. Pet. 5. 6.

hand layes hardest on, surely in these.

Thirdly, it is a meanes to bring you in more assurance, and establishment. 1 Pet. 5. 10. *The God of all grace after you have suffered a while, shall stablish and strengthen you*. He knew they could not be settled, till they had suffered in this, or some other kinde. The tree rootes it selfe the more it is shaken. *Comforts abound the more that sufferings doe abound*. That light is clearest and strongest, that ariseth out of darknesse, because God creates it. Those things which men doubt of most, God gives the greatest evidence of in the end.

3. To encrease assurance in the event.

Fourthly, it traines you up to *fear God* more, and to *obey him*. Therefore in the Text, these are added as the concomitant dispositions of the soule in such a case. For of all other, these of fearing God, and obeying him, doe most eminently, and sensibly appeare in that estate. Heb. 5. 8. *Christ himselfe learnt obedience by what hee suffered*. The yoke tames the wanton wildnesse in beasts, and makes them serviceable, breakes them: and so doe these the stubbornnesse of a mans spirit.

4. The feare and obedience of God.

Fifthly, to set beleivers hearts awork to pray more, and more earnestly: So the Apostles *buffetings*, 2 Cor. 12. made him *pray thrice*; that is, often: So Christ, *Luke 22. 44. being in an agony, he prayed more earnestly*; and being in *feares*, he did lift up *strong cryes*, Heb. 5. 7. So *Heman* by reason of his terrours, was a man much in prayers. Psal. 88. 1. *I have cryed day and night before*

5. To pray more and more earnestly.

before thee. Christians that enjoy not communion with God, yet if they thinke they have not lost him, they are secure and lazy in prayers; but if they apprehend once, that their beloved is gone; or that they are in danger to lose him, then they will seeke him all the world over but they will finde him; *Cant. 5. 6, 7, 8.* and make hue and cry after him, as the Church did there.

6. To prize the light of Gods countenance.

Sixthly, it causeth them to prize the light of Gods countenance the more, when they againe obtaine it: and so set a higher price upon it, and to endeavour by close walking with God, as children of light, to keepe it. To prize it more then corne, and oyle. *Cant. 3.* at the 2. verse *Shee loseth him;* but at the 4. verse, *Shee findes him againe,* and then *Shee holds him,* and would not let him goe.

A



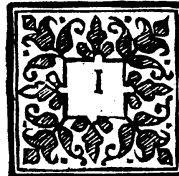
A CHILDE OF LIGHT WALKING

in DARKNESSE.

ISA I: 50. 10.

10. *Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse and hath no light? —*

USE I.



IF those that feare God and obey him are exposed to such a condition as hath been described: Then, *Who is among you that feareth [not] the Lord, nor obeyes the voice of his servants?*

To those that feare not God, nor obey him. What darknesse reserved for such!

You that live in known sins, and in omission of known duties, which Gods servants your Ministers tell you, you ought to performe; that pray not with your families, who make not conscience of your speeches, nor dealings, &c. *Where shall you appeare? if the righteous be thus scarcely saved; if they, whom God hath loved with a love as great and unchangeable as himself, yet suffer his terrors here; what shal you*

Y

doe

Luke 23.31.

Nahum I. 10.

Col. 1. 12.

doe whom he hath set himselfe to hate, and to shew the power of his wrath upon without repentance? If these things be done to the *greene tree*, what shall be done to the *dry*? which is fitted for wrath, and the fire, even as *stubble fully dry*, as the Prophet speaketh: If such an estate of *darknesse* and horror befall them that are *children of light*, whose *inheritance is light*; then what is reserved for you that are *darknesse*, & love *darknesse more then light*? And if this befalls them for *not stirring up the grace*, which they already have; what to you that are utterly devoid of it: and not only so, but despise and scoffe it. If this befalls them for *not humbling themselves for old sinnes*, though long since committed; what will befall you for going on to adde new to the olde with greedinesse? If to them for *neglecting the opportunities of drawing nigher to God*; what to you for neglecting the offer of grace, and *trampling under foot the blood of Christ*: All you that think there is no hell; or if there be, that it is not so darke as it is usually painted, look upon *Heman* ready to runne *distracted through terrors*, and to give up the ghost every moment, *Psal. 88.* when yet his body was strong, & outward estate whol: look upon *David* lying upon the wheel, and the spirit of God *breaking his bones*, when as otherwise, he being a King, had all outward things at will. Look upon holy *Job*, *Chap. 6.* *Oh that my grief were weighed, it is heavier then the sand; and my words are swallowed up*, (that is) I am not able to expresse & utter my griefe: *The arrows of the Almighty*

Psal. 51.

Almighty are within me, the payson thereof drinketh up my spirit, the terrors of God do set themselves in battle array against me. v. 4. In somuch, that at the 8. ver. he wisheth *God would cut him off*, and, *Is my strength the strength of stones* (sayes he) or, *my flesh brasse* as he complains, that he should be able to hold out against such fierce encounters. (My brethren) Gods people finde paines beyond those of the Stone, or Gout, and Toothake; the falling of Gods wrath on the conscience is more then the dropping a little scalding rheume on a tooth; and yet these, which *Iob* and *David* felt, are but a taste of that cup, which you that obey not must drink off to the bottome; and it is eternity to the bottome, *Pf. 75. 8.* *There is a cup in the hand of the Lord, and it is full of mixture*: that is, all the bitter ingredients in the world are in it, the quintessence of evils are strained into it; and here indeed *God poures out of the same*, as it follows there; that is, in this life some few sprinklings of it fall from the top of the cup; which his own do tast and drink of: but, the bottome, the *dregs thereof*, all the wicked of the earth shall drink, and wring them out; that is, leave none behinde; but the Vials of it, which will never bee emptied shall be powred forth, even to the utmost drop. And if Gods people do begin to tast of it, as *Christ* himself did, *it could not passe him*, and *Zebedees* sonnes were to pledge him, as was observed, then as *God* sayes by *Jeremiah*, *ch. 25. 27, 28, 29.* *If my people have drunk of it, and begunne to you, and I have brought evil upo the City that is called by my name;*
then

then certainly you shall drink of it and be drunk, and sue, and fall, and never rise again. If Gods people be thus shut up in darknesse, what darknesse is reserved for you? even as *Iude* sayes, v. 13. *Blacknes of darknes. Darknes where is weeping, and wailing, and gnashing of teeth, Mat. 22. 13. Blacknes of darknesse, because there is not a cranny of light, nor one beam of comfort that shines in to all eternity. And this is not for a moment, or a few yeares, but for ever. You that live many dayes in pleasure here, and rejoyce in them all; Remember the dayes of darknesse, for they are many sayes Solomon, Eccles. 11. 8. many indeed; dayes? an eternall night that shall know no end, which no day shall follow.*

USE. 2.

WHo is among you that feares the Lord, and is translated out of the state of darknes, and yet never was in this darknes of desertion, which I have described unto you? You that have been free from those terrours of conscience, which are beyond all the miseries the world hath, (for as the joy of the Holy Ghost is unspeakable & glorious, so these terrors are unutterable, and unsupportably grievous) which yet soules that feare God, and have obeyed him more then you, have been made the anvils of: You that have been dandled, and cockered, & fed with sweet meats, had into the wine feller, & have had all the Trinity to sup with you; when others have eaten gall and wormwood, as it is *Lam. 3. 19.* And likewise you, who though you enjoy not much ravishing joy,

To those that are translated from darknesse into light, and yet never thus walkt in darknesse.

John 14. 23.
Rev. 3. 20.

joy, and peace which passeth understanding, yet being justified by faith, you have (a solid) peace with God; and so walk in freedome of spirit, in the use of Gods ordinances, and the performance of holy duties: Let me out of this doctrine give all such this great instruction. To take notice that such kinde of troubles there are that doe befall Gods people, beyond what they have experience of; many there are that thinke not so; *Jobs* friends did not, and therefore censured him. And this is a necessary instruction.

1. For this very knowledge of it doth prepare men for such a condition, if it should befall them; and therefore aforehand to prepare them hee wrote too, for afflictions, the Apostle bids them not thinke it strange concerning the fiery tryall, *1 Pet. 4. 12.* For if they be strange to any, then if they befall them at any time, they are the more grievous. As if some strange disease befall a man which he had never heard of afore, no Physitian hath skill in, it amazeth a man, and makes him desperate: but if he hath heard that such & such have had it, as well as himself, and have been recovered; this something helps to asswage the bitterness of it to him. *Jobs* triall was a strange triall to his friends, and therefore you see how unskillfully they go about to heale it, and so left the soare worse then they found it. So that to prepare you for it, it is good to take notice that such a condition there is. In like maner also in *1 Cor. 13. 10.* for the same end the Apostle sayes of other kinde of trials, that nothing had befallen

Rom. 5. 1.

To take notice such a condition there is,

which is usefull

1. To prepare them against it if it should afterwards befall them.

them but what is common to man, there is a great reliefe in that, that it is common, and others have been in the like.

Secondly also, take notice of it, that you may be kept more in dependance upon God, and that you may feare him more, whilst you live in this world: men that know not any afflictions in this life beyond what they see with their eyes, and feel in the outward man; nothing beyond losse of friends and credit, these doe often feare God lesse, (though truly) and when they come to part with any of these for God, are lesse willing; as when they must endure a crosse rather then sin, are apter to choose affliction rather then sin, as *Job* sayes: but when they shall heare and know that Gods wrath is beyond *Pharaohs* wrath as *Moses* knew it; who yet in the vast apprehension of the greatnesse of it, cryes out, *Pl. 90. Who hath known the power of thy wrath?* then they will obey God and feare him more then they would all the Kings of the earth, as *Moses* did, *not fearing the wrath of Pharaoh*, *Heb. 11. 27.* When men enjoy a confluence of all carnal worldly comforts, and think their mounrain strong, wel built with wife, children about them, and riches, health, and honors, they think they are then more out of Gods danger then other men, and are apt to say, *Soule, thou hast goods for many years:* but know that God without taking either thy goods away, or thy soul away, can in this life put thy spirit into such a condition of darknesse, as thou wouldst give all the world to have a moments ease; when all other

2. To be kept more in dependance upon God.

other comforts shall be to thee, but as the white of an egge as *Job* sayes. As he hath joyes the world gives not, so he hath afflictions the world inflicts not. Therefore feare him more then the losse of all; obey him rather then to keep all: for God can meet with thee in the midst of all: so he met with *David* though a King, and then all his wives and kingdome could not comfort him, till God would heate the bones that he had broken.

Thirdly, take notice there are such troubles, & learn not to censure others when they are in this condition; thou walkest in the light, & thou seest another in the dungeon, he may be dearer to God then thou. It was *Jobs* friends fault, who having not had experience of such a condition in themselves, concluded he was an hypocrite; if you thus judge then (as *A saph* sayes) *Uon gondonne the generation of the Just.* And herein Satan also is gratified, the strict waies of grace scandilized: If God use his children thus, Cursè God and die, sayes *Jobs* wife, and so the foolish men and women of the world.

3. To learn not to censure others.

Psal. 73. 13, 14.

Fourthly, passe your sojourning here in feare, & serve him with feare, *1 Pet. 1. 17.* For even our God is a consuming fire, *Heb. 12. ult.* Keep thy heart in awe with the knowledge of such an estate; this kept *Job* in awe, and made him so strict a man all his dayes: reade the thirty first Chap. throughout, and you shall see what a righteous man hee was, and then see the reason of all, *ver. 23.* Destruction from the Lord was a terrour to me; and to the same purpose also Chap. 4. ver. ult. he sayes.

4. To feare God the more.

that.

that he had alwayes feared that which now had befallen him, whereof the distresse of his Spirit was the greateſt evil, this he feared might befall him when he had moſt aſſurance.

5. Be thankfull
God hath ſpa-
red thee.

Laſtly, be thankfull that God ſpares thee, happily thy body is weak, and he *knowes* thou art *but fleſh*; and ſo *ſtirs not up all his wrath*; if hee ſhould fall on thee as on others, it would deſtroy thee. But conſider that thou haſt a ſtone in thy heart as well as any other: hath God cured it by gentle draughts, and ſo diſſolved it, and carried it away; when as he hath cut others, & bound them, and put them to much pain in taking of it out? Oh *be thankfull*. You that are healthfull and have ſtrong bodies, are you not thankfull when you ſee others ſicke, and lie bedrid, roaring of the Stone, Toothach, Gout, whereof you are free? and ought you not to be much more for the healthfulneſſe of your ſpirits (cheerfulneſſe being the *marrow* of them) when as others are ſicke, (as the expreſſion is *Eſay 33. ult.*) for want of aſſurance that their *ſins are forgiven*; others roare all day as on a rack, and are *distracted*, almoſt out of their wits, and even themſelves are a burthen to themſelves. Oh be thankfull that it is not fo with you!

U S E. 3.

To thoſe that
have been in
darkneſſe, and
are now reco-
vered out of it.

Who is among you that feareth the Lord, and hath been in darkneſſe, but now is out of that eclipse & walks in the light again, you who have been in the dungeon, and have been ſet free againe; who have had the wounds of your ſpirit healed,

healed, your ſoules raiſed from the nethermoſt hell, when they drew nigh to the grave, and have found a ranſome, learne you duty alſo.

Iob 33.

First, to be thankfull to God & Jeſus Chriſt, and to love the more; for you know and have taſted what he did for you; you know how bitter a few ſips of the cup was, which he drank off and took down, and therefore muſt needs love him more. You alſo have more experience of *Gods power & faithfulneſſe*, and what a miracle God hath wrought in raiſing you up again, *Hee hath ſhewne you wonders among the dead*, as *Heman* ſpeaks: Be thankfull. Thus *David* in *Pſ. 116. v. 3, 4.* compared with the firſt ver. *I love the Lord*, and why? *The ſorrows of death compaſſed me, the paines of hell got hold upon me. I found trouble and ſorrow, I was brought low and he helped me.*

I.
To be thank-
full to God
and Chriſt.

Secondly, learne to *pitty others* in that condition. Who can do it better then you, that have experience of the like? If you heare of any ſoul in diſtreſſe, it is expected of you to pray for him more then of another. Chriſt learnt to *pitty* us in all our infirmities the more, by bearing our infirmities himſelfe: to that end God raiſed you up, that you might be able to comfort others with *the comforts you have received*; and might pray for them. Therefore *Iſay 57. 17.* when any poor ſoul is ſmitten, God, as is there ſaid, is moved to *reſtore* him againe, for his *mourners* ſakes as well as his owne.

2. To *pitty* o-
thers in that
condition.

Heb. 2. uit.

2 Cor. 1. 4.

Thirdly, *declare what God hath done for you*, you have beene in hell: give warning to others
Z
from

3. Declare
what God hath
done for you.

from comming there; *We knowing the terrour of the Lord, perswade men.* If the rich man had come from hell, what stories would hee have told to have scared all his brethren? tell you the like: You have seen the *wonders of God in the Deepes*, now you are a shore, tell men of the rockes, and shelves, and stormes they are like to meet with in such and such courses: of uncleannesse, worldlinesse, &c. *David* sayes, when he should have once his bones that were broken healed againe; *that then he would teach sinners Gods wayes.*

Fourthly, take heed of what may prove the fuell of such a condition. The devill may come and cast you into your old fits if he finde the same materials to work upon, such as grosse sins, acts of uncleannesse, lying, unjust dealing, &c. You know what brought *David* to his broken bones; and likewise take heed of performing duties formally, coldly, and in hypocrisie, and of resting in them, which are but as a hollow tooth, as *Solomon* speaks, that is, *broken*, better out of the head thē in; these may cause the toothach again. Take heed of sinning against light; if the devill found no such things in you, he should not trouble you: So also, get small stragling doubts answered, let them not lie neglected, they may come in together one day and make an army; though severall, and apart, as they now rise in your consciences scattered, you can despise and neglect them.

U S E

And give warning unto others.

Psal. 51.

4 Take heed of such sins as may bring you into a hard condition againe.

Prov. 27. 19.

U S E. 4.

The fourth and maine use, to such as feare God & walk in darknesse.

THen 4. *Who is among you walking in darknesse, that yet feares to offend God as much as Hell, and endeavoureth and desires to obey him in all things, as much as to go to heaven? Such when they finde God withdrawn, and their hearts left comfortlesse, their spirits dead and hard; do call Gods love and their owne estates into question: Especially if they were in the Sunshine afore, but now sit in the valley of the shadow of death: If dandled in Gods lap afore and kist, now to be lashed with terrors, and his sharpest rods, & on the tenderest place, the conscience; to have their songs in the night, turned in writing bitter things against them; how bitter is it to thē! Once they say they could never come to the throne of grace but their hearts were welcomed, their heads stroakt, and they went seldome away without a white stone, an earnest penny put into their hands: But now God is a terrour to them, and when they arise from prayer or the like duty, their hearts condemn them more then when they began. Once they never lookt to heaven but they had a smile; now they may cry day and night and not get a good look from him: once (say they) they never hoist up faile to any duty, but they had a faire & good wind; God went along with them: but now they have both winde & tide, God and the deadnesse.*

Z 2

nesse

ness of their own hearts against them. In a word, God is gone, light is gone : God *answers* them neither by *vision*, nor by *Prophets*; neither in praying nor in hearing; and therefore hath forsaken them, cast them off, *Yea, will never be mercifull*; Oh woe to us (say they) we are undone.

You erre (poore soules) not *knowing the Scriptures*, and the maner of your God, and of his dealings with his people : to think that his minde is changed, when his countenance is; and so to run away from him; as *Iacob* did from *Laban* : to think he hath cast you off, when he is but returned to his place, that you may seek him more earnestly. Like children, when their mother is gone aside a little, you fall a crying, as if you were undone. So it is, that you are always in the extreames; if he shines on you, then *your mountaine shall never be removed*; if he hides his face, then *he will never be mercifull*. This as it is a fond and a childish fault, so it is beastly and brutish also, thus to judge. I tearme it so, because ye are led therein by sense; and like beasts, beleve nothing but what you feele and see; and measure Gods love by his looks and outward carriage; which when *Asaph* did in other afflictions, as you in this; hee cries out *he was ignorant, and as a beast*, Psal. 73. 22. What will you trust God no further then you see him? It will shame you one day, to thinke what a great deale of trouble your childishness put the Spirit of God unto. As what a trouble is it to a wise man, to have a fond and foolish wife, who if he be but abroad, and about necessary business

finesse, haply for her maintenance; yet then shee complains he regards her not, but leaves her; if he chides her for any fault, then she sayes hee hates her; and is so much distempered by it, as a whole dayes kindnesse cannot quiet her againe : Thus deale you with God, and though hee hath given you never so many faire, and cleare evidences of his love, and these never so often reiterated and renewed; yet still you are jealous, never quiet, alwayes doubting, questioning all upon the least frown : that either God must undo you, by letting you go on in your sinfull dispositions, without ever rebuking of you; or else lose the acknowledgement of all his love formerly shewn, and have it called in question by your peevish, jealous misconstructions, upon every small expression of his anger towards you. Some of you that are lesse troubled, and thus wanton against *Christ*, I would chide out of it.

But you that are more deeply and lastingly distressed, I pity you, I blame you not for being troubled; for when he *hides his face*, the creatures all are troubled, Ps. 104. 29. God would have you lay it to heart when he is angry, *Isa. 57. 17*. God there took it ill, that when he *smote him*, he went on stubbornly : if you should not thus lay it to heart, it were a sign you had no grace, that you made not him your portion, if you could beare his absence and not mourn. Carnall men having other comforts, can beare the want and absence of him well enough, but not you, that have made him your portion, and your exceeding

Two sorts of such; some more lightly troubled, some more deeply.

great reward. But yet though you are to lay it to heart, so as to mourn under it; yet not to be discouraged, to call all into question. For though you change, yet not God: nor his love; for *his love is himself*, 1 *Joh.* 4. 8, 9, 10. We may change in our apprehensions, and opinions; & Gods outward carriages & dispensations may be changed towards us, but not his rooted love: We are not the same to day, that yesterday we were: but *Christ is the same to day, yesterday, and for ever*: To say that he hath cast you off because he hath hid his face, is a fallacy fetcht out of the devils Topicks, and injurious to him: For *Isa.* 54. 8. *In a little wrath have I hid my face, for a moment; but with everlasting kindnesse will I remember thee.* First, I have but *hid my face*, not cast thee out of minde; and ² though *in anger*, yet but *a little anger*: and ³ not long neither, but *for a moment*: And all that while ⁴ I am not unmindfull of thee, *I remember thee, &c.* ⁵ And this with *kindnesse from everlasting to everlasting*. When the Sunne is eclipsed, (which eclipse is rather of the earth then of the Sunne, which shines as it did) foolish people think it will never recover light, but wise men know it will.

But you will say, if this desertion were but for a moment, it were something: but mine hath been for many yeares.

How many yeares? This life is but a moment; and God hath eternity of time to shew his love in; time enough to make amends for a few frownes; *Everlasting kindnesse*. Remember the

Text

Mal. 3. 6.
James 1. 7.

Heb. 13.

Object.

Answ.

Text sayes, *One that feares God may [walke] in darknesse*: not for a step or two, but many wearisome turnes in it. *Heman* was afflicted *from his youth*: *David* so long, that *Psal.* 77. he thought God had *forgotten mercy*; *And doth his promise faile for ever*? Remember what is said in another case, *Luk.* 18. 8. that though *He beares long, yet he comes speedily*; (that is) though long in our eyes, yet speedily in his own; who hath all time afore him, and knows how much time is behind to be spent in embraces with you.

Yea but you will say, it is not onely *hiding his face*; but *I suffer terrors*; he is wroth; he is turned enemy; he fights against me; and therefore I am a vessell of wrath fitted to destruction.

So it was with *Iob*, *Chap.* 13. 24. *Wherefore hidest thou thy face, and holdest mee for thine enemy*? So *Esa.* 63. 10. *Psal.* 88. 16. All these are but the effects of a temporall wrath. There is a wide difference between a *child under wrath*, and a *childe of wrath*. Thou maist bee a child under wrath, when not a child of wrath: God as he may afflict you in your estates and bodies, so your spirits, as a Father, for *Heb.* 12. 9. *He is the Father of spirits*.

Tea Directions for those who are more deeply troubled: and meanes to be used how to recover light and comfort.

FOR their sakes who are thus more deeply troubled, I will prescribe some directions how they are to behave themselves in such a condition, so as to come more comfortably and the more

Object.

Answ.

more

more speedily out of it. For it is in these long & great sicknesses of the soul, as in those of the body; men are kept the longer in them, and under them, for want of right directions and prescriptions, as we see in long agues and fevers, and the like diseases.

Direction 1.

To take heed of rash, impatient, and unbelieving speeches & wishes.

First, take heed of rash, desperate, impatient, & unbelieving speeches and wishes: such you will be forced to recall againe with sorrow. As *David*, when he was in fears, uttered a desperate speech, namely, that *Samuels* prophecy concerning him, and message to him from *God*, that he should be *King*, would prove false; and he sayes not only, that *one day he should perish by the hand of Saul*, 1 Sam. 27. 1. (The ground of which speech was, that he finding himself every day in some danger or other of his life; and so, though *God* had preserved him againe and againe, yet he thought that some of those many arrows which were shot against him so continually, and which still so narrowly mist him, might at one time or other hit and speed him, it were a wonder else;) but he sayes further *I said in my hast*, Ps. 116. 11. *that all men are lyars*, the Prophet *Samuel* and al; that it was but a promise of a vaine man; but he soone recals himselfe and addes, *I said this in my hast*. So likewise Ps. 31. 22. *I said in my hast, I am cut off*; they were rash speeches (as he confesses) spoken in hast. Even so doth many a poore soule breake forth and say, after they have had strong hopes at first conversion, that a kingdome is theirs

theirs, that heaven is theirs, and that it is reserved for them, and they kept for it also through the power of *God*: Yet the devill being let loose to persecute them as *Saul* did him, and *God* hiding his face, and the arrows of the Almighty flying thick about their eares, the sorowes of hell encompassing them, and well nigh every moment cutting them off; they (although upheld againe & againe, yet) are apt to say, that one day or other, they shall in all likelihood bee cut off by *Gods* hand, swallowed up of *Satan* and everlastingly destroyed. And when they are told of the hopes they had at their first conversion, and the promises that are made to them, they are apt to say, that their graces by which they should now claim those promises are all a lie, false and counterfeit, and but in hypocrisie; this they say in their hast, too often. So at another time, when *David* was in doubt about that other promise of an eternall Kingdome, made to him in Ps. 77. he sayes *God will never be mercifull*; what a desperate weak speech was this? that what a man sees not at present, he should conclude would never be: but he acknowledgeth his error in it, *It was my infirmity*, v. 10. thus to speak. So the Church, Lam. 3. 17, 18, 19. *I said, my hope is perished from the Lord*: What a desperate speech was this? but she eates her words againe with grief, v. 21. *This I recall to minde, therefore have I hope*. *Iob*, though for a while, at the beginning of the storm he was somewhat calm and quiet in his spirit, and it was his commendation; and therefore in the 1. Chap.

ver. 22. it is said, that *in all this*, that is, so long and thitherto, *he had not charged God foolishly*; but this held but to the first and second Chap. for when hee begunne to bee wet to the skin once, and the drops of Gods wrath began to soak into his soul, then he falls a roaring, Chap. 3. & *Curseth the day of his birth*; and Chap. 6. ver. 8, 9. *wisbeth God would cut him off*; and Chap. 7. 15. *sayes his soule did choose strangling*, rather then life. For which speeches God in the end steps out (as it were) from behinde the hangings, over-hearing him, taking him up for them: Chap. 3. 8. 2. *Who is this sayes he that talks thus*; How now?

But (good soules) you that are in trouble; oh take heed of such impatient wishes or speeches; as these or the like, that all which you have had is but in hypocrisie; and oh that God would cut me off! that I were in hell and knew the worst! take heed I say: When a man is sick, and raves, whereas otherwise the Physitian and those that stand about him would in pittie use him gently, they are forced to hold and binde him; *Impatiens agrotus crudelem medicum facit*, an impatient makes a Physitian more cruell, then otherwise he would be: So would God deale more gently with thee, but for such impatientcies. And know that this is taking Gods name in vain in a high degree. You must know that the graces of God written in your hearts are a part of Gods name, as wherby his love is manifested to you; now for you to call the truth of these in question, and say they are counterfeit; is as if you should

should say of the Kings hand and seale, when it comes down to you, that it were counterfeit, and deny it; which is *crimen lese Majestatis*. So if a speciall friend, or your father had given you some old precious pieces of gold or jewels, &c. as tokens of their love & remembrances of the, for you to say in a distempered fit of jealousie, all these are but Counters and but Alchimy, you should exceedingly wrong and abuse their love. Thus is it if you deny Gods hand-writing in your own hearts, when he hath written therein by his Spirit, joy, feare, love, zeale, &c. & should say, It is not like his hand: So if you deny the seal of the Spirit, after he hath *sealed you up unto the day of redemption*; and say that all the earnest-penies of heaven, are but counters, & alchimy, and nothing worth; in so doing, you *take his name*, his love, his mercy, & all *in vain*; yea you *lie against the holy Ghost*, as the Apostle said in another case. Thus though God give you full leave to try and examine all his graces in you, and dealings with you; yet not desperately at the first blush and view, upon the least mistake or flaw, to say they are no graces; and that he will never be mercifull. You abuse him when you do so: Take heed of it.

Direction 2.

Secondly let the troubled soule *make diligent search*. Let an inquisition bee set up in thy heart. So Psal. 77. ver. 6. *David in case of desertion is said to doe: I communed with mine own heart, and made diligent search.*

To make a diligent search, and examination.

2. Things to be
searcht into.

Now in this search make inquiry into 2. things.
First, what might be the true *cause* which pro-
vokes God thus to leave thee, and hide himselfe
from thee.

Secondly, what, in thine own heart is the main
doubt, and objection, reasoning and apprehensi-
on, which causeth thee to feare and thus to call
all into question?

These are two distinct things. For though
God hath just cause and reason to leave us to this
trouble; yet often the thing that troubles and
disquiets us, is a meere mistake, a misapprehensi-
on: even as a father sees good reason often to
scare the childe; but yet the thing he suffers him
to be affrighted with, is but a meere bugbear. It
is necessary to enquire into both.

1. What is the
true cause
which provo-
keth God to
leave thee to
this distresse.

First, examine what might bee the true cause
that provokes God thus to leave thee. So *Lam.*
3. 49. Let us search and try our wayes, it was spoken
by the Church in desertion, as appeares by the
former part of the Chapter. And to help your
selves in this, goe over all the *Cases* which have
been propounded: hast thou not been carnally
confident in false signes? or rested too much on
true, to the neglect of Christ, and Gods free
grace? Didst thou not afore neglect to stir up thy
own graces? &c. go over all those cases menti-
oned: something or other will bee found to bee
the cause. This is necessary, for till the cause be
known, the heart submits not; neither will it fan-
ctifie Gods name; nor will the trouble cease, till
that which provokes God to lay it on be confes-
sed

sed and forsaken. And if it be a particular sin that
God aimes at, then usually, God useth the hor-
rour for, and the guilt of that very sinne to afflict
thee with; and then that sinne it self is made the
cause of thy trouble in thy owne apprehension.
So as then it is easily found out; thou wilt finde
thy sin to be the thorne in thy foot, the stone in
thy shoo; that did grate, gall, and vexe thee. *Da-*
vid easily knew in *Pf. 51.* what it was for which
God broke his bones: for his very sin was it was
the iron Mace, the instrumentall cause it selfe of
Gods executing it upon him; the horrour of that
murder God used as the hammer to break him
withall, & as the rod to whip him with, v. 3. *My*
sin (sayes hee) *is ever before me;* it was ever in his
eye. Indeed, in outward afflictions it is more dif-
ficult to finde out the cause why God afflicts a
man; (unlesse sometimes you may through Gods
wise-disposing hand find and reade the sin in the
punishment, they so resemble one another, so as
as man may say, this crosse lay in the wombe of
such a sin, they are so like: *in quo peccamus, in eo-*
dem plectimur,) but in those inward distresses of
conscience, that sin which is the true cause, and
that moveth God to afflict, God often useth even
the guilt of that very sin to terrifie thee; to cast a
man into the distresse and to keep him in it, it is
both the procatartical cause, & executioner also.

But in case thou canst not finde out the cause,
as *Iob* (it seemes) did not; and *Elihu* did suppose
he might not; therefore gives him this counsell
(which do thou also follow, till God shew thee

the cause) Job 34.31,32. to say unto God (as hee adviseth there) *That which I see not, teach thou me, and I will not offend any more*; and if thou findest it, say also, as v. 31. *I have borne chastisement for such a sin, I will never offend any more*: Till then God will not let thee downe.

The second thing to be searched into is; What is the chiefe and maine reasoning in thy heart, which makes thee call all into question, whether God be thy God. What is the reason why thou thinkest so, what makes thee conclude so?

For this you must consider, that although God for some sin committed doth hide himself from thee, terrifies, & lasheth thy conscience, yet that which causeth in thee, & worketh in thee this apprehension [that God hath cast thee off,] is usually some false reasoning or misapprehension, some meere mistake, some *devise* and sophistry of Satan. When the *Corinthian* was excommunicated for his sin, Satan had leave to terrifie his conscience for it, but Satan went further, he would have *swallowed him up of sorrow*, by perswading him that such a sin was unpardonable, and that God would never own him again: now the reasoning Satan used to bring this upon him was a false one, some trick and *devise*, 2 *Cor.* 2.7. compared with the 11. ver. whereof if a man be ignorant, he may goe mourning a long while, as a cast-away. Therefore take thy soul aside, and seriously ask it, and examine it *Why it is thus troubled*? What reason, what ground thou hast to think that God is not thy God? and then examine

2. What is the maine reasoning in thy heart, that causeth this question of thy estate

mine it whether it be a true ground yea, or no? as the Apostle bids us, *Give a reason of our faith*: 1 *Pet.* 3.15. so ask thou of thy soul, *the reason of its doubting*.

Thus David, *Pf.* 42. v. 5. *Why art thou cast downe oh my soul?* and because doubts arise again and again, therefore he asketh the reason again, v. 11. *Why art thou cast downe?* David knew, the way to dissolve them, was to search into and examine the reason of them: for stil when he had thoroughly examined them, he found them needlesse, and causelesse, to put him into such desperate feares. The childe of God is often cast into prison, into feares & bondage, and after he hath layen long in them, and begins to reade over the writ, and *Mittimus*, he findes it to be *false imprisonment*, a meere trick of Satan his Jaylour. For as carnall men, when they think their estate good, and that they are in the favour of God, it is some delusion, some false reasoning that is stil the ground of such their opinion; as because they prosper in the world therefore God loves them, because they perform some duties, have some good motions, which grouds they cannot endure to have examined: So contrarily, one that feares God, the ground of his apprehension that he is out of the favour of God, is likewise some false reasoning, which when examined appears to be such, and when it appears the soul is freed out of its feares and doubts. *Heman* thought, and said that God had *cast him off*; and what was the reason perswaded him to think so, v. 14. *Because God had bidden his face*: It doth not follow *Heman*; a Father

Pf. 1. 88. 14.

ther may hide his face from his son, and yet not cast him off. So *David* also reasoneth, Pf. 77. v. 2, 3. *I have sought God, prayed, & used the means, and yet I am troubled;* and yet God reveales not himselfe: and what doth he conclude from this? v. 7. *Will the Lord cast off for ever?* He thought, [if God had loved me, he would presently have heard me;] he thought his soule would not have been worfe after praying: This was a false reasoning, for Pf. 70. 4. sometimes *God shuts out his peoples prayers.* A father may sometimes seem so angry, that he may throw away his childes petition, and yet resolve to be his father still. It were infinite to reckon up all the false reasonings, that souls in distresse have: sometimes from a place of Scripture misunderstood, and misapplied; some who being annoyed with blasphemous thoughts against God and Christ, and his Spirit, though they be their greatest affliction, yet have thought they have sinned against the *holy Ghost*, upon the misapplying that place Mat. 12. 31. *That blasphemy against the holy Ghost shall never be forgiven;* whereas that place is meant only but of some one kinde of blasphemy, which indeed is wilfull blaspheming of God and the work of his Spirit, out of revenge, *Heb. 10. 29.* So some because they have sinned after enlightning and tasting, and fallen into some grosse sin, thinke they shall never be renewed; by reason of that place, *Heb. 6. 4.* whereas he speaks of a wilful & revengfull falling away, with such a revenge as they would, if they could, *crucifie Christ again,* v. 6. For otherwise

otherwise *David* had not been renewed, for hee sinned presumptuously, & *despised the commandment.* So some if they heare but of some fearfull example, & of Gods severe dealing with others, how he cast them off upon such a sinne, as he did *Saul*, they think & conclude that upon the commission of the like, that God hath cast them off also: But there is no certain ground for such a thought; for *secret things belong to God.* So because some heare that there is a time, after which, God sometimes offers grace no more, but sweares against some men; therefore, that their time is also past; which they can have no ground for: for though it be true, God doth so with many that heare the Gospel, yet the word gives us no certain rules to judge he hath done so by any of us. It is good to feare least thou shouldst provoke him to it, but thou hast no signe to feare he hath done so with thee. And indeed herein lies the main and first businesse to be done in raising up a troubled soule, even to finde out the ground of their doubting, and to examine the truth of it and confute it. If a man be falsely imprisoned or cast in a suit at Law, what doth he to remedy it? he seeks to find out the error in the writ: so do thou search out the ground of thy trouble: go to some spirituall Lawyer skilled in Soul-work; keep not the devils counsell: he opposeth nothing more then making your doubts knowne.

Direction 3.

THe third direction I give to such is, that they keepe and lend one care as well to heare and

Bb

consider

3. To consider as indifferently what may make for them, as against them

consider what makes for their comfort, as unto what may make against them.

This direction meets with a great infirmity of such as are in distresse, who through Satans temptations have their hearts so deeply possessed with prejudiciall conceits of the misery of their estates, that as the people of God in Exod. 6. 9. *through the anguish of their hearts* were so far distempered, that they *listned not* to the good message which *Moses* brought them, nor beleevd that so good newes could be true of them. So are the soules of many that are in distresse, so filled with anguish and sense of misery, and so strongly prepossessed with desperate opinions, and so far put out of hopes, that they reject all that is spoken for their comfort; so as they will not so much as be brought to cast an eye or a thought upon any thing that may be an occasion of comfort to them: Like some prisoners at the barre, through extremity of feare they cannot read that in their hearts and in the word which might save them. Tell them of what God hath wrought for them and in them, as evidences of his love, and as they cannot, so often they will not read them over; or if they do, they read them over but as a man doth a book he means to confute, they pick quarrels, and make objections, at every thing that is said: as if they were hired as Lawyers to plead against themselves, and to finde flaws in their evidences. I have observed some who have set all their wits awork to strengthen all arguments & objections against themselves, and who have bin glad if they could object any thing which might puzzle

puzzle those who have come to comfort them; if they could hold argument against themselves: as if they were disputing for the victory only. And thus through much poring upon, & considering onely what might make against them, they have had the bolts of their hearts so far shot into despaire, and fixed in desperate sorow, and the true wards of sound evidences so far wrung and wrested by false keyes, that when the skilfullest and strongest comforters have come with true keyes to shoot back the bolt, they would not turne about, nay could scarce get entrance.

This was *Davids* infirmity, as at the 10. verse of the 77. Psal. compared with the second ver. *My soul refuseth to be comforted* , he spilt all the cordials and phyfick that were brought him: he was not only void of comfort but refused it. What bring me promises to comfort me, (will such an one say) you may as well cary them to one in hel; or give phyfick to a man past recovery; and so will take down nothing that is given them. So also the Church, in the third of the Lamentations ver. 17, 18. her heart was deeply possessed with a desperate apprehension, *My hope (says she) is perished from the Lord* . And what was it that shot her soul into so fixed despaire? v. 17. *Shee forgot all good* : she forgot, that is, she would not so much as take into consideration and remembrance, any thing that had been comfortable to her. *All good* (so the originall) that is, all Gods former good and gracious dealings with her, all the good things wrought in her, and for her, whence shee might have comfort: and in stead

thereof, what did her thoughts feed and chew upon? only wormwood and gall, her bitterneſſe and diſtreſſe, poring only on what might make againſt her, *I ſaid my hope was periſhed from the Lord, calling to minde my affliction, and my miſery, my wormwood and gall.* Theſe ſhe could revolve and rowle up and down in her mind though they were bitter, and would entertain thoughts of nothing elſe. But when on the contrary, ſhe began to take into conſideration Gods gracious and faithfull ſupporting her in that very deſertion, *in faithfulneſſe renewing his mercies every morning,* ver. 22, 23. and that ſtill he maintained in her heart a longing and lingering after him, and a ſecret cleaving to him, and that God did enable her to chooſe him as her portion, v. 24. [*This*] *I recall to minde,* (ſayes ſhe) v. 21. (which ſpeech hath reference to thoſe words fore-cited, which follow there;) *therefore have I hope;* ſhee ſpits out her wormwood, and eateth her own words. And now that her heart began to liſten to what might comfort her, preſently ſhe began to have hope. This fullen peeviſh deſperate obſtinacy is a thing you ought to take heed of; for hereby you take Satans part, & that againſt thoſe you ought to love ſo deerely, even your owne ſoules: But as they ſaid, *Let Baal plead for himſelf,* So let Satan plead his own cauſe, do not you. Hereby alſo you *forſake your own mercies,* (as it is ſaid) *Ianah* 2. 8. you give up your own right, and are ſo far befooled as to plead againſt your own title, your own intereſt in the beſt things you can have intereſt in, *Gods mercies,* made yours by an everlaſting covenant;

nant; you give up your portion bequeathed you in your fathers wil, which you ought to maintain & you truſt to *lying vanities,* the ſooth-ſayings, and fortune-tellings (as I may call them) of Satan and of your own hearts. Hereby alſo *ye become judges of evil thoughts:* for he is an ill hearer of a cauſe, who wil hear but one party ſpeak.

James 2.

Direction 4.

THE 4th direction is, to make diligent ſearch into, and to call to remembrance what formerly hath been between God and you: The remembrance of former things doth often uphold, when preſent ſenſe failes. This *David* practiſed, in the like caſe *Pſ.* 77. v. 5, 6. when his ſoule had refuſed comfort, (as I told you) v. 2. yet in the end he began not only to be willing to liſten to what might make for him, but ſet himſelfe awork to recall to minde, to *conſider the dayes of olde,* to *make diligent ſearch,* namely into the records & register of Gods dealings, v. 11. to ſee if there were never a record extant which might helpe him, now the devill pleaded againſt his title: even as if your houſes and lands were called into queſtion, you would ſearch over old writings and deeds; ſo do you in this: *I conſidered* (ſayes he) *the ſongs in the night,* (that is) that joyfull communion he had enjoyed with God when God and he ſang ſongs together, and *I communed with mine own heart,* and *made diligent ſearch,* I toſſed and tumbled over my heart, to ſee if no grace formerly had been there, and if no grace at preſent were there; he ſearched into what might com-

4. To call to minde former evidences.

fort him, as well as into the causes might provoke God thus to deale with him, for I take it both may be meant.

And so *Iob* did, when he was thus stricken, and forsaken of God, he views over every part of his life; he seeks what dry land he could finde to get footing upon in the midst of seas of temptations, recounts what an holy life he had lived, with what feare and strictnesse he had served God. Chap. 29. and Chap. 30. and Chap. 31. throughout, and tells them plainly, Chap. 27. v. 5, 6. That let them plead & argue what they could against him, and go about to prove him an hypocrite, till *I die* (sayes he) *I will not remove mine integrity from me, nor let go my righteousnesse*: I will never give up mine interest in Gods mercies, nor the evidences I have to shew for them, and sayes hee Chap. 19. 27, 28. *Though my reines be at present consumed, yet the root of the matter is in me*; (that is) though God deales thus hardly with me, as you see, yea though the exercise of grace is much obscured, the Sun-shine of Gods favour withdrawn, his face hidden from me, and the joyfull fruits of righteousnesse, and comfortable fresh greene speeches, and leaves you have knowne to grow upon this now withered stock fallen off; yet there *is the root of the matter still in me*; a root of faith that decays not, a constant frame of grace, that stil remains, which hateth sin, loveth God, and you shall all never beate me from it. And canst thou cal nothing to remembrance betwixt God and thee, which argues infallibly his love? what nothing? Look again. Did God never

ver speak peace to thy heart, and shed his love abroad in it? Hast thou at no time found in thine heart pure straines of true love and good will to him? some pure drops of godly sorow for offending him, & found some dispositions of pure self-deniall, wherein thou didst simply aime at his glory more then thine own good? Hast thou never an old tryed evidence which hath been acknowledged and confirmed again and again in open court? what not one? And if thou canst now call to minde but one, if in truth, it may support thee. For if one promise doth belong to thee, then all do: for every one conveyes whole *Christ*; in whom all the promises are made, and who is the matter of them: as in the Sacraments, the bread conveyes whole *Christ*, and the wine also whole *Christ*: so in the word, every promise conveyes whole *Christ*. And if thou canst say as the Church of Ephesus, *Rev. 2. 6. This thing I have, that I hate sin*, and every sin as God hates it, and because he hates it: as *Christ* owned them for this one grace, & though they had many sins and many failings, yet (sayes he) *this thou hast, &c.* If *Christ* will acknowledge thee to be his for one care-mark; or if he sees but one spot of his childe upon thee, thou maist well plead it, even any one to him; Yea though it be but in a lesser degree, if in truth and sincerity. For God brings not a paire of scales to weigh your graces, and if they be too light refuseth them; but he bring a touchstone to try them; and if they be true gold, though never so little of it, it will passe currant with him, though it bee but *snoak* not flame, though

Deur. 32. 5.

Mat. 12. 20.

though it be but as a *weeke in the socket*, (as it is there in the originall,) likelier to die and go out then to continue, which we use to throw away; yet he will not *quench* it, but accept it. Yea and though at present thou findest in thy sense no grace stirring in thee, nothing but hardnes, deadnesse, &c. yet if thou canst remember, [*yea but this once I had*]; as a woman with childe, though after her first quickning, shee doth not alwayes finde the childe to stir, yet because she did feele it stir, she still conceives hopes and thinks she is with childe; So thinke thou of the new creature formed within thee.

These things you are to recalle and consider in time of distresse: to remember former graces, & spirituall dispositions in you, and Gods gracious dealings with you; God remembers them to have mercy on you; and why should not you remember them to comfort you? Therefore Heb. 6. 9, 10. *We hope* (sayes he) *better things of you, for God is not unrighteous to forget your labour of love*, namely, to reward you; and therefore hee calls upon them in like maner, Heb. 10. v. 31. *To call to remembrance the former dayes* to comfort them; how they held out when their hearts were tryed to the bottome; when shipwrack was made of their goods, good names, and all for Christ; yet they made not shipwrack of a good conscience. And if thou dost thus call to remembrance things of old, and yet canst finde no comfort at first from them, (as often ye may not, as was *Dauids* case *Pf. 77.* for after his *remembrance of his songs in the night*, still his soul was left in doubt, and

and he goes on to say, *Will God ever be mercifull?*) yet have recourse to them again, and then again, for though they comfort not at one time, they may at another: that it may be seen that God comforts by them, and not they alone of themselves. Hast thou found a promise (which is a *breast of consolation*) millesse: yet again suck, comfort may come in the end. If after thou hast empanelled a Jury and grand Inquest to search, and their first verdict condemnes thee, or they bring in an *ignoramus*; yet do as wise Judges often do, send them about it again, they may finde it the next time. *Jonah* lookt once it seemes, and found no comfort, *Jonah 2. 4.* For he said, *I will look again towards thine holy Temple.* A mans heart is like those two-faced pictures, if you looke one way towards one side of them, you shall see nothing but some horrid shape of a devill, or the like; but goe to the other side, and look again, and you shall see the picture of an Angell, or of some beautifull woman, &c. So some have lookt over their hearts by signes at one time, & have to their thinking found nothing but hypocrisie, unbelief, hardnesse, self-seeking; but not long after examining their hearts again by the same signes, they have espied the image of God drawn fairely upon the table of their hearts.

Direction 5.

BUT now if former signes remembered, bring thee no comfort in, but the waves that come over thy soul prove so deep, that thou canst finde no bottome to cast anchor on, the storm and stresse so great that no cable will hold, but they snap all afunder, as is of-

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I say 66. 11.

5. To renew a mans faith, and repentance.

ten the case of many a poore soule :

Then 5. take and put in practice this fifth direction, *renew thy faith and repentance*, set thy heart a worke, to beleeve and repent afresh as if thou hadst never yet begun. Spend not all the time in casting out of anchors, but fall a pumping; leave off and cease a while to reason about the goodnesse of thy former faith and repentance, and set upon the work of beleeving and repenting anew : Say, well, suppose I have not hitherto been in the state of grace, yet I am not incapable of it for time to come, I may obtaine grace yet. Suppose my faith and repentance hath not been true hitherto, I will therefore now begin to endeavour after such as is true; and to that end make this use of whatsoever flaws the devill findes in either, to direct thee what to mend and rectifie for time to come; begin to make up the breaches & unsoundnesse which is discovered, endeavour after a supply of all those wants he objects to be in either: mend all the holes he pickes. Say, Lord I cast my self upon thy mercies afresh, I desire now to make my heart perfect with thee for time to come, to part with every sin, to submit to every duty, to curse every by-end to hell, and to set up God and Christ as my mark, pole-star, and aim in all; and when thou hast done this, let the devill say his worst. This of all the former directions I comend to you, as a speciall means to dissolve and put these temptations about assurance to an end. I set a *probatu est* upon it, take it, practise it, it is a tryed one; and it is that which at the last the Church in desertion comes to : *Lam. 3. 40.*
Come let us try our wayes, and turne to the Lord, that is
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the last way and course she takes. Now when the water is at the lowest, & the tide of assurance ebbed, mend up your banks as you use to do at low waters. Now when nothing but hypocrisie, and unbelieve, and fallenesse of heart appeare to thee, to bee in thy heart, do thou groan, sigh, endeavour after the contrary sincerity, and let Satan say his worst: and this direction I now in the next place prescribe you, because in time of temptation about assurance, it is the usuall course of some troubled soules to spend all their thoughts upon what formerly they have had, as if they must have comfort only from the former work or no way: lying out all their time and cost in new suits and new trials about their former title, and when they have been cast again and againe, yet still to do nothing but reade over old evidences againe and againe, and bring in and study new proofes.

But know, that though this is to be done, and not to be neglected, and is found often comfortable, therefore in the former direction I exhorted to it: yet you are not only to take that course, nor to look back, so much to your former faith and repentance, as to forget to practise new. But begin to practise new acts of faith and repentance, this is the rightest way, the shortest cut, and requires as little paines: thou maist with as little charge get a new Lease renewed, as prove good the old one; it will require many termes to examine over all thy evidences againe and againe, which also haply are blotted and blurred; thou maist cut the knot and dissolve the temptations sooner by new faith, then untie it by reasonings and disputings: And the truth is, in the
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end thou must come to this, for Gods great end in deserting, is to put you upon renewing your faith & repentance: *Except ye be converted,* (as Christ sayes to his Apostles) Converted as it were anew. He will not deliver thee out of the dungeon, till thou entrest into new bonds and baile for thy good behaviour. Therefore begin to do it soon. And whereas thou thinkest that by this thou maist prejudice thy former title, that is not my meaning, as if thou shouldst utterly give up thy old faith and repentance as counterfeite; *I will keep my integrity* (sayes *Iob*:) onely my advice is to forbear, and to cease pleading of it for a time, and to begin to renew it rather, that is it I exhort unto: And then the comfort of thy old repentance will come in: As the Apostle sayes of the Law, so I of thy formertitle, *it is not destroyed*, but *established* rather by this. And as Christ sayes *Iohn* 7. 17. *If any man will do his will, he shall know of the doctrine that is of God*; So as the best way to know the truth is not to spend all the time in disputing about it, but to practise it, which puts an end to controversies in mens hearts: so say I, to know the truth of, and so to come to have the comfort of former grace, is to add to these reasonings about it, the practice of beleeving and repenting anew: This baffles the devill exceedingly, and gets the advantage of him: for by this the suit is removed, all his old pleas dashed, this puts him upon a new reply, diverts the war, and indeed non-plusseth him, for what can he say to it? he must now prove thou art incapable of grace, that thou shalt never repent, which all the world and devils in hell cannot prove. And yet if in this case hee

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tells thee (as usually he doth) that all will be in vaine for time to come, as well as it hath been for time past:

Direction 6.

THen sixthly, stand not now disputing it, but be peremptory and resolute in thy faith and turning to God, let the issue be what it will be. Faith is never nonplust, *Iob* vows *he will trust him though he kills him*, *Job* 31. 15. So do thou, whether he will damne or save thee, do what he will with thee, leave not to cast thy selfe upon him for mercy, nor to serve and love him. Goe thou on to use the meanes diligently and constantly; and be so much the more diligent, feare and hate sin still, pray day and night as *Heman* did when he thought himselfe cut off, *Pf.* 88. ver. 1. *I have cryed day and night, though I be as one thou remembrest no more*, ver. 4, 5. and so at the ninth verse *I have called daily*, though ver. 10, 11, 12. he thought himself in hell, and thought it a miracle ever to be raised up again, yet sayes he v. 13. *But I have cryed to thee*, that [*But*] seems to come in as an expression of his resolution hitherto, that though these were his apprehensions of his condition, yet howsoever, he had and accordingly would go on to seek the Lord. Suppose thou findest no relish in the ordinances, yet use them; though thou art desperately sick, yet eat still, take all is brought thee, some strength comes of it: Say, be I damned or saved, hypocrite or not hypocrite, I resolve to go on. And there is good reason for it: for if thou shouldst leave off to serve the Lord, & resolve never to look after him more, then thou art sure to be damned; if there be *an evil heart*

6. To be resolute and peremptory in beleeving and turning to God whatever may be the issue.

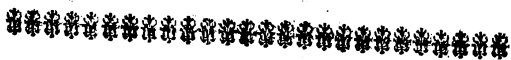
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in thee to depart frō the living God, thou art undone : but this other way of seeking him thou maist in the end prevaile, *Who knows but God may be mercifull ?* in the third of the Lam. 29. this counsell is given to a soul being yoked and deserted, *to put his mouth in the dust; and it waiteth,* sayes he, suffers, and doth any thing, not only if he hath hope, but *if there may be hope,* if there be but such a thought it may prove so, he will make a venture, and so do thou. See what *Ester* did in the like desperate case; thought she, if I hold my tongue (and so *Mordecai* told her) God wil destroy me : and better it was to make a venture upon the King to speake, and so to cary her life in her hand; and therefore she sayes, *if I perish I perish.* And so the Lepers, see how they reasoned in a desperate case, 2 Kings 7. 3, 4. *If we go into the City we are sure to die, for the famine is there; if we sit still, we die also : Come let us fall into the hands of the Assyrians, if they save us alive, so; if they kill us, we shall (however) but die;* and there were many strong arguments to move them to thinke they would kill them, for they were *Jews*, and so of the enemies side, and might be suspected for spies; if not, they were Lepers that might infect the campe, who were fit for no service, for nothing but to be knockt ith head: yet in this desperate case they tooke the surer and more probable part, ventured to fall to the Assyrians side, & the successe is known to you all. So reason thou; if I give over my beleaving, humbling my self, praying, attending on the means, I shall certainly perish, there is no help for it; I will therefore rather go on to do all these as sincerely as I can to the utmost, and if God saves me

me a sinner, a leper, an enemy, so; if not, I can be but damned.

But let mee tell thee such a resolution can never go to hell with thee; yea, if any have a roomē in heaven, such a soule shall : for this puts not the devill only to it, (for in this case, what can the devill himself say to thee ? for if thou wilt venture thy soule, service, and all upon God, let the issue be what it will, in this resolute, yet safe way; if thou wilt in a pure trust refer it unto God with contentednesse and submission, what is that to him ?) but it puts God to it also, who cannot finde in his heart to damne such an one who shall go on to do thus : when thou thus freely servest him, choosest him, venturēst and leavest thy self and all the issue of thy wayes to him; thou by this one act in such a case shalt winne more upon him and his love, then haply by all thy obedience all thy life afore. Thy salvation, and the assurance of it, that is Gods work, leave it to him; try his faithfulnessse; it is self-love makes us too much to be troubled about it. Go thou on to beleave, repent, mourne for sin, hate, forsake it, to use the means, &c. that is thy worke; and so doing, thou canst not bee damned.



Direction 7.

— Let him trust in the Name of the Lord —

I F you aske what ground a soule in this case may have to venture thus upon —

I answer, *His Name*; which will make up a seventh direction.

Being thus resolved to turn to God, and to go on *to feare and obey him*, thou maicst safely and confidently trust in & stay upon the *Name of God* when thou hast nothing else to rest upon. This you see is the direction which the text gives, & I had thought therefore to have made a distinct point of it, but I will somewhat more largely open and explaine it, only as it is a direction, and meanes of support and comfort in this distresse; and so take it as it riseth out of the text. Thus,

That to one who resolves to feare God and obey him, the Name of God is an al-sufficient prop and stay for his faith to rest on when he sees nothing in himself, or in any promise in the word belonging unto him.

The *Name of God* alone is here opposed to all other means and props which faith hath to rest on. It is opposed to all comfortable sense of Gods love, to all sight of any grace in a mans self to which any promise is made. So that when the soul shall looke into its self with one eye, and glaunce over all the word of God with another, and yet shall see not any one grace in the one, nor promise in the other made to any grace within it self which it may rest upon, yet the soul then looking upon God, and considering *what a God he is*, and what he sayes of himself, of his *mercy and kindnesse*, and *free grace* towards sinfull men, even the sole consideration of what meerly it knows to bein God as he is revealed in the covenant of grace, may support him. This it is to stay upon his name.

Now

Now to explaine this further to you: By the name of God two things are meant.

First, those *glorious attributes*, especially of *grace* and *mercy*, whereby God hath expressed himselfe, and made himselfe knowne to us.

Secondly, Jesus Christ, as hee is made and set forth to be righteousnesse to the sons of men.

For the first, in the 34. of Exod. v. 4, 5, 6, 7. The Lord proclaimed his name; *The Lord God, mercifull, gracious, long-suffering, abundant in goodnesse & truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and will by no meanes cleare the impious.*

For the second, I refer to that place, *Ier. 23. 6.* speaking of Christ; *This is the name wherewith he shall be called, or made knowne to us; THE LORD OUR RIGHTEOUSNESSE*, (that is,) that Jesus Christ who is God, hath righteousnesse in him for us, which may be made ours.

So that when a poore soule in distresse is not able to say, I see such or such signes, or any evidence in my self, whereby I can say God is my God, or that Christ is mine; yet because I see free grace enough in God, and righteousnesse in Christ, which I being a sinfull man, and not a devill, may therefore be capable of, and may come to have an interest in them, though I know nothing in my selfe whereby I can challenge any present interest: and because *grace* and *mercy* is his *Name*, and *Our Righteousnesse* his *Sons Name*; therefore I do cast my self upon both, for pardon and favour, and thereupon my soule leans, staies, and abides, and from these it will not

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be driven. So that these two apprehensions meeting in the heart in truth, help to make up this resting upon his Name here spoken of; namely, First, [that there is such free grace, good will, and mercy, &c. in God, and that Jesus Christ is appointed & made to be our Righteousnesse.] And secondly, [that I am capable of, and may come to have an interest in both these,] and that though there be nothing in me which may challenge an interest in them, yet there is nothing that excludes me; whereupon I cast my self upon God for both, and there rest: yea though I cannot yet say that ever I shall obtaine them. And this where it is in truth, and accompanied with that firme resolution of turning to God in all things aforementioned, is as good faith as any of you have in your hearts.

And so I come to the prooffe of this: namely, That when the name of God and Christ are thus simply and alone apprehended, they may be sufficient ground for faith to rest upon; then which nothing can be more comfortable to a poore distressed beleever. *Num. 14.* When Gods wrath waxed hot against his people, (as sometimes in like manner it doth against a poore soule) that God began to say, *how long shall they provoke me? v. 11.* and speaks of destroying them, and of making *Moses* a great Nation: what hath *Moses* his faith recourse unto, but to that proclamation of his Name you heard of before? and urgeth that, *v. 17, 18. Let the power of my Lord be great according as thou hast spoken: The Lord is long suffering, and of great mercy, forgiving iniquity, transgression, and sin,* and he desires him to shew
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his power in pardoning, because as much power is seene in overcoming his wrath, as in making a world. *Let thy power be great*; it was his name you see that was alledged by *Moses* and prevailed with God for mercy. So also for his Sons sake, *The Lord our Righteousnesse, Elibu* sayes, *Job 33.* when a mans soul is in deepest distresse, as in the *19, 20, 21, 22. v.* he describes it, yet sayes he *ver. 23. If there be a messenger to shew a man [his] uprightness, that is, that righteousness, that is laid up for men in the Lord Jesus: then God is gracious to him, and sayes, deliver him, and he resting thereupon, his flesh returns to him again;* becomming a meanes to stay him and restore him. I mention these places of the old Testament rather then of the new; out of which you see Gods name and his Sonnes name are al-sufficient to uphold and support a soul. So the pen-man of that *Psal.* whether *David* or whoever, *Pf. 130.* when he was in his depths, as *ver. 1, 2.* plunged over head and cares in sorow and discomfiture, what hath his faith recourse unto? *ver. 4. to Gods name,* to nothing that was in himself, but simply to what his faith apprehended to be in God. *Mercy is with thee*; he sayes no more; *in him, and with him,* it is to be had: and he confirms his faith in that, by this argument, because else *none would feare him*: and *If thou wert extreame to mark what were amisse, no man could stand,* or would be saved: therefore surely (sayes he) *mercy is with thee, and therefore let Israel hope in the Lord, v. 7.* And why? what, because *Israel* sees he hath grace in himself? no, but because *mercy is with him and plentiful redemption: v. ult.* which word *redemption* hath relation

lation to his Sons name. There is enough in him, else he will have none, and Israel is mentioned in his will, as capable of it: and therefore sayes he, *I will waite and hope in the Lord, v. 5.* and though he could not say that God had forgiven him, yet *forgivenessse was with him*: and there he pitcheth and resteth his soul; as a beggar at a great mans doore, when there is none else in the countrey able or willing to relieve him, there he lies; though he knows not whether he shal have any thing or no. *In my fathers house there is bread enough,* (sayes the Prodigall) there it is to be had; and nowhere else; and there is *enough*; and *crummes* will *serve me*, sayes the woman of Canaan; thou art the Mediator thought she, and it is thy buffinesse to save, and though I am a *dog*, yet I am capable of having *crummes*; Woman sayes Christ, *great is thy faith*; not such faith among all my ditciples. These trusted in his name, & nothing in themselves. So *Pf. 62. David* sayes at the 5. ver. *he trusted in God for salvation and mercy*, and exhorts throughout the whole: *Trust in God fully and at all times, and in no creature.* ver. 8, 9. And what was it he rested upon? simply two attributes of his, viz. *Mercy and Power.* *God hath spoken once,* (that is, irrevocably: as *Pf. 89. 35. Once have I sworne, &c.*) and twice I have heard *this*, that is, often met with it in the word, & thought of it, (sayes he) *that with God is power, v. 11.* so as hee is able to save in the greatest distresse; and I have heard that *to him belongeth mercy also, v. 12.* and therefore he may be willing to help, and because these are in him, though I have nothing in my selfe, yet these I rest upon, and these alone. Many such instances more might be brought. The

The reasons why the name of God, and what is in God, is prop sufficient for faith to rest upon: are

Reasons.

1. First, because the name of God, that is, Gods attributes, and Christs righteoufnesse, do sufficiently, and adequately, & fully answer all wants, & doubts; all objections and distresses we can have, or can be in; whatsoever our wants or temptations be, he hath a Name to make supply: For example, take that his Name in pieces, mentioned *Exod. 34. 5, 6.* consider every letter in that his Name, and every letter answers to some temptation may be made by us.

First, art thou in misery and great distresse, hee is mercifull, *The Lord mercifull, The Lord* therefore able to help thee, and *mercifull,* therefore willing.

Yea but secondly, thou wilt say I am unworthy, I have nothing in me to move him to it, well therefore, he is *gracious,* now grace is to shew mercy freely. Yea, but I have sinned against him long, for many yeares, if I had come in when I was yong, mercy might have been shewn me: To this he sayes, I am *long-suffering.* Yea, but my sins every way abound in number, & it is impossible to reckon them up, and they abound in hainoufnesse, I have committed the same sins again and again; I have been false to him, broke promise with him again and again: his Name also answers this objection, he is *abundant in goodness;* hee abounds more in grace, then thou in sinning; and though thou hast beene false againe and again to him, and broke all covenants, yet he is *abundant in truth,* also better then his word; for he cannot to our capacities expresse all that mercy that is in him for us. Yea, but I have committed great sins,

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aggravated with many and great circumstances, against knowledge, wilfully, &c. he forgives *iniquity, transgression, and sin*; sins of all sorts. Yea, but there is mercy thus in him; but for a few, and I may bee none of the number: yea, there is *mercy for thousands*, and he *keeps it*, treasures of it lye by him, and are kept, if men would come in and take them.

Object what thou canst, his Name will answer thee: Needest thou *comfort* as well as *pardon*? he is both *Father of mercies*, and *God of all comforts*, that is his Name, *2 Cor. 1. 3.* Needest thou peace of conscience being filled with terrors? he is the *God of peace*, *1 Thef. 5. 23.* Yea, but I have an heart empty of grace and holiness, and full of corruptions; He is the *God of all grace* to heal thee, as well as of peace to pardon thee: Needest thou wisdom and direction? he is the *Father of lights*, as the Apostle sayes. Is thy heart inconstant, and full of double mindedness? he is *unchangeable* also, as he speaks there: *James 1.* Thus all objections that can be made, may be answered out of his Name: Therefore it is sufficient for faith to rest upon.

The like may be as fully shewed in his *Sons name*; in whom God hath made himselfe strong to shew mercy and bestow all good things. Whose Name is adequate to Gods name, that is, is of as large extent in worth and merit, as Gods heart is in his purposes of shewing and bestowing mercies, to purchase all that God meant to bestow. Whose Name hath likewise an al-sufficiency in it to supply all our wants, and desires, and satisfie all scruples. For example, *that his Name mentioned by the Prophet, Esay 9. 6.*

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(which he here directs to:) compared with *1 Cor. 1. ult.* For, would we have peace of conscience, and the guilt of sins removed? He is the *Prince of peace*, and is made *Righteousnesse* to us. Are wee in depths of distresse, terrors within, terrors without, out of which we see no redemption; he is the *Mighty God*, able to *save to the utmost*, being made *redemption* to us. Want we grace, and his image to be renewed and increased in us? He is the *Everlasting father*, a *Father* to beget his likeness in us, and *everlasting*, to maintain it ever, when it is begun once, he is made *sanctification* to us. Want we wisdom to guide us? He is the *counsellor*, and is made *wisdom* to us. All we want he hath; even as all he hath we want: and further, although we not only want all these, but never so much of all these, his Name is also *Wonderful*. For such he is in all these; able to do beyond all our expectations, to wonderment.

Or if the soul desires more distinct and particular satisfaction in point of justification, which consists in the pardon of sins, and acceptance to the favour of God, it being the point which in this state of desertion is questioned, and wherein the soule desires satisfaction. That other name of his *The Lord our righteousness*, *Jer. 23. 6.* will answer all objections and doubts that our hearts can make, if we had but skill to spell all the letters in it. For if that righteousness of his satisfied God, who in *condemning* us, is *greater then our hearts*; then it may satisfie our hearts much more. The righteousness of his life and death, is not onely *an adequate sufficient ransom*, *1 Tim. 2. 6.* But there is *plentiful redemption* in it;

1 Iohn 3. 20.

Psal.

Pfal. 130. Yea to superfluity as the Apostles phrase implies; *1 Tim.* 1. 14. that is, *overflowing*, more then would serve the turn; and that to pardon his sins, who *v. 15. was the chiefe of sinners*. He elsewhere challengeth all the wit and powers of sin and hell and darknesse to appear in this dispute, and undertakes to answer them all out of this one position, which he layes as a bottome truth. [*Christ hath dyed.*] *Rom.* 8. 34. which is in effect the same with this, *The Lord our righteousnesse: Who therefore* (sayes he) *shall condemne?* What can be alledged either in the hainousnesse of sin in the generall, or in any of thy sins in particular, unto which an answer may not hence be fetcht? from the righteousnesse of his death and life. Is it that sin is an offence against the great God: *Against thee, against thee, &c.* as David speaks; and is not this his righteousnesse, the righteousnesse of Jehovah, *Jehovah* our righteousnesse, who is the *mighty God*. Is the glory of this great God, and all his excellencies debased by us in sinning? and will not the *emptying* of his glory, whose name is the *brighthnesse of his fathers glory*, in performing this righteousnesse for us, satisfie and make amends? Are our sins the transgression of the holy and righteous Law in every part of it? and did not Jehovah who gave & made that Law, to make himself our righteousnesse, *make himself under the Law?* *Gal.* 4. 4. and to make up a full righteousnesse, fulfill every part of it? *Rom.* 8. 3, 4. Is it thy continuance in sin, and the number, and the iteration of them that amazeth thee? *All fulnesse dwells in him* who is our righteousnesse, *Col.* 1. 19. and hath dwelt in him longer

Phil. 1. 7.
Heb. 1. 2.

longer then sin in thee; and the righteousnesse of our Messiah is *everlasting righteousnesse*, *Dan.* 9. 24. The merit of which, an eternity of sinning could not expend, or make void. And is all this righteousnesse laid up for himselfe only, or for any other sort of creatures, so as thou mightest never come to have an interest in it? No: the top of our comfort is, that [*Our*] righteousnesse is one letter of his Name; and that our names are put into his. *For us* it is, and *Ours* it is ordained to be: as much *ours* to save us trusting upon it, as his own to glorifie him. *Ours*; not for himselfe: he had no need of it, being God blessed for ever. *Ours*, not the Angels: neither the good, for they are justified by their own: nor the bad, they are put out of Gods will for ever. But *ours*, who are the sons of men; and among them, theirs especially, who are *broken, lost, whose soules draw neere to the grave, and their lives to the destroyers*; and that come and *pray unto God*, and stay themselves upon it; unto them God cannot deny it, for it is *theirs*: For hee will *render to man* [*His*] righteousnesse. *Job* 33. 22, 26. So as his Sons Name also is al-sufficient to answer all objections for faith to rest upon: *So as they that know his name will trust in him*, *Psal.* 9. 10.

A second reason why his name is sufficient, though you have and see nothing in you, nor any promise made to any grace in you to rest upon is, because even all those promises made to conditions in us, which we ordinarily look unto, are *Yea and Amen* only in this his Name, and his Sons Name. *That* is the originall of them all; the root, the seed of them all; his Name is the *materia prima*, the first matter of

Reason 2.

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all those secondary promises, *ex quo fiunt, & in quod resolvuntur*, his Name gives being to them all; if it were not for the mercy, grace, truth, kindnesse in him, and the righteousnesse which is in his Son, all the promises which are made, what were they worth? As the worth of bonds depends upon the sufficiency of the man who makes them, so all these promises upon his Name. Therefore now, when you relye upon his Name having as yet no promise made to any thing in you to relye upon, you then relye upon that which is the foundation of all those promises, you then have recourse to the original, which is more authentically than extract copies; you relye on that which all those other are resolved into, and therefore is sufficient, though all the rest faile you in your apprehension.

Reason 3.

Thirdly, his meere Name is support enough for faith, and may be so, because it is for his *Names sake*, and his Sons Names sake, he doth all he doth; and for nothing in us, but meerly for what is in himselfe, so *Esay 48. 9, 10. For my Names sake, &c.* So also *Ezek. 36. 22, 32. For my Names sake, and not your sake.* and *Esay 43. 25. I am he that blotteth out thy transgression for my own sake, & will not remember thy sins.* For it he blotteth out transgression, and pardoneth. And if it be for his Names sake he doth all he doth, and fulfilleth all promises made to us, and to what is in us: Then when thou seekest nothing in thy selfe to which any promise is made, nothing which may appear to be any argument or motive that he will pardon thee, then trust thou in that his Name; that because he is God, & hath mercy in him, that therefore

fore he will do it. For that thing which is the only or main motive to God himselfe to do any thing for us, must needs be (when apprehended and beleaved) the strongest and surest ground for our faith also, to perswade the heart that he will do it. As it is in knowledge, the knowledge of the causes of things causeth the surest knowledge: So in faith, the knowledge of the main motive to God the cause of all, causeth the greatest certainty of perswasion.

This then may direct poore soules in distresse, what to venture all upon, upon what ground to hazard soules, labours, endeavours, faith, repentance, obedience and all, upon his Name, when they see nothing in themselves to which any promise belongs: as *David sayes, Psal. 73. 26. My heart may faile, and my flesh may faile, but God will never faile:* So I may say, your comforts in prayers, in hearing, your joyes, your earnest penies you have laid up, may be all spent in a dearth, your own graces and all promises made to them: your own hearts may faile, and being creatures they use to faile again & again, but Gods Name and his Sons Name rested on, will never faile you: Leane on these, not by halves [in distresse,] but *trust perfectly* (as the Apostles sayes) 1 Pet. 1. 13. on that mercy you heare is in God, upon *that grace revealed*: That is, throw, and cast your whole soules, your whole weight upon it. Hee onely *hath perfect peace, whose minde is staid on thee*; have not halfe thy soule upon *that rock which is higher then thee*, but creep up, and get all upon it, and when all faile, renew thy faith on his Name. Thereon rest, there die. To this purpose may that of *Solomon serve, Prov. 18.*

10. *His Name* (sayes he) *is a strong Tower, and the righteous flie to it and are safe.* Now what end is there, and use of a Tower in a City? but when all outworks are taken, the walls scaled, all fortifications forsaken, houses left, then a Tower holds out last, and is a refuge to flie to. So also when the devil and Gods wrath beleaguers thee round, and encompasseth thy soule, and the comfort of every grace in thee is taken from thee, & thou art driven from, and art forced to forsake all other thy holds & grounds of comfort, then flie to the *Name of the Lord*, as thy *City of refuge*: as *Heb. 6. 18.* it is compared; Say, there is *mercy* in thee, Lord, and *that is thy Name*: and there is *righteousnesse* in thy Son, and that is his *Name*: and I am directed to trust in thy *Name* in time of need: and here rest and *catch hold* as on the hornes of the Altar, and if thou dyest dye there.

Direction 8.

THe eighth direction is, to *Waite* upon God, thus *trusting in his Name*, in the constant use of all ordinances and meanes of comfort: *Waiting* is indeed but an act of faith further stretched out. As an Allegory is but a continued Metaphor, so waiting is but a continuing to beleve on God, and to looke for help from him, with submission, though he staves long ere he comes. *Waiting* is an act of faith resting on God; and an act of hope expecting help from him; an act of patience, the minde quietly contenting it self till God doth come; and of submission if he should not come. Therefore sayes the Church being in this very case: *It is good* (sayes she) *to hope, and quietly to waite for the salvation of the Lord.* It is
good

To waite in
the use of all
meanes.

Lament 3. 26.

good indeed to do so: for God will afflict the lesse, ease you the sooner, comfort you the more when he doth come; and in the meane while it makes you to *possesse your soules*, and to be your selves, and upholds them: and to do otherwise, to be impatient, and to *give over looking for the Lord*, as *Abaz* did, is the greatest folly that can be; for as *Iob* sayes, *Chap. 12. v. 14.* *If he shut up, there is no opening*; all the world cannot let you out, he keeps the eyes of the dungeon, and you must stay his leisure, and he staves but for a fit time to let you out, *Esay 30. 18.* *Hee will waite to be gracious to you, for he is a God of judgement*, a wise and judicious God, & knows the fittest times and seasons; and that he staves so long, is not out of want of mercy, *for he waits*, and longs *to be gracious*; but he doth it out of *Judgement*, & his wisdom sees not a fit time; he is grieved as well as you, that you are not yet fit for mercy, that his mercy would not yet be exalted if he should shew it, till you further see your misery; and therefore sayes he, *Blessed are all they that waite for him.* And as he now waiteth but to be the more gracious to thee, so hee did heretofore, a long while waite for thee, that thou shouldest begin to turne to him, and said, *When will it once be?* *Jer. 13. ult.* Thou madest him stay thy leisure in turning from thy sin, why may he not make thee stay his for the pardon of it? and indeed the escaping hell in the end is so great a mercy, that it is worth the waiting for all thy dayes, though thou endure an hell here, and gettest not a good look till the very last gasp and moment of living; therefore *put thy mouth in the dust, and waite quietly, if there may bee hope at last.*

Lament. 3. 29.

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And

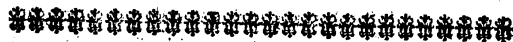
And waiting thus, goe on to use *all the meanes of grace* more diligently, more constantly, though thou findest a long while no good by them : omit no ordinance God hath appointed for thy comfort and recovery : As in a long sicknesse, you still use means though many have failed, as the womā who had the bloody issue, *spent all upon Physicians*, in the use of meanes for her recovery. That trouble of minde doth only hurt you, that drives you from the means: Therefore the devil endeavours nothing more then to keep such souls from the word, from good company, from the Sacraments, from prayer, by objecting their unprofitablenesse unto them, and that all is in vaine, and that you do but increase your condemnation.

But first, if thou learnest no other lesson in the use of the meanes, but that thou art of thy self most unprofitable ; and that unlesse *God teacheth thee to profit*, no good is done, and so learnest to depend upon God in the ordinance; This is a great degree of profiting.

And secondly, as when men are sick and eate, and cast up againe, you use to say, yet take something downe, for some strength is gotten, something remaines in the stomack which keeps life and soul together : So I say here, though thou shouldst forget in a maner all thou hearest, seemest to reap no benefit by it : yet heare, for some secret strength is gotten by it. And as for increasing thy condemnation, know, that utterly to neglect and despise the meanes is greater condemnation : and that to use the meanes would lessen thy condemnation. Therefore reade, pray,

pray, meditate, heare, conferre, receive the Sacraments, forbear not these your appointed meales. Indeed when the body is sick yee use to forbear your appointed food, but when the soul is sick there is more need of them then ever. All these are both meate and medicine, food, physick, cordials, and all. Use reading the word; *The Scriptures were written for our consolation*, therefore reade them much : attend on preaching, for *God creates the fruits of the lips peace*, Isa. 57. So receive the Sacrament often, those dayes are sealing dayes; go thou and confesse thy sins, write over thy pardon, put in all thou knowest by thy self, bring it to Christ to set his seale to it.

Only take this caution, that thou trust not to the use of the meanes, but unto God in the meanes : To think, oh I shall have comfort by such a man, or at such a time, in such an ordinance; this often dasheth all. So beleeve in God as if you used no meanes, and yet as diligently use the meanes, even as if your confidence were to be in them.



Direction 9.

To Pray; Pleas to be used to God in Prayer for recovery out of this condition.

And ninthly, above all things Pray, and get others also to pray for thee, for God often restores comfort unto such, at the request of Mourners for them, Isa. 57. 18. But yet especially be earnest and fervent in pouring forth thy complaint thy selfe ;

selfe; for though the speaking of friends may somewhat further thy suite, yet (as betweene two wooers, so) it must be wrought out betweene God and thee alone in private; and his good will must be obtained by wooing him in secret. This counsell the Apostle gives you, James 5. 13. *Is any man afflicted? let him pray.* And because of all afflictions else, this of darknes in a mans spirit needeth prayer the most: therefore *David* pens a Psalm on purpose, not for his own private use only, but for the benefit and use of all other in the like distresse; as by the title of it doth appeare. Psal. 102. *A prayer for the afflicted, when he is overwhelmed, and poureth out his complaints before the Lord.* And this (sayes *David*) is my constant practise when my soule is overwhelmed, I poure out my prayer unto thee: Pf. 61. 3. And it was *Christ*s also, for in his agony hee prayed yet more earnestly, Luke 22. 44.

When at any time therefore, thy sins and Gods wrath meeting in thy conscience, make thee deadly sick, as *Esay* speaks, then poure forth thy soul, lay open and confesse thy sin; and as it will ease thee, (as vomiting useth to doe) so also it will move God to pittie, and to give thee cordials, and comforts to restore thee again. Thus *David*, Pf. 38. v. 18. being in great distresse, v. 2, 3, 4, 5. *I will declare mine iniquity, and be sorry for my sin:* and he makes it an argument to God to pardon him, *When his bones were broken*, Psal. 51. *Cleanse me from my sin*, v. 2. *for I acknowledge my transgressions*, ver. 3. and when hee had confessed, v. 4, 5, 6. then he cries, *Make me to heare of joy and gladnesse*, v. 8. and restore unto me the joy of thy

thy salvation, v. 12. and what was the chief ingredient, the main and principall motive, which wrought most kindly with him to confesse, and mourne, and brought up all? *Against thee, thee onely:* hee puts in twice as much of the consideration therof, as of any other ingredient, to make his heart mourne: that chiefly, if not only, melted, dissolved him. And in these thy confessions, let the same also mainly work with thee. *Against thee, thee, have I sinned*, thus oft, thus grievously, thus presumptuously; *Against thee, a God so great*, and yet withall *so good*, so kind, so willing to receive and pardon, if my heart (say) were but as willing to turn unto thee; and when thy case is as *Iobs* was, *Iob* 10. 15, 16, 17. *That thou art full of confusion* (as he speaks there;) so full as thou thinkest thy heart could hold no more; and yet it encreaseth (as it is there,) and he fills thee fuller yet; then doe thou poure out thy complaints to him, as he poures in confusion into thee; and when he hunts thee, as *Iob* there complaines, *like a fierce Lion*, fall thou downe and humble thy selfe like a poore and silly Lambe; if thou dyest, dye at his feete, mourning, bleeding out thy soul in teares: and when he hunts thee up and downe, and pursues thee with blow after blow, follow thou hard after him where ever hee goes, with complaint after complaint: And when yet he leaves thee not, but again and again returnes, (as some reade it) after some intermission, and shews himself terrible to thee day after day, night after night, yet do thou look in like maner again & again towards his holy Temple, as *Ionah* did: And when he begins to bring in new sins, new indictments against thee,

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Psal. 63. 8.

Ionah 2. 9.

thee, (as it is in the 16. ver.) *Thou renewest thy witnesses:* and when thou thoughtest he had done with thee, he fetcheth new rods forth, and enters into new quarrells, and reckonings long since past and forgotten, (as it is in the same verse) *Changes and war are against me*, vicissitudes and armies of disquietments; and when one army is overcome, new appear in the field. Then fall thou downe upon thy knees, and say as *Iob* at last doth; *I have sinned, I have sinned, what shall I do unto thee? what shall I do unto thee? oh thou preserver* (and not the destroyer) *of men*: these and these abominations I have done, and I cannot now undo them; and *what shall I do to obtain thy favour?* Alas, nothing that can satisfie him: only *confesse thy sin, accept thy punishment.* Goe and strip thy self therefore, and with all submission present a naked back to him, and though every stroke fetcheth not blood only, but well-nigh thy soule away, yet *complain thou not* one whit of him; *put thy mouth in the dust*; Lam. 3. 29, 30. Be still, not a word; but onely such as whereby thou utterest thy complaints, & doest acknowledge thine own deservednesse of ten thousand times more. And say as Mic. 7. 9. *I will beare thine indignation patiently, for I have sinned against thee:* beare witness still to every stroke, that it is not only just, but also lesse then thou hast deserved, and that it is *his mercy thou art not consumed*, and cut off by every blow: and the heavier he layes on, struggle thou not, he will let thee down the sooner: the higher he lifts up his hand to strike, the lower let thy soul fall down; *Humble your selves under his mighty hand*: And still kisse the rod when hee

hath

hath done. And then *take up words* of pleading for thy selfe; It is for thy life, desiring him to remember what he hath been ever thinking of even from everlasting, *thoughts of peace*, and mercy to us-ward, and the *number of them cannot be told* (as *David* sayes Ps. 40. 5.) which he hath beene ever thinking of, and with the greatest of *delights*, (as one that was in his bosome and was his counsellor, his Sonne, tells us *Prov.* 8. 31.) and plead thou as *David* and other Saints of God have done: What are now become of all these thy thoughts of mercy? *are they restrained?* what, are all now on the sudden *forgotten?* laid aside? which thou hast been thinking on so long? hast thou forgotten thine old and ancient delights? ask him if he hath forgotten his own Name; to be gracious *and abundant in kindnesse*, it is *his Name.* (Say,) did the very intent of shewing mercy so infinitely before-hand possesse thee with delights, and now when thou shouldest come to put it in execution, and hast so faire an opportunity of doing it, to a soul as full of misery (the object of mercy) as ever, hast thou now no heart, no minde to it? And withall, (Say) that thou hast notice given thee of an infinite and al-sufficient righteousnesse in thy Sonne, laid up in him, and that by his owne procurement, whereof his Son never had, nor can have any need himselfe, (being God blessed for ever) & for whom was it then appointed? but for the sons of men; those who are *weary, wounded, sick, broken, lost*; these his Son hath put into his *Will*, who still lives to be his own Executor. And say further also to him, that it is come to thine cares, that his Spirit is the *Comforter*;

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Hosea 14. 1.

1 say 63. 2.
Psalm 77. 9.

Heb. 9. 14.

Iob 7. 20.

Lev. 26. 41.

Neh. 9. 13.

Lament. 3.

1 Pet. 5. 6.

ter; a God of comforts, and that his Son hath bought them all, his whole shop & all his cordials, & all his skill, and is anointed with this Spirit on purpose to poure him forth into the hearts of those that are wounded, and sick, and broken: and the whole they have no need of them. If it be said unto thee; yea, but thou art most unworthy: Answer, but he professeth to love freely. If the greatnesse of thy sins be objected against thee, pleade thou again, that Plenteous redemption is with him; and if thou hast not enough to pardon me, (say,) I am content to go without. If thou art ungodly, (Say) That thou beleevest on him that justifieth the ungodly. If he puts thee off (as Christ a while did the woman of Canaan) and sayes he hath no need of thee; (say,) that thou hast need of him, and canst no longer live without him; for, *In his favour is thy life*, and that without it thou art undone. If he seems to rebuke thee, that how darest thou presse thus to him who is the high and lofty One; a sinfull man to him, whose Name is holy? (Say,) thou hast heard himselfe say; *Thus saith that high and lofty One, whose Name is holy; that he dwels with him that is of a contrite spirit, to revive the spirit of the humble.* Isa. 57. 15. And be further bold to tell him that there are but a few in the world that doe seeke him, and if he should turne any away that doe, hee would have fewer, for who would feare him, if there were not mercy in him, and plenteous redemption?

If still he doth pursue thee, and his wrath lies heavy on thee, ask him what it is he aims at? Is it to have the victory, and overcome when he judgeth; (as Rom. 3. 4. which David also knew when he humbled himself,

himself, Ps. 51. 4.) Freely tell him that thou art willing to give it him, to yeeld to him, to stand out with him in nothing; but art content to submit to his commanding will in all things, and to his condemning will also, if so he please; and that it shall be just (as David there acknowledgeth) if hee doth condemne thee: and justifie thou him, whilst he is condemning thee; and say that at the latter day, he shall need no other judge against thee then thy self. Only beseech him to consider what honour it will be to him to pursue dry stubble, and to break a poore dried leafe, that crumbleth under his fingers if he doth but touch it; (as Job pleads) to break a reed that is broken already. (Say,) thou art not a fit match for him, & he hath said, *He will not contend for ever,* Isa. 57. 19. especially when he sees any to lay downe the weapons, as thou art content to doe.

Or is it, (aske him,) that he aims to have glory out of thy eternall condemnation in hell? tell him it is true, he may; and that this is some comfort to thee that he may have glory out of thy death and destruction, who never yet had it out of thy life: but yet desire him to consider this before he thrusts his sword into thee, that hee did first sheath it in his Sonnes bowels; and that he may shew as much power in overcoming his wrath, as in venting of it; yea and have also greater glory thereby: for (plead that) thou art never able to satisfie him, though he should throw thee down to hell: he may cast thee into prison, but thou canst never pay the debt: and what profit therefore will be in my blood: and therefore if satisfaction to his justice be his end, he might better

Thy 61. 13, 33.

He. 11. 14.

Psal. 130. 7.

Rom. 4. 15.

Job. 13. 24.

Mat. 12. 20.

Zach. 13. 7.

Psal. 30. 9.

accept that which his Son made him, and so he shall be sure to be no loser by thee: and thereby not only receive the glory of his justice, but shew the riches of his grace and mercy also, and so double the renews of his glory in thee.

Or is it (Lord) that thou aimest to have more obedience from me then heretofore thou hast had: plead, that this is the way at present to disable thee for service, for that while thou sufferest his terrors, thou art as *one among the dead*, listlesse not to his business only, but to all things else; *Distracted with terrours* (as Heman pleads, *Pf. 88. 15.*) so as the powers and forces of thy soul are scattered, and dissolved, and cannot intend and attend upon their duty; and besides this distraction in thy spirit, plead, that it *consumes thy strength* also, *dries up thy bones and moisture*, (as David also often complaineth, and makes an argument of it, as *Pfal. 39. 10, 11, 12, 13.*) *Remove thy stroke away from me, I am consumed by the blow of thy hand: When thou rebukest man for sin, thou makest his beauty to consume away as a moth: Oh therefore spare me, that I may recover strength, before I go hence and be no more seen.* And withall put him in minde, that if he should goe on thus to deale with thee, as thou shouldst not be able to doe him much service, so nor to do it long. For it will cut short my dayes: (Say) this David pleadeth, *Pfal. 89. 46, 47.* compared with the *39. Psal. v. 12.*) *How long Lord wilt thou hide thy selfe? for ever? Shall thy wrath burn like fire? remember how short my time is.* As if he should have said, I have but a little time here allotted me in the world, though none of it be shortened;

ned; And further tell him, that for that little time thou hast to live, the more joy thou hast, the more service thou shalt be able for to do him; and to goe about his work more lively, and more strongly: (*For the joy of the Lord is our strength: Nehem. 8. 10.*) and more acceptably also, for *thou lovest a cheerefull giver.* And therefore intreate him to restore thee to the joy of his salvation, so shalt thou be able to doe him more service in a weeke, then in a yeare now, (long trouble of minde being as long sicknesses which make all thy performances weake) and it is for his disadvantage to have his servants lye long sick upon his hands.

And if it be objected against thee, that if thou shouldst bee trusted with much assurance, thou wouldst abuse it, and turne it into wantonnesse; Reply, that if he pleaseth, he can prevent it, by preparing thy heart aforehand for these cordials, so as they shall work most kindly on thee; by writing a law of love towards him in thy heart, which when his love shed abroad shall joyne with, will worke most strongly; and one graine of it hath more force to purge out sin, to *constraine*, and strengthen to obedience, then a pound of terrors. And (say,) that though thou hast indeed a stubborn and self-loving heart, yet he can make his loving kindnesse overcome it, for it is *stranger then death*: (say) thou hast love in thee (which runs out enough to other things) if he would be pleased to win it to himself: Suggest how that *that* soul mentioned, *Isa. 57.* had as stout and *stubborne* an heart as thou, and *went on fearwardly*, notwithstanding all thy terrours: and yet (oh Lord) thou

2 Cor. 9. 7.

Cant. 8. 6.

thou tookest another course with him, and didst heal him againe, and that by comforts (*I will heal him* (sayes God there,) *and restore comforts to him*, v. 17, 18.) and that so if he please, he may deal with thee.

And if light and mercy yet comes not, but still God seems as it were to cast thee off; then call to minde if ever thou hast had any true communion with him, and thereupon begin to challenge him: (so doth the Church *Isa. 63. 16.* when in thy case, when *his mercies were restrained* to her, she sayes yet, *Doubtlesse thou art my Father*; shee saw God was angry, *her heart hard*, v. 17. yet she thought she should know him: *Doubtlesse he is my Father, and where is thy Zeale, the sounding of thy bowels?* so) challenge him thou, upon that old acquaintance thou hast had and held with him in former times: (*Say*.) *Doubtlesse thou art my father and my husband*, how strange soever thou cariest thy selfe now towards me: for dost thou not remember what hath been betwene me and thee in prayer, in such a chamber, at such a time? Hast thou never a piece of broken ring between him and thee, no love passage, no love-token, that could not passe between him & any, whom he had not *betrotted himself unto in kindnesse?* produce it at such a time as this. And if thou shouldst discern no grace in thee thy self, yet desire him to look into thy heart; and be bold to enquire of him, if hee can see nothing there which himself wrote, never to be blotted out; if there be not some spark of love to him, and his feare, which himself put there; and aske him if he knows his own hand. And for thy comfort know, that when thou canst not reade it, (thy graces being

Hosca 1.19.

being much blurred) yet he can reade his own hand at any time, and will not deny it.

Thou maist be yet bolder. Yea desire him to look into his own heart, and therein to view the *Idea* he had of thee, and those secret ancient thoughts he bore towards thee, from all eternity. And if at first he seems yet silent at it; then desire him to look up on thee again, and ask him if he doth not know thee, and if he hath not knowne and taken thee for his from everlasting, and engraven thee in the palmes of his hands, and table of his heart, with such deep and lasting letters of loving kindnesse, as are not as yet, yea which will not for ever be blotted out. (Tell him) thou darest refer thy self wholly to what past between him and his Son concerning thee, and let his own heart cast it. Appeal to Christ as thy surety and a witness thereof for thee, who was privy to all his counsell, whether thou art not one of those he gave unto him with a charge to redeeme and save. And desire him to look into *Christs heart* also, if thy name be not written there with his own hand; and if that Christ did not beare thy name written up in his heart (as the high Priest did the names of all the Tribes,) when he hung upon the Crosse, and when he ascended into the Holy of holies. Thus *Habakkuk* putting up a prayer in the name of the Church, hath taught us to plead, *Hab. 1. 12.* Oh Lord, *Art not thou from everlasting my God, and mine holy One?* It was a bold question, yet God dislikes it not, but approves it, and presently assents to it in a gracious answer to their hearts ere they went any further: for their next words, and those abruptly spoken, by reason

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son of a suddain answer, are an assurance of this, *Wee shall not die.* God being put thus to it, and his owne thoughts being spoken, could not deny it; he acknowledgeth it was true. And thus whilest thou maist be a speaking blindfold as it were, casting anchor in the dark, yet speaking his very heart, he haply may own thee, & fall upon thy neck & kisse thee.

And if yet after continuall praying thus, thou findest still no comfort, no answer from him, but hee seems rather even to shut thy very prayers out, (as *Psal. 22. 2, 3.*) then expostulate (as *David* doth *Psal. 70. 4.*) *Why shuttest thou out our prayers, and wilt not heare us pray?* for alas (though he) we have nothing else to help us in the time of need but prayer. And if prayer will do no good, I am undone, say.

And if through all these discouragements, thy condition prove worse and worse, so as thou canst not pray; but art struck dumb when thou comest into his presence; (as *David Ps. 77. 4. I am so troubled I cannot speake:*) then fall a making signs, when thou canst not speak; groan, sigh, sob, *Chaster* as *Hezekiab* did, bemoan thy self for thine own unworthinesse; and desire Christ to speak thy requests for thee, and God to heare him for thee. Christ he is an *advocate with the Father*, and pleads no bad case, nor was ever cast in any suit he pleaded.

And if still (haply) after many yeares hee ownes thee not, but it grows darker and darker, suppose even till thy death approacheth, or to such extremities that he seemes to thee, to cast thee off for ever, so as thy distresse boils up to such thoughts as these, That there is no other remedy, but thou and hee must
part:

1 Iohn 2:3.

part: then in the middest and depths of such sad feares and apprehensions, downe upon thy knees once more: and notwithstanding fall thou a blessing him for all those glorious excellencies of holinesse, kindnesse, grace, wisdom, &c. which are in him, the beauty of which first rooke thy heart and made thee enamoured with him; though thou shouldest be never like to be the better for them. Bless him for all the mercy he shews to others, by which they have occasion to magnifie him, though thou shouldest be found unworthy: Bless him, and those who shall for ever live with him, who do stand about him, and see his face, and enjoy him ever. What finnes thou thinkest thou shalt be condemned for by him, condemne thy self for first, and still ask forgiveness of them: what service thou hast any way done him, which hee had any glory by, get thy heart to say thou repentest not of it, but art glad of all done for him, and wishest it had been better. What mercies thou hast tasted of, from him, confesse thy selfe unworthy of, and thank him though thou shouldst never partake of any more; (such dispositions as these in such extremities do often appeare in the hearts of Gods children) and desire him that he would but preserve good thoughts of him in thee, that thou maist not blaspheme him. And when thou art agoing, asinking into hell in thy own apprehensions, see if hee calst thee not back againe.

See what himselfe saith, *Ier. 31. 18, 19, 20. Ephraim is my son, his deare son, my pleasant son* (as he sayes there) and yet he began to *speake against him*, as bitter sharp words as ever hee hath done against thee, and

took him up severely, and lookt sternly on him, as if he had meant never to have had mercy on him: upon which *Ephraim* falls a crying being thus snibd, and a *bemoaning himself*, as I have taught thee to do; and being *yoked* as thou art, to tame him, he acknowledgeth it was justly done, having *been a bullock unaccustomed to the yoke*; and *Ephraim* began to be *ashamed*, confounded, not able to look up, for sinning against him, and seeks after repentance, and that from him, without whose help he was not able to turn to him, *Turne thou me, and I shall be turned*: and to challenge him and his eternall love, *Thou art the Lord my God*. Well sayes God, though it be long since I spake against him, and I have suffered him long to lie thus plunged in misery, yet I remember him still; his teares, his sighs will never out of my minde; and though he thinks that I had forgotten him, yet I remember him, and *my bowels are troubled for him*, as much and more then he is for himself; and I can forbear no longer, *I will surely have mercy on him*. And should he have damned him, his bowels would have beene troubled for him indeed, all his dayes.

Direction 10.

The tenth and last direction is, that having done all this, you would not rest in *ease*, but *healing*: not in ease of conscience, but in healing of conscience. This I ground upon *Isa. 57. 17, 18*. What was the true issue of that his trouble there, whom God contended with? It was *healing* and *guiding*. *I will guide him, and I will heale him*.

You that are troubled in minde, thinke not your estates

estates to be good, simply because you beginne to cease to be troubled, but only then when the issue of your trouble is healing your spirits, by some sound ground of comfort; and when guidance in Gods wayes, and more close walking with God is the issue of it. For God may slack the cords and take you off the rack, when yet he hath not pardoned you. A traitour who was cast into the dungeon, & had many irons on him, may be let out of the dungeon, and have his irons taken off, and have the liberty of the Tower, and walk abroad again, with his keeper with him, and yet not have his pardon: nay usually before execution they use to take the irons off, and let them have more freedome. Thus it is with many. I thank God (sayes one) I have had much trouble of minde, distresse of conscience, such and such sinsterified me, and I could not sleep for them: but now I am well again, and now they do not trouble mee. Yea, but is this all? Thou hast cause to feare that thy irons are but taken off against execution. It is with men in point of trouble of minde in the guilt of sin, as in the power of it; in justification, as in sanctification: A man who hath had a strong lust stirring in him, if he hath gone a yeare or two, and findeth it not to stir, hee therefore thinks he is utterly freed from it, which yet may be but a *restraint* of it, not killing of it; a *cessation*, not *mortification*: So it is often in this trouble of minde, which ariseth from the guilt of sin, because a man findes not those doubts, and feares and terrours in his heart which hee had wont, therefore presently he thinks all is well: when as it may be but meerly a *truce*, not a *peace*; a laying

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downe of armes only for a while, to make greater preparation against the soul afterwards; a reprivall and a little enlargement in prison, not a pardon, if this be all the issue of it.

That you may further conceive the meaning of this: in one that is Gods child, and in a wicked man (though both may be, and are troubled in minde and conscience yet) there is a main difference, both in the main *cause* of their trouble, and also in the issue and removall of their trouble. A wicked mans trouble is for the anguish and present smart he feelles in sin, and in Gods wrath lashing his conscience, and out of feares that his sin will not be pardoned, but that he shall endure these tortures for ever in hell: So it was in *Judas, Cain*, and many others: but a godly mans trouble (though it hath often all this in it, yet the chiefest of his trouble is a further thing) it is not only the smart, the sting of sin; but also the filth, the fowlnesse, the offence of it done to God, that wounds him: for he hath an *heart after Gods heart*, and therefore looks on sinne with the same kind of eye that God doth; and as God accounts the offence done to him the greatestt evill in sin, so doth a godly heart also. It is not the sting of this serpent only, but the poyson of it that disquiets him; neither is it only the want of pardon of sin, and the feare of Gods everlasting wrath which mainly troubleth him, but the want of Gods favour; the parting with him, whom he sees so excellent and glorious; the want of seeing his face: his desire is to live in his sight, and to have God to be his God. Now such as the woid is, such also is the remedy. Therefore the one being but

but troubled with the sting, the smart of sin; pull but that sting out, take that load off, and he is well enough, as jocund, as pleasant as ever: it being present ease that he seeks, and to that end confesseth his sin, and doth any thing for the present to come out of it; As *Pharaoh, Exod. 10. 27. Take away this death only*: or at the utmost, his aime is but pardon of sin, and peace with God, that he may be freed from the feares of undergoing that for ever, the earnest whereof he feelles in his conscience now. And hence therefore the remedies they often have recourse unto are suitable; they are but like rattles to still children with: they run to merry company, and to musick, &c. as *Cain* fell a *building Cities*; and so they put off the terrours of their consciences. It is ease they seek and no more: or they run to a formall performance of duties: even as poore souls under Papery, when they were stung by the Friars Sermons, they set them penances & good deeds to be done, which stilled them awhile, and for them they thought they should have pardon: So men run now to holy duties, but with the same opinion that they did then, as bribes for a pardon, *what shall I give* (sayes hee in *Micah* 6. 7.) *for the sin of my soule?*

But now the wound of Gods childe being deeper, not the sting of sin only, but the poyson of it; nor the smart, but the offence done to God; nor the feare of his wrath, but want of his favour: therefore accordingly ease from those terrours pacifie not him; no not simply peace with God will content him, or a pardon. He sayes not only, *Oh miserable man that I am, who shall deliver me from this death only*;

but

but, *who shall deliver me from this body of death?* If newes were brought him that God would pardon him, and not call him to reckoning for any sin, and no more were spoken to his conscience, hee would still be troubled, till he had assurance of his good will also: if it were said, God will indeed pardon thee, but hee will never love thee as hee did, he will not looke on thee, thou must not come into his sight: This would grieve the soule more then the other would content it, and hee would bee everlastingly troubled. I may allude to that which *Absolom* said in complement of his Father, when he was banished from him, to expresse the true desire and greatest trouble of a soule in this case, as you have it *2 Sam. 14.32.* *Absolom* was pardoned the fault, but it contented him not: *Let me see his face, or let him kill me.* So it is with a poore soule; ease, pardon, knocking off his bolts content him not, till he enjoyes communion with God, till he sees his face in his ordinances: *Psal. 24.6.* *This is the generation of them that seek him, that seek thy face:* (that is) this is the mark, the genius, the disposition of that generation. This you may see in *David*, when his conscience was wounded for that great sin; what was it troubled him? Not the want of pardon of sin, for the Prophet told him God had pardoned him; not the meere stings of conscience, and ach of his broken bones, *but that against thee, thee, have I sinned,* so as ease could not satisfie him; but further *v. 10.* *Create in me a cleane spirit,* which he speaks because hee having chewed the cud of that unclean act, it had left a foile in his fancy: *and renew a right spirit within me;* oh give me grace and

and *truth of heart* to thee, and oh let mee live in thy presence, and see thee, and have acquaintance with thee, *v. 11.* the want of this was it that troubled him, which till he had obtained, hee could never bee at quiet: for he sought not ease, or pardon onely, but healing of his conscience by the favour of God, and his love shed abroad. So as take heed of resting in ease, (as if your hearts be right you will not, you will waite till the *Sun of righteousness arise with healing in his wings,*) Are you now in darknesse, full of terrors and Gods wrath? you will not rest till that darknesse be dispelled by the arising of the light of the Sunne of righteousness on you, and revealing Gods face in the face of *Iesus Christ*, till his righteousness be conveyed to your hearts by some of his wings, by some promise, by some ordinance of his; for the wound being the unrighteousnesse of sin, nothing but *Christs* righteousness will heale it: the wound being the want of Gods favour, and of the evidence of his being your God, the want of his face and good will, nothing but the revealing and arising of this in your hearts will heale you: for look what the wound is, such is the plaister: and indeed this only heales; for though by other meanes the fore may be skinned over, and ease gotten; yet it will break forth again. So *Isa. 57. 17, 18.* *I will heal him,* and how? *by restoring comforts to him. Restore to me the joy of thy salvation,* sayes *David,* *that the bones that thou hast broken may rejoyce:* and how heales he him? *I create of the fruit of the lips, peace.* He doth it by some promise or other: if the want of the sense of communion with God, and absence from him

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disquiets a man, then the heart rests not till it hath found its *Welbeloved*, Cant. 3. 1, 2, 3, 4, 5. If doubts, that no grace is in the heart, then the heart rests not till some grace in truth be evidenced, and some such promise made to some grace brought home: still look what the trouble is, such also must the plaister be, and then it is healing. Wert ever in the *Dungeon*? what was it freed thee? was it *Christs* righteousness laid hold on, Gods face revealed, thine owne grace with some promise brought home to thy heart, that came with a commission to deliver thee? then it is right; otherwise thy bolts may bee knockt off, and this but againts thy execution.



ISA I: 50. 10.

Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darknesse and hath no light? Let him trust in the name of the Lord, and stay upon his God. —



Some gleanings there yet remaine of this Text, which I thought good to binde up into one sheafe, and thresh out at this time.

The second *Doctrin* is,

That though *it may befall one* that feares God to walk in darknes, yet but to a few, he sayes, *Who is among you?* he singeth such out of a croud: if simply he had spoken of those that feare God and obey him, without this limitation added, *and walk in darknesse*, he might well have spoken thus sparingly, *who is among you?* For to the wicked he sayes, *All you that kinde a fire, &c.* for there are but few that feare God, in comparison of them. If he had spoken of those that feare God, and have been in darknesse for *some little while*, happily some few dayes among many, there are yet fewer, for there are that walk in the light of Gods countenance

terfance to their death, and never knew what terror of conscience meanes, but when he shall speake of those that *fear God, and walke in darknesse*, and suffer terrours from their youth, as *Heman* did, such an one is *one of a thousand*, of such an one (hee sayes) *Who is among you?* few have experience of such a condition. *Iob* had friends, who certainly were godly, for *Iob* was to pray for them, and God said he would heare *Iob* for them; and they, as is likely knew many godly men besides *Iob*; yet when this condition of darknesse befell *Iob*, it was so strange a triall to them, that they thought him therefore an hypocrite, as never having themselves felt, or heard of the like in others. When *Christ* was to goe into his *agony*, he would not have many of his *Apastles*, so much as by him, to be witnesses of it, much lesse to feele the like, he takes but *two or three*. The *reasons* are,

Reason 1.

First, Because though all Gods people are *fighting men*, and men of valour, yet he hath but a *few champions*, as *David* though he had many *soldiers*, yet but few *Worthies*; and therefore calls but a few out to fight single combats with *satan* and his wrath; though he exerciseth them all in lighter skirmishes, yet not to fight such bloody battels. *Seest thou not my servant Iob, there is none like him?* him God will venture into the field, but others his friends he will not.

Reason 2.

Secondly, as hee hath few champions able and fit for such an encounter, so he hath *variety of other temptations* to exercise his withall; hee hath *poverty*, and ill report, imprisonment, and cruell mockings,

ings, losse of goods, crosses in friends, and some have enough to struggle under one of these; and there is no temptation but must befall some, and feldome all befall one: some spirits are so weake, as they would faint, and not be able to sustaine themselves: and God never suffers any to be *tempted above what they are able*, 1. Cor. 10. 13. Some mens bodies are weake, and if God should *rebuke them long for sin*, they would be brought to nothing; and hee remembers they are *flesh*, and stirres not up all his wrath, as *David* sayes, *Oh suffer mee to recover strength*. Some men God hath present use of in their callings and employments, which if they were distracted (as *Heman* was) with terrours continually, they were unfit for.

Thirdly, God afflicts in this kinde but in case of extremity usually, when he meets with a very *forward heart*, and stout proud spirit, a knotty peace. *Isay* 57. 17. If lesser crosses would doe it, he would not fetch out the great rod. If a *rod* will *thresh out the cummin*, he useth not to *turne the wheele over it*, nor take a snail to doe it. *Isay* 28. 27. Now lesser afflictions worke with the most of his; through his blessing; mercies worke, disgrace workes, poverty workes, and *he doth not willingly afflict*, *Lament.* 3. 33. and therefore not unnecessarily; he puts not men into the dungeon for every fault; and therefore there are few long exercised this way.

Thinke not therefore thou hast not true grace, because thou wert never terrified as some have beene. As some have true faith and sound peace, who yet never tasted of *joy unspeakable and glorious*;

So some have found humiliation, who never knew terrours of conscience. If thou see'st sinne the greatest misery, *Christ* the greatest good, thou art humbled.

Vse 2.

You see we may often preach such things which doe yet concerne but a few in a congregation, and yet we are to preach them: There are but a few walke long in darknesse, yet to such *Christ* doth preach: *Ter*, and for such doth God give gifts, the tongue of the learned. God oftentimes gives a Pastor after his owne heart for a few. *1er. 3. 15. Take one or two of a City, &c. and I will give them Pastors after my heart:* much more are many Sermons often preacht but to a few. So even by *Christ* himselfe, as hee sayes, *Luke 4. 26. There were many widowes, &c. but unto none was Elias sent, but unto her at Sarepta:* and many Lepers, but unto none was *Elias* sent, but unto *Naaman*. So sayes *Christ*, *I am sent but to a few;* and therefore as wee must not defraud one poore soule of its portion, because none else partake of it: so the rest are not to thinke much: but as in a Dole, stay till their portion come; and if any one poore soule hath had his estate discovered, all the rest are to be thankfull.

Vse 3.

See some reason why some in distresse of minde complaine, that none ever were in the like condition; thus they are apt to doe. So the *Church*, *Lament. 1. 12. The reason is, because few are so troubled, and haply they never knew any: but yet some are, and have bene in the like. For 1 Cor. 10. 13. No temptation befalls, but is common to man.*

That

That those few in congregations, that walke in darknesse, and yet feare and obey him, *God* and *Christ* hath an especiall eye unto, and care of: you see he singles them out as it were from all the rest, *Who is among you? Esay 66. 2. All these things have my hand made, but to this man will I looke that is poore and broken, and trembleth at my word:* (that is,) though all things and persons else in the world bee my creatures, and so I have a care of them all; yet he seemes to over-looke all else, and to him will I looke, &c. as if there were none else in the Church: Reason 1. The first reason is, because it is the office of *Christ* so to doe. *The Spirit is upon him on purpose, Esay 61. 1, 2, 3. to open the prison to them that are bound, shut up in this dungeon: to appoint to them that mourne, beauty for ashes: the oyle of joy for mourning: garments of praise, for the spirit of heavinesse.* Hee is the *Physitian*, and hath undertaken the cure, *Mat. 9. 12. and whom should the Physitian have an eye to, but the sick: and the most sick, as those are that cannot finde their finnes forgiven. Esay 33. 14. Hee is the Shepherd, Esay 40. 11. and will take care of all his sheep, knowes them by name. But of whom especially? the lambs that are weake, young Christians. He will gather them with his armes, and gently leade the ewes with young; that are travelling and bringing forth, as those under tarrours are: he will not over-drive them: for *God* hath given him charge he should lose none of them. Hee is that good *Shepherd*, that will as he hath promised: *Ezekiel 34. 16. Seeke out that which was lost, and bring againe that which was driven away, and binde**

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up that which is broken, and strengthen that which was sicke: — He names all casualties that befall them because he helps in all miseries: yea, and v. 12. after they have beene wildred in a cloudy and dark day, ver. 12. and walkt in darknesse long, he will finde them out and delver them, as his promise there is.

Reason 2.

Secondly, if his office did not move him to it, his love would: for he is a mercifull and a pittifull high priest, Heb. 4. 15. and was in all points tempted as wee are, and especially, in agony of spirit, therein hee drank deepest of any, and therefore is fitted to pittie us therein most: and the greater any is troubled, the more he is touched. Isa. 63. 9. In all your afflictions he is afflicted. And Ier. 31. 20. Since I spake against him I remember him still, therefore my bowels are troubled for him. When a childe is sick, the mother is more troubled, and carefull about it, and her eye and minde more upon it, then on all the house besides.

Use 1.

The Use is, to meete with that conceit that befalls all that are in darknesse: they thinke that of all men else, God regards not them. *Sion* said, God hath forgotten me, Isa. 49. 15. So *David*, God hath forgotten to be mercifull. Because they finde their hearts hard to God, they thinke that his is so to them: because they can finde no love in their hearts to God, they thinke he beares none to them: but you see *Christ* especially enquires for such, and over-looks all others else. God hath graven thee on the palmes of his hands: every sigh of thine goes to his bowels. Esa. 59. 15. I dwell with him that is broken, to revive his spirit. God is nigh him.

Second

Second Use is, Are Gods eyes upon us more when we are in trouble of spirit, then on any other, then let our eyes be upon him: We cannot tell what to doe, but our eyes are towards thee. Let our eyes be towards him for helpe, as of those that lookt on the brasen serpent: let our eyes be towards him for service, as the eyes of hand-maidens are on their mistresse: to looke not to men, not to credit, but to have our eyes on God in all we doe, as if there were none else in the world, to approve our selves unto.

In that when he speakes of those his children that are in darknesse, he chooseth rather to describe them by feare and obedience, then by any other grace: observe that when the children of God are under terrours, the most eminent grace that doth appeare in them, is fearefulnessse to offend God, and willingnesse to obey him: other graces may be stirred, but these are most eminent, and therefore hee mentioneth these for their comfort.

First, for Explication. Know that severall occasions draw out severall graces. When the Sunshine of Gods favour melts the heart, then love and obedience thence proceeding, are most eminent, and also godly sorrow. So *Mary* wept much, loved much, for much was forgiven her: her heart was full of assurance. On the contrary, when the sense of Gods love is withdrawne, and feares and terrours shed abroad in the heart, then feare and obedience shewe and discover themselves. Therefore Esay 66. 2. Hee that

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is poore and consrite, and trembleth at the word, are joyned: trembleth at every command and threatening, is fearefull to transgress: and so those in that estate doe finde. The reason is,

Reason.

Because graces, and affections in which graces are seated, stirre more or lesse in us according as their objects are, & our apprehensions of them. Now therefore when the soule is posselt most with displeasure for sin, and apprehensions of wrath, then it feareth most, and then feare workes accordingly, against that which may displease. Hence the Apostle, *seeing our God is a consuming fire*, Heb. 12.29. *let us serve God acceptably with reverence and godly feare*: therefore when wee feele him so, wee are to suspect our hearts most, if we be not more fearefull of offending him, and obey him.

Use 1.

The first Use is of tryall, whether thou art a childe under wrath: If thou fearest more, and if that feare produceth obedience. As *Christ learned obedience by what he suffered*, so wilt also thou if thou hast his spirit.

Use 2.

The second Use is, to exercise graces still in their seasons: when thou art afflicted, pray: when joyfull, sing Psalms, *Iam. 1. 13.* when filled with assurance, then *mourne and be confounded*, Ezek. 16. ult.

A



A CHILDE OF DARKNESSE WALKING IN LIGHT.

ISA: 50. II.

Behold all yee that kindle a fire, that compass your selves about with sparkes, walke in the light of your fire, and in the sparkes which yee have kindled; this yee shall have of my hand, yee shall lie downe in sorow.



Et us now come to the opposite state of wicked men, who are said here to walke in the light of their owne fire, &c.

All the difficulty lies in opening what is meant by their owne fire, and what is meant by walking in the light of it, which is opposed here to walking in darknesse, and to trusting on the Name of the Lord; namely *Christ's* righteousnesse, as I said before:

before: to this purpose you must remember, that his scope is to shew the differing props and stayes for *Justification* and comfort, which a godly man hath, and a naturall man.

The stay and comfort of a godly mans soule lies in the *light of Gods countenance*, which when hee wanteth, he is *in darknesse*, though he hath never so many outward comforts. The stay, comfort, and prop of his faith for justification in that estate, when he sees no righteousness in himselfe, is the name of the *Lord Iesus Christ* our *righteousnesse*.

By fire and the light of it, two things meant.

Oppositely therefore, by the *fire*, and the *light of their fire* which wicked men are said to *walk in*, two things must be meant.

1.

First, their *owne naturall righteousness* which they have by nature, & in the state of nature, and the *sparkes* and acts thereof, this they trust to, and neglect the *Name of the Lord*, and the *righteousnesse of justification*, and of the *new creature*.

2.

Secondly, the *light of outward comforts* from the creatures, which in this world they enjoy, and the *sparkling pleasures* thereof which they *walk in* and content themselves with, neglecting *communion with God*, being *estranged from the life of God*, and living *without him in the world*. So as the opposition strongly carries it, that both these should be meant by their *fire* here, and all Interpreters give the first interpretation of it; and I have added this second to make the sense complete.

1. Their owne righteousness.

First, how that by *fire of their owne kindling*, their

their own righteousness without *Christ*, such as the *Pharisees* had, and *Paul* had before conversion should be meant, wee must consider that hee speaking here to the Jewes, alludeth to the types of the *old Law*, which they were acquainted with. Wherein

First, *fire*, you know, was it they offered their sacrifices with, typifying out as *Mar. 9. ult.* our inward habituell grace and righteousness, whereby we offer up our selves and our service as a *living sacrifice to God*, Rom. 12. 1.

Secondly, when they offered Incense or Sacrifice acceptable to God, they were not to offer it with *common fire*, which is ordinary in the world in their chimneys and kitchings, which was kindled by themselves by sparkes out of stones, or from things here below; but it was to be *fire from heaven*, and taken *from the Altar*. So Lev. 9. 24. which was kept continually burning, and therefore when a new Altar was made, *fire came from heaven*, 2 Kings 7. 3. and the *high priest* was to take *fire off the Altar*, when ever he offered Incense, Lev. 16. 12. And therefore when *Nadab* and *Abihu* offered *common fire* of their *owne kindling*, Lev. 10. 1. they were consumed, for thinking to please God with it: Now all these things fell out in types to them. For answerably by *fire of their owne kindling*, is meant the *common righteousness of Civility*, and naturall devotion, which was *by nature* in some of the heathen, Rom. 2. 14. found even in their chimneys: which also the Jewes performed, both by the common help

of nature, custome, & education, by the strength of naturall principles, of conscience enlightned by the law, and self-love improved; all which thus comming but from nature not renewed by grace, is said to be of their *owne kindling*: where-by yet they thought to please God, and rested in it, as a sacrifice well pleasing to him; as *Nadab* and *Abihu* did. Whereas the righteousnesse they should have offered up to God, should have bene that from heaven, the *righteousnesse of Christ* apprehended by *faith*, and a *new worke of Grace as fire from off that Altar Christ*, changing their hearts, and making them new creatures, renewing them into the same *Image* of holinesse which was in him; which as it addes to what is in nature, and growes not there, so differs as much from that *goodnesse of nature* you bring in to the world, or which hath bene wrought in you by education, as the fire and light of the *Sun* in heaven doth from common fire; or the light of a glow-worme from that of the *Sun*.

Now because the *Iews* rested in such an outward conformity to the law, of their owne working, therefore they are said, *Rom. 10. 3. to establish their owne righteousnesse*, being ignorant of both these righteousnesse, *Christs righteousnesse* which is the *fire from heaven*, and the *righteousnesse of regeneration*, to change their natures, which is the *fire off the Altar*. *Nichodemus* was ignorant of both, and so had *laine downe in sorrow* as his Fore-fathers did, if *Christ* had not changed him, and begotten him againe.

To

To this end you may further consider, that in mens hearts, there are (to use the language of the metaphor here) though they be *stony unto God*, yet *some sparkes of fire* which may be struck out of them, by the word, by education, by enlightning of the conscience, & by working upon self-love in men: And the *sparkes* of this fire are those outward acts of righteousnesse, which arise and spring from self-love, and naturall conscience; which dye as sparkes and *remaine not*; which the true righteousnesse of regeneration is said to do, *2 Cor. 9. and 1 Ioh. 2. 16.* And the *light of this fire*, which carnall men, not borne againe, content themselves with, is that *excusing*, which naturall conscience upon the performing any outward act of just dealing, hath in such mens hearts, mentioned *Rom. 2. 15.*

By sparkes, what.

And the *walking in the light* of this fire, is resting therein all their dayes, not endeavouring to have their hearts changed, and to get a new principle of *grace*, and of love to God fetcht from *Christ*, as the spring of all.

What by walking in the light of the fire

Use.

THe first Use is, seeing so many offer up but common fire to God, it is good you examine whether that righteousnesse you thinke to please God with, be any more then fire of your owne kindling.

Use 1. Examine what fire we offer up to God.

First, That righteousnesse which is kindled in thy heart, and blazeth in thy life, whence was it

1. The original of it.

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first enkindled? examine the originall of it. Was it kindled in thee by fire from heaven? that is, by the *Holy Ghost* comming downe in Gods ordinances on thee *as fire*, burning up thy lusts, melting thy heart, dissolving the workes of the devill, enkindling sparks of true love to God, zeale for his glory, which are above the reach of mans naturall ability? or is it no more, then that whereas every man hath some sparkes of ingenuity and honesty towards others, and of sobriety, and of devotion to a Deity, raked up in the ashes of corrupt nature, (for even the heathen had the *Law written in their hearts*, Rom. 2.14.) which sparkes, thou living in the Church, where civility and religion is professed, civill education, naturall wisdome, and the accusings of naturall conscience enlightned, have blowne up to some blaze, to some just dealing, common care of serving God; yet know that if there be no other principle, nor no more, it is but *fire of your owne kindling, and you will lie downe in sorrow.*

2. The fuel.

Secondly, examine, *what duties* are especially the *fuel of that fire* in thee: in what duties is that righteousness, thou thinkest thou pleasest God with, chiefly spent and exercised? are they principally the duties of the second Table, of just dealing with men, and sobriety, and it may be thou bringest withal a stick or two of the first Table to this fire; that is, some duties thereof, such as for thy credit thou must not omit, as comming to Gods ordinances of publique worship. This fuel, if there be no more, argues *is* but

but common fire: for looke into the chimneys of the heathen, thou shalt finde the most of all this practiced; and in that thou dost put the chiefest of thy religion in them, it is argued to be but a fire kindled of those sparkes, which are raked up in nature: for those common sparkes which are in all mens hearts, are especially those of the second Table. But now if it were a fire from heaven, though those would not be left undone, yet the chiefest heat of thy heart would bee to the duties of heaven, of the worship of God, publique and private: when men practise but so much righteousness, as is necessary for them to doe, if they will live in the world in any comfort or credit, as to be just and sober is necessary, as also to frequent Gods ordinances, for the State we live in, enjoynes them: But when mens zeal and fervour contends also, and lives upon such duties which the world regards not, as mourning for sin, taking paines with the heart in private, between God and a mans owne soule; and feeds upon heavenly things, and thoughts; and is such fire as the world quencheth, it is a signe tis more then common fire.

Thirdly, in these duties, common fire warms but the outward man, as that fire doth which you feele daily; it heats you not within: so common righteousness contents it selfe with *bodily exercise*, a formall performance of duties publique and private: but fire from heaven heats first within, heats the heart within, as at the hearing the Word, *did not our hearts burne within us?*

3. By warming only the outward man.

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(say they) so it heats the heart in prayer, makes a man *feruent in spirit, serving the Lord.*

4. What incentives enflame it

Fourthly, examine what bellows cherish and keepe alive that fire of righteousness that is in thee, and makes it flame, (that is) what motives set thee a work, to doe what thou dost: if worldly ends make thee abstaine from sinne, and to be just in thy dealings, as credit with the world, and feare of disgrace, or the accusings of conscience onely, or feare of hell, or hope of heaven; this is but common fire: but if love to God, the consideration of his mercies, his eternall love, and the love of *Christ*, zeale for his glory, if these be the bellows, the fire is heavenly. But if when thou art to be moved with such as these, they stir not thy heart, *It is but common fire.*

vse 2.

The second Use is, to take heed or walking in the light of such fire, that is, resting in it for salvation, and contenting your selves with it, as most in the world doe, and as the *Jews* here did, for you will lie downe in sorrow if you doe.

But you will say, we doe not trust in this our owne righteousness, for we professe *Christ*, and beleve in him, which added to this, is enough.

I answer. That though you professe *Christ*, yet unless you have had a light that hath discovered to you, that all the righteousness you have by nature, and improved in nature, is a false righteousness, you doe then as yet rest in your owne righteousness, and rely not wholly on *Christ*. So *Phil. 3.* *Paul first saw* all to be drosse and dung, counted it losse, that he might win *Christ*:
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it implies, he could not have him els. Men though they seem to take *Christ's* Title, as many will procure the Kings Title for a living to make all sure; yet they keep, and stick to, and plead their own; but you must give up that first, and rely wholly on *Christ*, or he will not save you.

2. Hee that doth not daily above all things, directly, and immediately aime at, and seek out for *Christ's* righteousness: and maketh it not the chiefest of his thoughts, prayers, and business, and is restless without it, rests in his owne: for so when he had given up his title in his owne, he mainly endeavoured after this, *to be found in Christ, Phil. 3.*

Thirdly, you will seeke from *Christ* a new righteousness of sanctification also: for you will see that the common righteousness of nature and education will not please him; and *Christ* must be made sanctification to you, *1 Cor. 1. 30.* as well as righteousness. Thus *Nicodemus*, though a civill man afore, yet when hee came to *Christ*, his old civility would not serve, without being borne againe, and becoming a new creature: so as you must not think to make a supply or addition unto *Christ* with fire of your owne kindling; you must have all off the *Altar*: your morall vertues must be turned into graces, by having a new end put into them, carying your hearts in them unto God.

The other interpretation which I adde, is, That the fire of outward comforts is also meant: which, whilst men enjoy, they goe on merily, neglecting.

2. By fire is meant outward comforts.

ting God, and *Christ*, & communion with him : But the soule of a beleever wanting this communion with God, is in darknesse, and till he enjoys God againe, can take comfort in nothing. Thus *Ecc. 7. 6.* *The laughter of the wicked* is compared to the crackling of thornes.

Why fire is put for comfort.

Fire is a comfortable creature, having both *heat* and *light* in it, which serve and help against both *cold* and *darknesse*, which are two of the greatest evils to the senses.

Heat is comfortable. Therefore *Isay 44. 16.* *He warmeth himselfe* (saith the Prophet) *and cries Aha.*

Light also is comfortable. For saith *Solomon*, *It is a pleasant thing to behold the Sun.* Hence therefore *fire* here is put for outward comforts.

Why outward comfort compared to fire of their owne kindling, to earthly fire.

But yet what fire are they ? but kitching fire, *Ignis focalis*, as the *Philosopher* calls it : for *It is fire of their owne kindling*, sayes the Text: not that purest element of fire above : God hee is said to be *light* and *fire*, whom the Saints enjoy, and are refreshed with his *light*, and *in it see light*.

And the resemblance this way also will strongly hold,

For a kindled fire hath two things common, which goe to the making of it ; both which together, are called *fire*.

First, *fuell* : as wood, or coales, &c.

Secondly, That *element* that preyes upon these.

Answerably unto those carnall pleasures and delights, which wicked men enjoy, and rest in, *two things* are also concurrent.

First

First, The *object*, which is as the *fuell*. Things *earthly*, and of this world.

Secondly, Their fiery hot and burning *lusts*, which prey upon, and live upon this *fuell*; both which make this fire here spoken of : in both which, this resemblance will hold in many regards.

The comparison holds in 6. things.

First, because the *fuell* of these fires of their lusts and comforts, are *base*; things only here below. What is the *fuell* of your kitching fires ? things digged out of the earth, dung, wood, coal; so *things on earth* are *fuell* to their desires. Their lusts are therefore called *members upon earth*. *Col. 3. 5.* for all their comforts consist in, and their desires are after *earthly things*, as their faire wives, children, houses, meat, drinke, *their god is their belly*, and they minde *earthly things*, *Phil. 3. ver. 19.*

Secondly, because when this *fuell* is taken away, the fire goes out, so doe mens hearts die when outward things are taken from them. When *Nabal* thought *David* might yet come, and take his goods, *his heart died within him*. For men live in the creatures, and out of them they die.

Thirdly, as fire is a *consuming* thing, *Heb. 12. ult.* it leaves nothing but ashes : so are mens *lusts*, *Iam. 4. 4.* The aske to *consume all upon their lusts*. All the pleasures they have, nothing comes of them; nothing of the strength they get by them: they doe all for themselves, and with themselves all dies.

Kk 3

Fourthly,

4. Fourthly, fire is a devouring thing; a whole world would not satisfie it, if it were let alone to burne on: And one day, this whole world you see shall be burnt up by fire, as a witch for intifiing men. Even such are mens desires after pleasures, *unsatisfied* they are; & the more fuell is laid on, the more ye may lay on; they enlarge their desire as the fire of hell, Hab. 2. 5.

5. Fifthly, the pleasures which arise from the meeting and conjunction of this fuell, and their lusts, are but as sparkes. Job calls sparkes the *sonnes of fire*, being ingendred by it upon fuell: as pleasures are the sonnes of your lusts, when the object and they lie and couple together: and they are not long lived, they are but as sparkes, they dye as soone as begotten, Col. 2. 22. *perish in the using*; and are but as the crackling of thornes, they soone goe out.

6. Sixthly, smoake accompany such fires, the fuell being muddy things: so doth much sorrow their comforts, Pro. 14. 13. and they goe out and end in smoake, as in the Text, *lye downe in sorrow*.

So that put these together, both that strange fire of their owne righteousness, which is from, and in nature, unchanged; and the *kitching fire* of outward comforts: these are the two maine hindrances that keepe all wicked men from *Christ*, and justification through him:

That whereas the Covenant of grace hath these two maine promises in it:

First, that God himself (who is the God of comfort) will be an abundant reward, Gen. 17. 1, 2: and

and so by faith we take him to be, and are divorced from all comforts else in comparison of him. And

Secondly, that *Iesus Christ* his Sonne is made the Lord our righteousness, 1er. 23. 6. and therefore ere we take him to be so to us, wee must be emptied of all our owne righteousness by nature, that so God & *Christ* might be all in all to us. And therefore as the first and main work of grace consists both in emptying the heart, and bringing it to nothing in its owne righteousness: As also in regard of all outward comforts, that so no flesh might rejoyce in his sight. Answerably unto these two there are found two maine impediments in men by nature.

First, because in nature, they find some sparks of civill goodnesse, they rest in them, and take them for grace, and neglect *Christ*. And

Secondly, finding also in this world themselves to be warmed with many outward comforts, being encompassed about with sparks, they content themselves with these. Thus so long as that young man had righteousness of his owne, and possessions of his owne, he cared not for *Christ*, nor communion with him, nor righteousness from him. Well, but (sayes *Christ* here) flatter your selves with your owne righteousness, and chear your selves with your own sparkes, and walk on: But know you will lie downe in sorrow when the godly shall rest in their beds, Isa. 57. 2. You will lie bed-rid in hell; or as a woman in travail, never to rise againe.

F I N I S.