

THE  
NINTH, TENTH,  
AND  
ELEVENTH BOOKS

OF  
M<sup>R</sup> JEREMIAH BURROUGHS:  
Containing Three

TREATISES:

- I. Of Precious Faith.
- II. Of HOPE.
- III. The Saints Walk by Faith on Earth; By Sight in Heaven.

*Being the last Sermons that the Author preached at Stepney, near London.*

Published by

Thomas Goodwyn, William Greenhil,  
William Bridge, Philip Nye,  
Sydrach Symphon, John Yates. *Feb. 17.*  
William Alderly,

London: Printed by Peter Cole in Leaden-Hill, and are  
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*June. 1. 1646*



*Printed by Pet. Cole*

*in Leaden-Hall*

**JEREMIAH BURROUGHE'S**  
**Gospel-Preacher**

*To two of the greatest Congregations in England Viz.*  
*Stepney and Cripplegate London.*

*Cos. fecit*

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17



COLLE

MUSEVM  
BRITAN  
NICVM



A  
TESTIMONY  
TO THE  
WORLD,

CONCERNING  
Several BOOKS of Mr. *Ferriars*  
*Burrows*, that are Printing,  
and will shortly be Published.

WHAT we have by  
way of Preface set  
before the several  
Books already pub-  
lished of this Reverend Author,  
Mr. *Ferriars* *Burrows*, may suffi-  
ciently serve for all that are to come

A 2 forth:

*A Testimony to the World, &c.*

forth: So that we only need now  
 to see the *Testimonies* of the  
 World, that these are: *Blasphemy*  
*mons* on *Job*, chap. 40. verse 26.  
 The second Epistle of *Peter*, chap. 1  
 verse 1. The first Epistle of *John*,  
 chap. 2. verse 3. The second Epi-  
 stle to the *Corinthians*, chap. 5. ver. 5.  
*Matthew*, chap. 11. the 28, 29, & 30.  
 verses: The second Epistle to the  
*Corinthians*, chap. 5. the 18, 19, and  
 20. verses, which are, or will short-  
 ly be Printed. We avouch like-  
 wise to be the painful and profita-  
 ble Labors of the same Author  
 and published by the best and  
 most Authentick Copies.

Thomas Goodwin, *Sydrach Symphon*,  
 William Greenhill, *Philip Nye*,  
 William Bridge, *John Yates*,  
 William Adierley.

won been who ew isst of  
 TO THE  
**READER.**

NEADER  
 Ever did a People live in a more  
 reeling and staggering Age, where  
 there hath been such tumbling and  
 tossing of Opinions, and things;  
 wherein there hath been such  
 strange and amazing Dispensati-  
 ons of Providences, as in our  
 Days: So that if thou beest one  
 that Walkest by Sight, and not by Faith, thou shalt see  
 enough to be before thee every day to make a wise man  
 mad. Thou shalt see the Earth with the Inhabitants  
 thereof, like a drunken man, as the Prophet describes it  
 in Isa. 24. 20. Thou shalt see one year, men industrially  
 building Estates, and Wood, to destroy that which ano-  
 ther year with the same cost and expence they are building  
 up. Thou shalt see good men, and good Causes fare ill  
 in the world, and wicked men, and wicked Causes flourish  
 and prosper in the world. So that if thou beest not of  
 a quick Understanding in the Word and Works of God,  
 which is not to judge according to the seeing of the eyes,  
 and

Eccles. 7.  
 14, 15.

## To the READER.

Ma. 1. 13

and hearing of the earr, thou wouldst verily think by outward administration, that Godliness is the thing God loveth, and to be done is the thing he loveth. face this is let thee see what a necessity there is of handling such a Subject as this Book is, with Faith and Hope, standing in opposition to Sense and Reason, being the Subject Matter of it. Now as the Miracles of Gods are precious, so are the runnings out of the Spirit of our precious Man, who now liveth in the clear light and full fruition of that Blessings which in the date of his abode in the flesh, he so fully believed, so earnestly hoped and longed for. The intimate Familiarity, and Conversation, which by the good hand of Providence I have formerly had with the Author before his Death, and more especially since his Death, being the sole Possessor of his Papers, hath given me some advantage above others, to tell the World what Works are Faiths, and upon the Author as being truly his Son, and what not.

The Scope of this Book, is to set the soul upon a sure Bottom for Eternity, to call off his heady, giddy Age from perverse disputings, to bear searching, and people may not take shadow and shadow for real substance, thinking they stand steadfast in the Faith, when they fall strong and steadfast in their own fancies, so dropping to Hell unexpectedly, without full grounded Hope and Security. The Author saw too many upon what weak Bottoms many lay the weight of their Hopes for their everlasting Salvation; men with handling reasoning with night whose lives are as myson in damnable men, (as they say of Toads) wearing Pearls in their Heads, but their Bodies full of deadly Poison. He saw how a Laodicean self-conceited Salvages man in Dintype, could yet be the reigning sin of our Nation, and a more dangerous detestment, Enemy to Christ and his Grace than great Profaneities. I say the Author saw fearful guile lying upon mens Conscience who were Protestants in Doctrine, but Recusants in their

Lives,

## To the READER.

Lives, possessed with a large spirit of stubbornness, self-conceitdness, and self-flattery, who would rather adventure to go down to Hell, in a great dream quietly, than to be wretchedly troubled, and try, to show for themselves upon the torturing painful rack of Examination. Therefore the Reader that findeth all the Works of this holy Man, an earnest endeavor to lay open the Sound, and Faith Foundations of Christian Building; and indeed have faith is to consider have men flatter themselves in their imaginary thoughts, bugging their own fancies, which may perhaps bring the hope of a glow-worm; but no morning light in them; I say have many now adays speak and boast of their attainments of wonderful raised hopes, and strong trusts if we may believe them; but if you ask, what did the obtaining of this Hope and confidence in God cost? what Prayers? what Tears? what waiting after Holiness, and communion with Christ? They can render little or no account here, only they are full of Joy, exceeding full; rich in Faith and Hope, exceeding rich, and stand in need of nothing; like many who seem rich; still they die, and find themselves themselves worth nothing. There are a Generation of men and women who think God will provide a Salvation for them, as he did a Wife for Adam, by casting him into a dead sleep, when he knew nothing, after need nothing of it, or how to be carried to Heaven in a Golden Dream, as the Poet feign'd of that Viper which carried Ulysses to the Heaven without a Pilot. Here therefore Reader thou shalt find, whether thy Hope be that Heaven-born, Scripture-grounded, Fear-awaking, Death-enduring Hope; or that perishing Hope of Hypocrites, Job. 8. 13. a Hope that shall be cut off as a Suckers Weed, verse 14. a Hope like the writing in the Sand, Job. 14. 19. or like giving up the Ghost, Job. 11. 20. Here thou shalt find whether the life thou now live in the flesh is by the Faith of the Son of God, Gal. 2. 20. or whether thou live a mere life of Sense,

Ma. 8. 17

Rev. 3.  
17.

To the READER.

Sence, or at the best, a life of Reason a little refined and elevated above ordinary, by Natural and acquired helps, and the improvement of the Common Gifts, and Graces of the Spirit; nor saving, nor sanctifying; and because men fall into Spiritual Consumptions apace by too much familiarity and fellowship with sin, and for want of timely looking to, get such Soul-blows, such Spirit-wounds, that the pangs of their after-birth, comes to cost them as much, and to be as bitter as those of the first Birth; I mean of the New Birth: Here therefore the Saints may find proper and sovereign Salves for raising up, and establishing their languishing Spirits; for joynting their disjoynted souls; and setting together their broken bones in a Gospel way, which is not by frigh-ting the soul to Hell, and swallowing it up of overmuch grief and sorrow, and after that season is over, to tell them then they are too much dejected, and it's time now to begin to take heart and comfort to themselves, but by leading them to the Brazen Serpent, to the Rock that is higher than they, to Jesus Christ who is able to save to the uttermost all that come to the Father in his Name, seeing he ever lives to make intercession: By setting this home upon your Consciences, that they have too little exalted Christ in their hearts, and too little lifted up their hearts by Faith in Christ, and that as the greatest dishonor they can put upon Christ is by distrusting his Promise of free Grace and Mercy; so the greatest honor they can put upon him, is to give Glory to him by believing. Here thou shalt find how Faith laughs Death, Sin, Hell, and Destruction in the face, and how it lives and looks but smilingly in the most blustering Storms, deadliest confusions, and darkest midnight of desertion that can come upon the soul. Thou shalt here learn how to kill thy fears and doubts, that they may never outgrow thy Faith any more.

Here thou shalt find what a blind Guide Sense and Reason is in the things of God, why how far short un-

Refined

Heb. 7.  
25.

To the READER.

Refined Reason comes of attaining the great Mysteries of Salvation without the Spirit of Faith and Revelation in the Knowledge of Christ. How Reason in its primeve estate, is incapable of the way of the Gospel, because the Ground of Faith is merely Divine Revelation.

Thou shalt here learn, whilst others are poring upon, and digging into the Creature for satisfaction, meeting with nothing but vanity and vexation, and finding Cote-pits instead of Gold-Mines; I say thou shalt here learn, how by Faith to take up and satisfy thy self in one God alone, that thou mayest say with the Psalmist, Psal. 73. Whom have I in Heaven but thee? and I desire none in Earth besides thee; or as the Chaldee Paraphrase hath it, I have no Companion on Earth with thee.

This Precious Faith the Author speaks of, will persuade thee that it's not the Creature, but God in it that gives comfort and content; as it is not the Posses-Ale, but the Portion that works. Faith will tell thee, the Creature can do neither good nor hurt without God. They who live by Sence upon the Creature, will be still chiding with the Creature, and vexing at it; as the People living upon Moses; eyeing him more than God, were alwaies chiding with Moses in all disappointments. Now they who live by Faith upon God, their souls will still keep silence before him, and be turning in upon him whether their trouble come from sin within, or sorrow without. The soul that hath once truly by Faith touched Christ, will be like the needle in the Mariners Compass, that will never stand still, till it be full North; and though a jog of temptation may turn it aside some times from Christ its resting place; yet it still trembles, and is restless till it can point it self full towards Christ again, there setting and quieting it self, and resting as a stone at the Center.

And because the waies and Works of God and men

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are much in the dark, and no eye but the eye of Faith can find out the walks of either, I know (saith a holy man) where God treads, though he treads upon the waters (where he leaves no visible foot-steps behind him) Here therefore thou shalt learn how to reconcile Gods Word and Works, when Promises and Providences seem to cross & thwart one another. When the soul by the eye of Faith looks into the Word of God, and sees what is there promised to the Church and People of God, it concludes, all things are well, very well, and will be so; but when it comes down from the Mount, gazing and judging by Sense of the Works of God, it concludes all things are ill, very ill, and likely to continue so: It is through the wants or weakness of Faith, that we cannot put the Word of Promise, and Works of Providence in an harmonious way together: When Sight and Sense cries out, here is nothing but jarring and division, Faith saith here is union and harmony, even as discords bound with concords makes the sweetest Musick; they who have but little or no Faith, will still be reading riddles in the dark, midnight of these distractions, confusions, divisions, and unequal administrations amongst us, whilst faith ploughs with the right Plow, gets into the bosom of Christ, and knows all his heart and meaning in those things that stumble and amaze the world.

Let me yet ad further, Thou shalt here learn how to walk by Faith with an unchangeable spirit in changeable conditions. As a Watch though tossed in the pocket, yet keeps even motion; or as the Cork in a Net keeps it from being drawn under water by the Lead, so those soul-refreshing Comforts engaged in God, will keep the head and heart above water when the soul seems to be up to the chin in misery: Faith I say will still keep the heart above, like the Lark up in the wing, singing continually; and it will keep the soul in an even temper, being neither too much under the comforts of life, nor terrors of death; it will bring the Creature in subjection to us, and set our

selves

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selves and it in the proper place where both should stand. Whilst by Faith the soul keeps Christ and Heaven in its heart; it hath the Moon under foot, and is not greatly moved at things that fall out every day, though cross to the grain of Natural desires and expectations. Faith will keep the soul clear in the midst of temptations, like the Israelites walking on dry Land safely, and the Seas on each side; or like Peter on the Waters. Faith will abate the beauty of the World without, and tame lusts within: it will let us see the World is gain in the loss of it, and loss in the gain of it; it will assure us, that what we leave and deny for Christ, we shall find in him. Faith will wean from, and moderate affections to the world; for by uniting the soul to Christ, it makes it like him. Now Christ ruled his Affections, anger, grief, joy, desire: the High-Priest was girt about the Paps; so Christ, and that with a Golden Girdle, Rev. i. 13. and so are all the Saints in their measure, being baptized into the same spirit, and partakers of the Divine Nature. Now to be girt about the Paps shews how those stirrings of our affections, all those motions, thoughts, and inclinations of our hearts should be kept in order by the indwelling of the Spirit. Whilst mens experiences tells them every flower in the worlds Garden either hath prickles, or smells ill; and that like a dirty Dog, the world besmears with fawning, and that all the choicest contentments in it are mingled with much bitter, as a good day between two Agues: Now Faith comes in as a Super addition to experience, with more overpowering arguments, meaning from the Breasts of Creatures by holding forth a fuller Breast of more satisfying good in things above.

To conclude, Thou shalt learn how by Faith to keep all thy other Graces alive, still active and operative, which is a blessed frame of heart: this makes the Christian indeed, when the heart of a man is beared with burning love, as well as his head enlightened with shining

## To the READER.

light: the power of Godliness lies in the Affections, Grace is for operation as its perfection, therefore the Commands of God are for the Acts, not simply for the Fiabits, little to chuse twixt having no grace, and dull sleepy habits unatted, I mean in regard of service and usefulness to God and man: Stir up the Gift of God that's in thee, saith Paul to Timothy, 2 Tim. 1. 6. that is, blow up that living spark within thee, for so the word implies, alluding to the fire of the Aker, which was to be kept in, and blown up continually. Christ should be in the heart of a Christian, not as a Jewel in a Cabinet, to be kept secret, but as a spring in a Watch, to be alwaies in motion: For want of this stirring up, and a-cting Grace continually, temptations come upon us, and do what they will with us, even as standing Waters stink and putrisie if they have not vent, and do not run continually.

And now Reader thou seest of what singular use this Treatise may be to thee in these heart-shaking, trembling, and patient assaulting times wherein we live: here is one singular use and benefit wherein this precious Grace of Faith besteads the soul in evil times, viz. Not to be afraid of evil tydings, Faith fixing the soul upon Christ, fences the heart against slavish fears, Psal. 112. 7. The hour of Darkness and Temptation is now upon the World to try the Inhabitants thereof; blessed are they who watch and keep their Garments pure; such have the Promise to be kept from (or at least in, and therefore from) th is hour of temptation. England this day is like the woman with the Issue of Blood who had spent all her having upon Physicians, and yet could not be heal'd by any. We never look'd to have seen such deadly bloody work in England, so long continued; and after all that such revolutions and wheelings about of things again into the old path; How long shall England bleed before good blood appear? Much is already run out, and what

## To the READER.

what bleeding is yet behind the Lord knows, Divine Justice is thoroughly awake, yet England is not awake: How justly might the Lord say unto England, Sleep on now? The time is at hand that thou shalt see what it is to play the wantons with the Word: Justly may the Lord say to Magistrates and Ministers, The season is now upon you that you shall with tears of blood, rue and lament the loss of the precious opportunities put into your hands, of advancing my Waters, my Tribes, my Worship in England: Sloth, Cowardice, Hellish Policy, base Ends, shall now slay the Womb that hath conceived and bread all these: Righteous is the Lord in every drop of Blood; We have had many Allarums, many Warning, Soundings in our Ears many yeers together, yet not awakened, not reformed: How great is the misery upon us, and how little do we feel it? Our misery, like great blows on the head rather stupisfe our senses, than beget any kindly feeling in us; our Sun may be neerer a setting than we are aware of, I mean the Candlestick removing; it was never Gods end to send his Gospel to this Nation and continue it so long that people should bring forth such wild Grapes as England hath done; Is this Commodity of so low a value think we, that it cannot have vent in any other Nation but in ours? Must this glorious Gospel needs be laid aside as a refuse Commodity in a corner, if England will not give it Credit? Is the Lord so beholding to us for a dry, sapless, fruitless Profession of the Gospel in England? How soon can the Lord make us the scorn and derision of Nations, as hitherto we have been the Glory of the World? How soon may the Lord turn the Key, shut up doors, and be gone, and send his Gospel to a People that will bring forth better fruit than England hath done? How easily can be of stones raise up children to Abraham, calling his sons from far, and his daughters from the remotest corners of the Earth? Wh. if discerning spirits, sees not the Glory in great measure departed from England?

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John Yates.



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tries; 4 How far the People are to  
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Gent. Student in *Physick* and *Astrologie*, that are not yet prin-  
ted, but will in convenient time be published.



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AND

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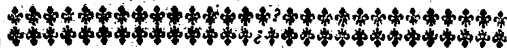
Use 1. Of Reproof of those Hopes that are so far from purging sin, that they are great nourishers of sin. Use 2. To get the hearts of the most vile sinner to hope in Gods mercy. Use 3. To help the Saints against that great Temptation, That they have much sin in them. Use 4. It cuts the sinews of all false Hope. The Hope of most people, It's, 1 A meer contradiction: 2 It's contrary to Gods Plot in Election, and in Redemption. 150

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## F I N I S.



## Precious Faith.

The Second Epistle of P E T E R, the first Chapter Part of the first Verse.

*To them that have obtained like precious Faith with us.*

### CHAP. I.

*The Meaning of the Words of the Text.*



IN the Preface, or Frontispiece to this Second Epistle (which is sum'd up in these two first Verses) are legible Three Things.

First, A Prescription of the Person Saluting, by his Name Simon-Peter: his Condition, a Servant: his Office, an Apo-

stle: his Master, Jesus Christ.

Secondly, A Description of the Persons saluted: To them that have obtained like precious Faith with us, &c.

D

Thirdly,

Thirdly, The Apostolical Benediction, or *Salutation* it self; *Grace and Peace be multiplied unto you, &c.*

Those Words which are usefully to be treated on here, are those that relate to the *Persons saluted*, who are thus Characterized by the Spirit of the Lord in this Description. *To them that have obtained like precious Faith with us.*

This Epistle was written and sent to the Jews that were converted and dispersed on the face of the Earth; generally to all the converted Jews: Now (no question but) there were many of them that were Rich and Honorable, so that many high Titles might have been attributed unto them; but the Apostle gives them no other Title but this *To them that have obtained like precious Faith with us.* When we write Epistles, we use in the Supercriptions to give the most respectful Titles to those we write unto that they are capable of according to their Place and Trust: if we write to any that are Persons of Honor, we usually give them the Title of Honor, as the Honorable ones; yet the Apostle, though he did write to many that were rich and great too, puts no other Title upon them than thus, *To them that have obtained like precious Faith with us*; accounting this (as indeed it is) to be the most Noble Christian Title, and badge of Honor that he could crown them with, *That they have obtained like precious Faith with us.*

*Precious Faith.*

*Faith of price.*

*And Obtained.*

*Faith* is here compared to a precious Stone, to a goodly Pearl, to a Diamond. And to them that have Obtained, to them that have had precious Faith given unto them by lot (that's the meaning of the word) That word I say in the Gre. k that you have translated in your

Book, [Obtained] it signifies to have a thing by lot  
 ἀποδ. λατρεω. λατρεω. So in the first of Luke, the

*Quemadmodum apud* the ninth verse, it is said of  
*Græcos. ἀποδ. λατρεω. signi-* *Zacharias* he went to burn  
*ficat. non. salum. sortem* Incense by lot, it was his lot  
*projicere; sive sortes du-* for to do the work: it's the  
*cere. sed etiam sortitione* same word that you have in  
*aliquid consequi, sorte a-* Luke with that in *Peter*,  
*liquid decipere; vel obti-* which is translated, *Obtai-*  
*nere. Bera. & Gorb.* ned; and so I might shew  
*in loc. It is used also Joh.* you divers other places of  
 19. 24. Act. 1. 17. Scripture where this word is  
 used to have a thing by lot.

To you that have obtained like precious Faith.

To you that by lot have obtained like precious Faith, that's the propriety of the word.

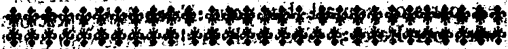
*Quest.* But you will say, *What's the meaning of that, to have it by lot?*

*Answer.* There is much in this for the setting out the blessed condition of Believers; there's this in it, the Faith that they have, they have it merely by the free grace of God, by his Providence, and by his Work, and by no other cause what soever that hath made any difference between them and unbelievers; As thus, that which a man hath by lot, there's little or nothing to be attributed to second causes; as in a Lottery, if one hath a better lot than another, it is not to be attributed at all to his skill that draweth it out, but merely to be attributed to the Providence of God: God in his free Grace did so order things that this man should have a good lot, and the other should not have so good; as when the Lord gave the Land of *Canaan* to the People of *Israel*, he gave it, but it was by lot, to the end that they might know that if one man had a better portion than another, it was only the Free grace of God, so that no man could boast himself of it, and say, I am better than you, or I am richer than you, or I am worthier than you; no, it was merely by Gods free grace and love, and not from any thing in themselves: For you have obtained like precious Faith with

us, as if the Apostle should say, whereas all the world was in his presence, only God through his free grace made it your lot to have precious faith, that you should be enriched with this unpeakable gift, that this lot should be your portion, and others should have their lot fall to have some part of the Earth, he gives the Earth to the children of men. Take a whole Congregation of Town, all of them to come into the presence of God for to receive their lot, saith God, I will give such a man such an estate in the world, he shall be a Master of a Ship, and he shall have so much Money or Lands, that shall be his lot; another he comes to have his lot, and he shall have excellent parts, I'll give him the tongue of the Learned, and to get credit that way; and another he shall be born of such and such Parentage, he shall spring from the Loyns of Nobles, and their blood shall run in his veins: thus God casts from all eternity the lots of men: and there comes another, he shall not have much in this world, but he shall have faith in Jesus, and he shall have Heaven and Eternal Life, that shall be his lot: And thus God from all Eternity gives every one their several lot and portion. Your lot is to have precious Faith, Oh your lot is fallen into a good ground, you have a blessed Inheritance, you were in the presence of God when these were all men before the Lord, Unbelievers, Heathens, and Infidels, they were before God, it might have been their lot to have had Faith, and you might have had what they have: No, but it's your lot to have precious Faith, and it is their lot to possess the world. This is the meaning of the word *Obtained*, and the elegancy of the Phrase is by the English word exceedingly much darkned and eclipsed. *Obtained like precious Faith*; not only *precious faith*, but *LIKE* precious Faith, *Like* with us; as if the Apostle should say, it's true, we are Apostles, and we have the privilege in that, that we are the Apostles of Jesus Christ, and are called to this great Office, and so Jesus Christ hath graced us with gifts fit for such an Office

as he hath called us unto, but there's not any one of you, the poorest and meanest Believer that is, the weakest Christian that is a Believer, that hath the lowest parts of you all, but your Faith is like precious with our Faith; God hath in this made you equal with us, though perhaps the Lord hath not given unto you such gifts as to us, though you are not able to preach as we are able to preach; as if the Apostle should say, you have not the gift of miracles as we have, nor call'd to such a publick work; perhaps some of you are servants and yong ones, I but you have the like precious Faith with us, we own you to be our Brethren, we cannot look upon our selves as at such a great distance, though you be meaner otherwise, yet in regard of Faith (which is the most excellent grace of all) that you have the same with us; he doth not say you have as much faith as we, it may be the Apostles had more faith in degree than many of them, but you have the like precious faith in quality with us, it's of the same nature with ours, and by your Faith you are invested in the same Priviledges that we are, so that the Apostle would teach all such as are eminent Christians, and have more grace and gifts than others; and are employed in more excellent things than others are, yet he would teach them not to despise the weakest and meanest Christians, but look upon them with high esteem, as those that have obtained like precious Faith with them, it's a mighty expression that the poorest and meanest Believer in the world is here rank'd with the Apostles, and so by the same reason may be rank'd with Abraham, Isaac, and Jacob, you have the same precious Faith that they had, and that all the Prophets, Patriarchs, and the Apostles and Martyrs had: This the Apostle speaks to the encouragement of very Babes in Christ that can only cry Abba Father with a spirit of faith, *To those that have obtained the same precious faith with us.* Thus you have the meaning of the words: The precious Doctrinal Truths which

which arise from the words, thus opened, are these three.



CHAP. II.

Three Observations raised. The first, That Faith is a Precious Grace: Explained: Wherein is shewed what Faith is.

First, That Faith is a most precious Grace.

Secondly, That the weakest Believer that is, hath the same precious Faith with the strongest.

Thirdly, The third which ariseth from the propriety of the word, as it is by Ior. That God wholly of his free grace without any cause in our selves hath made the difference between others and us. These are the three Points.

I shall principally treat of the preciousness of Faith; and the two following Points will be interwoven in the Protection and winding up of this most necessary and alwaies seasonable choice Truth, That Faith is a most precious Grace, a Diamond, a Jewel of great price: This same Apostle in another place of this Epistle that he writ, the first Chapter, at the 7. Verse, saith, That the very tryal of their faith is much more precious than gold that perisheth; the very tryal of the Faith of the Saints is more precious than Gold, take all the Mines of Gold in the Earth, for a man, to have but his Faith tryed: is far more worth: now if it be more worth than having ones Faith tryed than the Gold of the world; how much worth is Faith it self then? If a man hath Gold he would give something to have it tryed by the Touchstone; but if it be worth something to have it tryed, what's the Gold worth if it proves true? Surely Faith is a precious thing, that the very tryal of it is more precious than Gold. Our Saviour saith in 29. of Math. 23.

verle,

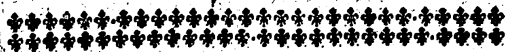
verle, speaking of the great things of the Law, (saith he) rebuking the Pharisees that they were so exact in Cummin and Annis, in little things; but for the great things of the Law, as Mercy, and Judgment, and Faith, they neglected: I think it is meant between man and man, but by way of Argument, we may draw a confirmation of our Point in hand; If Faith between man and man be one of the great things of the Law, Oh what is our Faith in Jesus Christ! that's one of the great and weighty things of the Gospel, Faith is a most precious grace. Now for the opening of this, it is necessary to discover a little what Faith is, and then wherein the preciousness of Faith consists, and to come to the Application and improvement of the Point.

For the first, Faith is a most precious Grace; Faith, what faith? what is Faith?

Briefly thus: This Faith that we are here speaking of, it is that Grace of God whereby the soul receives Jesus Christ, according as he is offered in the Gospel.

Now Jesus Christ is tendered and offered as a full Savior, in whom all the Grace of God is fountain'd up, that the Lord intends to stream forth and communicate to the Children of men in order to eternal life, and Christ he is tendered as one that hath all the Fullness of the Grace of God, that God purposeth to give out to all of the election of Grace in order to everlasting Salvation. Now the Soul by Faith is enabled to receive and rest upon Jesus Christ alone; which Grace of God, Christ doth let out, and bestow in the Dispensation of those three Offices of his, in his Kingly, and Priestly, and Propheticall Offices, there Christ comes in with all the Grace and Goodness of God, that the Lord intends for the children of men to save them eternally; it is by Faith the soul comes to apprehend this. First, being emptied of its self, and taken off from resting upon any sensual comforts, broken cisterns, or from any thing in its self, and being enlightned to see into the fullness

fulness and freeness of the Grace of God, that he hath put into his Son, it now comes and gives up its self to Jesus Christ, resigns up its self unto, and rolls its self upon him, and rests upon him for all the good that God doth thus offer in Christ, so as it is willing to venture it self, to venture all the good it hath, and all it hopes for, it's willing to venture it all upon the Grace that it sees in Jesus Christ, and it satisfies it self in Christ alone: This is the nature of Faith in the general. Now such a Grace as this is, it is more worth than ten thousand worlds; when ever the Lord comes to bless a soul with such a Grace, he doth give that soul more than if he gave it the possession of all that Adam enjoyed on this side Heaven in the morning of his Creation, yea, if he made ten thousand worlds for the sake of this soul, it would not be so much as the giving of the soul this grace of Faith.



### CHAP. III.

*The Preciousness of Faith discovered: First, It's the fruit of Gods eternal Election. Secondly, It's Precious because it's Faith that first discies land in the form of a troubled Conscience. Thirdly, Faith is Precious in regard of it's Object.*

**W**Hy? you will say, wherein doth appear the Preciousness of this Grace, that it is worth so much?  
 1 In the first place it is the fruit of Gods Election and therefore Precious, it is the lot (as you heard in the opening of the words) that God in his Free Grace grants to these Souls more than to others, and therefore that place I suppose cannot but be known in the Acts, where it is spoken of those that did believe, the Lord added to the Church such as should be saved, in Acts, 2. 41. But  
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in another place it is said those that were ordained to life believed; it's the fruit of Gods ordination to life, And in the 1<sup>st</sup> Tim. 1<sup>st</sup> vers. It's called there the faith of Gods Elect; so that it's the first discovery that God from all eternity did separate this creature to do it good; what a Precious thing is that, that which is the first discovery of those eternal thoughts and counsels of love, that God had for the good of such a soul, that he did separate this soul for himself to eternal life, is not that a precious thing? I say the first discovery of those eternal counsels of God, that he had thoughts concerning thy soul to do it good everlastingly. The soul that God hath set apart for himself from all eternity is in a blessed condition: I, but how can't be known, who can know whom God from all eternity, before the foundations of the Earth were laid, did Elect to himself? who can know this? If any one of you could know the Election of another, and the other party did not know it, you would think if I could but go and declare to this soul, that God had eternally Elected him, and make it sure to him, certainly I should be a most acceptable messenger of good news to him, Now Faith is the first thing that God sends to proclaim what these Determinations and Decrees and Counsels of God were for everlasting welfare of this soul from all eternity. God that keeps in his own bosom as I may so say, his eternal purposes a long time, yet when the time comes for him to work Faith, now saith God I will un-bosom my loves to this soul, and tell it what my heart hath been towards him so a eternity, and I will send him a Jewel whereby he shall come to understand, that I from all eternity have Elected him to life. Suppose that the greatest man living, should set his heart upon such a man, and resolve that he will employ his Power and Honor and Riches to make such a man his Companion, but alas, the man is in the Prison all this while, well, this great man sends him a Diamond out of his own Crown, and sends it by his own Son to this man in the Prison, go saith

he and carry him this Diamond, and tell him, that this Diamond is to testify to him, that I have set my heart upon him, and if I have any Power, Honor, or Riches, to make him great I will lay it out for him; would not this be a Precious Diamond indeed to this man, if it should come upon such terms as these are, yea if it were but a little peice of Silver, if it came as a token of such a thing, as an earnest penny, it would be more worth than thousands of pounds. Certainly where ever God savingly works Faith in the soul, and sends to this soul, and that by the spirit of his own Son, he sends it as a testimony to him, that he hath set his heart upon such a soul and intends for ever to do it good, when ever God wrought Faith in thy soul, he did as much as if he should say to thee, here, take this Grace for a certain argument, that I have set and fixed my heart upon thee from all eternity, and if I have any Power, and Mercy, if I have any Happiness in my self to make thee happy thou shalt be a happy Creature for ever, and take thus as a testimony of it and make much of it, now is not this Precious, what's this worth that comes thus into a soul? All you that have known experimentally, what the work of Faith hath meant in your own souls, take it thus as a sure pledge of Gods infinite eternal loves, and every time you meditate and think on the way of Gods working this Grace in your hearts, be raised in your thoughts to prize and esteeme of it, as that that hath come from God as the fruit of his eternal Election: It is the Faith of Gods Elect, God may give unto a man Riches, and Ships, and good Voyages, and Kingdoms, and shew no argument of his eternal love, if he should give him Kingdoms, what's that? he might give a man or woman to be King or Queen of all the World, and yet such a one may be the object of his eternal hatred for all that, a vile person, the basest of men. Therefore there is not so much Preciousness in all these things, but when the Lord gives Faith, this is the Evidence of his eternal love, and that's the first thing.

Secondly, For the work of it, it is the first grace that doth discry (as I may so say) Land; when the soul is in the tempest and storm of a troubled conscience (you may make this as a branch of the former) it is the first grace that doth discry Land in the time of the extremity that the soul is in, and therein the preciousness of it doth consist; the soul that doth understand its own misery, the danger that it is in, the wrath of God that hangs over it, & then trouble of conscience, so that it is as a man in the midst of a storm and tempest at Sea, and ready to be swallowed up in the waves or woful trouble of conscience, it is faith that doth get up upon the top of the mast, and cries, I see Land: you account that a precious thing if you be at Sea, & ready to perish there, and do not know but that you are many hundred Leagues from Land, and yet if when you are ready to perish one get up upon the top of the Mast, and cries, Oh be of good comfort, I see Land, I see such a place, Oh you account that more to you than if to be you had had never so much money given you at that time, this is the work of faith, when the soul is in the midst of afflictions and troubles, and waves of a troubled conscience tossing of it up and down that it doth apprehend its self ready to be swallowed up in the gulf of eternal despair, sees it self ready to be plunged into, and swallowed up of the bottomless gulf of eternal misery, at that very time Faith is the grace that gets up upon the Mast, gets up upon some promise or other, and cries to the soul, I see Land, I discry hope of mercy, yet hope of help, though my condition be miserable, though I do apprehend a most dreadful breach between God and my soul, I have apprehended God as an eternal Enemy unto me, and have been afraid that I should have been the soul that should have lyeen under the eternal curse of an infinite God, and have been fuel for his provoked wrath to all eternity; but blessed be God I see Land, I discry a way of help for such a soul as I am. Oh how precious is this Faith that doth enable the soul (I say)

to discover hope in the time of the greatt extremities of all; God gives this Grace to the soul to discover hopes when the heart is never so low, and ready to be overwhelmed.

Thirdly, Faith is a most precious Grace in this, That it hath the most excellent and glorious objects that can be, the preciousness of the objects of Faith, shews the preciousness of this Grace. The Object of Faith, what is it? God himself, nay, in a peculiar manner, God reconciled, it is God in Christ, it is God manifesting himself in his Son, and so God comes to be a more glorious object unto the soul than God taken merely as he is in himself, the First-being of all things. And except God were an object to Faith, First, he could not be an object to the exercise of any other Grace, but in a natural way: as now, if there be not Faith to make God thus to be the object of the soul, if the soul did love God, or fear God, suppose any other grace exercised, if first Faith hath not presented God in this manner, how doth the soul love God? only as the First-Being, and as the Fountain of all Good, and fears God as the great and mighty God of all the World? But now Faith doth present God to the soul as an object in an higher way, than otherwise he could be, and so indeed it is Faith that doth form the object for all other Evangelical graces. Faith is exercised upon God in a way of a Mystery, not in a Natural way; the object of Faith, it is the Son of God, the Second Person in Trinity, God-man, God reconciling the world unto himself, all the mysteries of the Gospel they are the Objects of FAITH, and the Glorious Councils of God about Mans Eternal Estate, are the objects of FAITH. *Such things as eye hath never seen, nor ear hath heard, neither can it enter into the heart of man;* that is but a meer man, that hath but Naturals to perceive; These are the things that are the objects of Faith, and indeed till Faith comes in to the soul, and presents these glorious objects that are

the most immediate objects of its self, presents them for other graces to work upon, till that time, those that we call graces of Love, and Fear, and Humility, and all those they did but work in a Natural way before: There was a kind of Love, and Fear, and Humility before; but what makes the difference between that love that is but a common grace, or humility a common grace; for there is a kind of love and fear of God, and humility just like unto the true saving grace of God; Love, and Fear, and Humility, I say, there is the like to them; yet common graces, and common gifts; but here lies the difference; that before these graces (so we may call them, though but common) they did act upon God in a Natural way; but now Faith doth present God and the mysteries of the Gospel in a supernatural way, in a mysterious way to the soul, so that that love that was acted upon God but merely as he was the First-Being of all things in a Natural way, now it acts upon God as the Father of our Lord Jesus Christ; before the soul did fear God but only as a great God, and infinitely above him, now the soul doth fear God as he doth reveal those glorious things in his Son, fears God as a Father, with a filial fear, as being reconciled to him in his Son, So that Faith is a precious grace because the objects of it are so precious, and it is that that doth present the objects of all other graces to them in a supernatural way, and indeed doth make their objects to be supernatural to them, therefore a most precious grace is this grace of Faith.





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CHAP. IV.

Fourthly, *Faith is precious, because it's that gives a substance to things hoped for, and an evidence of things not seen.*

**F**ourthly, The Grace of Faith is a most precious Grace, because it's that which doth give a substance unto things hoped for; and an evidence to things that are not seen: Heb. 11. 1. there is such a Description of Faith as we have not in all the Book of God besides. *Now Faith is the Substance of things hoped for, and the evidence of things not seen.* For the opening a little of this, that we may see what abundance of Excellency and preciousness there is in Faith;

*Imstrans, Substance:* It is the *Substance*; the word in the Original it is the Greek is, that which gives a *re-Substance*: *Vox a* al substantial being to (things *platonis, Grotius* that are hoped for) things that have no reality of being in themselves for the present, Faith doth make them real and present to the soul; that's the meaning of this first expression, *The substance of things hoped for*, those things that otherwise might seem to be but notions, or imaginations, & fancies, and the conceits of men, faith makes them to be the greatest realities in the world. Faith doth give them a substance, makes them all substantial things: Many of you it may be have heard much of the Kingdom of Heaven, of the glory of the soul that is departed, and what body and soul you shall have hereafter with God in Heaven, the vision of God, and the presence of God, and the like: but now if this grace of Faith be not in the soul, these things are but meerly fictions to men, and I fear least they have been so to many, meer imaginations; these are fine things that the Minister speaks of, witty

Notions,

Notions and curious fancies of men, and such kind of thoughts I fear many have of them: Certainly all carnal hearts are possessed with such kind of thoughts of the Kingdom of Heaven: What tell you me of such things? give me House and Land, and let me enjoy an Estate here in this world, and as for these things they are (such as are above us; and such kind of reasonings are the whisperings of some mens spirits: Oh the poor thoughts that men have of the things of the Kingdom of Heaven before Faith comes into the soul; but when Faith comes into the soul, they are made the most real things of any in the world; the soul comes now to see those blessed and glorious things that are revealed in Christ about the Kingdom of Heaven, the most real and substantial of any things in the world, and now is ashamed of those vain conceits that it had of those things heretofore, and indeed the things of the world are but fancies in the hearts of Beleevers: Here's the change that Faith makes, before faith came, the things of the world were substantial, and the things of Heaven were imaginations and fancies; but now when Faith comes, the things of the World they are but fancies, and the things of Heaven they are the substantial, for so the Scripture speaks of the things of the World, that it is but

*much fancy*; as it is said of *Agrippa*, that he came with *much fancy*: But now for the things of Heaven and Eternal Life, they have a substance in them, a reality in them; so faith the Apostle, *Faith is the substance of things hoped for*; it reallizeth them to the soul. Further, *The substance of things hoped for*; though the things are not for the present in possession, yet it gives a substance to them,

for

for thee to be in Heaven, and enjoy the presence of God, thou art not now actually in Heaven; but faith makes it as it were actually done, it makes those things to have a substance (as the word may be translated) a substance, it doth give the things of Heaven a present substance to thy soul; so the Scripture speaks sometimes of the Kingdom of Heaven, that that is in you; and it was a speech of *Ecolampadius* when he lay upon his sick bed, and they bad him think on Heaven, *Why, I bless God I am in Heaven already* (saith he.) Look as it is with Despair (opposite that to Faith) that makes Hell as present to the souls that do despair, one that is in despair doth feel the very wrath of God presently burning upon him, doth not only fear that he shall go to Hell afterwards, but even feel himself in Hell already: And so it was a speech of *Spyra*; *Verily desparation is Hell itself*; and many poor people that have layen upon their sick beds, wicked and ungodly men and women that have had horror upon their consciences, they have cryed out that they have been in Hell already. Now as despair on the one side, which is contrary to Faith, hath the power to make Hell torments to be real and present now to the soul; so Faith on the other side, being contrary to it, hath that virtue and efficacy in it to make all the glory and blessedness of Heaven to be real and substantial to the soul.

I shall proceed to the Second Branch of this Description:

*The Evidence of things not seen.*

*Object. I but are these things certain?*

*Answe. Yes, Faith gives an Evidence.*

*Object. I but they are not seen; if Heavens were open to men as it was to Stephen, and I could see Christ at the right hand of the Father as he did, then it were somewhat.*

*Answe. Saith the Text, Faith is the EVIDENCE of things not seen; it is the Demonstration,*

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on, to the word that is translated in your Books [*Evidence*] it is a word that signifies to demonstrate and convince by the strongest Arguments that may be; Faith

doth convince by Argument, and make things clear and evident unto the soul, makes them sure and certain unto the soul; it is Faith that gives such a piercing eye that the soul is able to look up to Heaven to the Throne of God, and see Jesus Christ sitting at the right hand of the Father, and making intercession for the soul, to see it as really as if he should see one at the right hand of a Judge presenting a Petition, for certainly Faith hath as piercing an eye as *Stephens* bodily eye was; God is able to elevate the eye of the body, as that it shall be able to look up to Heaven, as he did elevate *Stephens* eye; but certainly Faith (that is the eye of the soul) is capable of a higher Elevation than the eye of the body possibly can be, the bodily eye is precious, that Cristal Pearl that is in a mans eye, what man in the world would give but one of his eyes for any Diamond or Pearl upon Earth? it were an unworthy thing for any to make such an exchange, to give both his eyes, to lose the benefit of those things he sees in Nature, of the Sun, Moon, and Stars, or of the Seas, what man in the world would lose such a benefit? Certainly there is no man would have lost the benefit of that he hath seen, and of his present seeing for a whole world (if he were a wise man.) Now if God hath placed such a thing in ones body that shall be of such great use to discover such great things of God unto us as our eyes do, for by our eyes we come to see the wonderful works of God, and much of God comes to be let into the soul by the eye; you that have been abroad and seen the wonderful works of God, Oh how much of God have been let in, especially if you have had gracious hearts, you might have had a abundance of God let into your souls by that which you

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have

have seen with your bodily eyes: But now argue a little from the less to the greater, If such a bodily thing as a man's eye hath so much excellency and preciousness in it, and lets in so much of God to the soul, Oh what doth this Diamond that God puts into the soul! how much doth that let in of God to the soul! Then a man comes to see the wonders of Gods Law and Gospel when God gives him an eye of Faith: And there is the like difference between a man that hath not Faith, and another that hath, it is the same difference as if a man were born blind, or were shut up in a Dungeon, and suddenly this mans eyes should be opened, and he should come and see all the great things of God in the world, this man should behold the glory of the Sun; he had heard talk of the shining of the Sun, and of the Heavens, and of the Stars, and Moon, and Seas, and Trees, and Fields, and beautiful things in the World, but alas he knew not what they meant, only he heard people talk of it, and perhaps he could talk what he heard before; but now his eyes are opened, and he comes to behold all these things: Such a kind of change there is in the hearts of men when God doth put Faith into them, they come to have another eye to let in the great things of Christ, and to see them evidently, such an Evidence that the soul is content to venture all that it hath upon it; such an Evidence hath one that hath faith: howsoever other men will not venture any thing for the things of Eternal Life that they hear preached unto them, they will not venture the parting with any one lust, they will not venture the loss of their Estates, if they have but hopes of gaining never so little a matter by any sinful way, they will not venture the loss of their sinful gain, because they look not upon these things as real; but when God puts Faith into the soul, saith the soul, take all, I am content to venture my Estate, my Name, my Liberty, all my Comforts, I am content to venture my Soul, I am content to venture Eternity upon this Word of God that doth reveal such things as these are; here's Faith now, so  
that

that you by this may see that Christians that are never so poor and weak, yet they have the same Faith with those that are the most eminent, and whereas there are some that have excellent parts, learned Doctors that can talk more of Faith and Religion, I but they having not Faith to make the evidence to their souls, they will venture nothing; whereas you shall have a poor man or woman that works at their daies labor for their dayly bread, to whom God hath given Faith, they will venture more for God and Jesus Christ than your great Doctors: Here's the preciousness of Faith, *It is the substance of things hoped for, and the evidence of things not seen.* There are many things of God that we have made known by Reason, Faith doth elevate Reason, and discover those things more gloriously to us than Reason could do; therefore the Apostle in speaking of the excellency of Faith, saith in *Heb. 3. 11. Through Faith we understand that the Worlds were framed; Why do we not understand that without Faith? A man by the light of Nature can know that nothing can be eternal of its self; I but saith the Apostle, by Faith we know that the Worlds were made; as if he should say thus, Indeed there are many things that you know by the eye of Reason, but when you come to have Faith, you shall know in a higher manner than ever you knew before, Faith will give a new light to all things, all things will become new, there will be a new world; as the difference between the light that there is in Heaven (the place of the blessed) and the light that is here in the world, certainly it's different; now we have the light of the world by the Sun, but in the highest Heavens, there's no Sun there, and yet there's light as much as here, and more too, the blessed Saints in Heaven they have light, and yet they have not the light of the Sun there; there's a great deal of difference between that light and the light of the Sun; as thus, In the night season you have a Candle, and you have a light then, I but there's a great deal of difference between the light of a Candle,*

and the light of the Sun: so there is a great deal of difference between the light of the Sun, and the light of God in the highest Heavens: So there is as much difference between the light a man hath to understand things by Reason, and of his understanding things by Faith, he understands the same things; as by the light of a Candle I can see the same things as I can see by the light of the Sun, and so when I come to Heaven, I may see the same things that I see in the World, as the bodies of the Saints, &c. but with another light, the presence of God doth enlighten the place; so Faith is like that Light that is in Heaven, the place of the blessed that doth discover things by the presence of God, it is but indeed the radiation of the Presence of God, to the soul. It is a Speech of Luther, *Faith is a certain beam of the very Divinity that is shed down into the heart of a Believer, a Beam of the Divinity, that as God in Heaven by his own presence filling that place with the beams of his own Light, makes it a glorious place of Light; so God comes to the soul and fills the soul with his presence by working faith in it, and so makes it full of light; it is a kind of omnipotent thing, and the virtue of it is ineffable and infinite; so saith Luther (who was a man that was acquainted as much with the excellency of Faith as any man that I know of since the Apostles time.) Thus it is evident what a precious thing Faith is: The Application of the Point follows.*

## CHAP. V.

*Application. What hath been shewed before, may justly make men question whether their Faith be of the right kind. A Note of Trial laid down.*

**B**y that which hath already been treated on about Faith, it's enough to make many people to be somewhat suspicious whether their Faith be of the right stamp and complexion or no: Faith is a most precious Grace; you have heard how precious it is in divers particulars: Many may go away and think with themselves, Lord, how far is this from my Faith? It's true, that some Faith is higher than others; but know, that the weakest Faith in the world is alike precious, it's of the same nature, though not altogether so glorious, Faith is this precious stone; the difference between this Faith, and the Faith of the most people in the world is as between the precious Diamond, and the common pebble stone that lies in the streets: You that are Mariners, you see what abundance of little stones there are with fine streaks and curious colors that lie upon the Sea shore sometimes among the shells; it may be children if they should come and see such party color'd smooth stones, they would please them; but now a wife man would think these are but common stones, if you should lade your Ships home with such stones as these, what Freight would you make? you would lose all your Voyage, and be but laugh'd at for your pains. The truth is, the Faith that must save the soul, is a Diamond, but the Faith of the most people in the world, it is but like the glittering pebble stones; perhaps thou hast many common guts, and thou thinkest that these are the units of thy Faith, and so thinkest that thy stone is the right, because of thy

common gifts: Now when the Lord, that great Lapidary, that shall try stones, when he shall come and try it, and find thy supposed Diamond to be but a Bristol stone, for so there are such stones that children will take to be Diamonds, but they are but soft, they have not the hardness that a Diamond hath, and to endure what the Diamond will: Just so I say it is for a man that shall be persuaded that he hath gotten a Diamond, and thinks he is enriched by it, but when it comes to be examined by the skillful Jeweller, he saith, I will not give you two pence for it, Oh how he will be cast down in his spirit! Oh what dejection will there be in the hearts of men and women hereafter that think they have Faith; if thy Faith prove to be this precious Faith, thou art a blessed Creature for ever whatever thou wastest in this world; but if upon examination that thy Faith prove but as a Bristol stone, prove to be too soft, it would be worth nothing at all; it's not enough for a man to say, well, suppose my stone be not just a Diamond, yet is somewhat neerer one, and therefore I hope I may have half the price of a Diamond: No, either it must be a right Diamond, or else it is not worth more than an ordinary common stone; to though your Faith should come to be never so neerer the true Faith, never so like it, if it should come so neerer it as to prove to be the Faith of miracles, at the day of Judgment it would not be worth two pence to you; Oh therefore you had need look to this Precious Faith that you do not content your selves with the common faith of the World that you may find in every high way; for a man to have Faith, and he can't wear by it, it's a sign he doth not account it Precious, that he will pawn it upon every action: If a man had a Diamond, worth ten thousand pounds, would he pawn it upon every trifle; upon every word? Thou knowest not the worth of thy Faith.

I shall lay down this one thing for a Note to try whether your Faith be true or no, *Certainly the Faith that is this Precious Faith, God in some measure makes the*

so:11

*soul to have a right knowledge of its own self:* I mean thus, The soul that thinks it hath Faith (it's true, some may have it and not know it) but if a man or woman doth say, I hope I have got this Precious Faith, if thou canst say thou hopest thou hast it, then certainly this will be, Thou canst not but esteem of this more than if God had given thee more than ten thousand worlds for thy Portion, Oh then thou testest the infinite riches of the Grace of God towards thy soul in this, then God hath learned thee to admire at his infinite goodness to thee, that he should give thee this infinite Precious Grace of Faith; God doth not give Faith as if a man should give a Diamond into the hands of a fool or child, but if he gives a Diamond, he will say, now look to it, here's a Diamond that may make you a rich man for ever, and therefore look to it that you may improve it: so whensoever God gives this Precious Faith to the soul, he doth give it so when once it is discovered to the soul; for all the while it is not discovered, there Gods hand is upon it, and keeps it safe that the soul shall not lose it; but when Gods hand comes to discover it to the soul, he saith, see to it, here's that which you must live upon, here's that which must bring you to eternal life if ever you be saved, and that soul that hopes it hath Faith and stands and admires at Gods infinite goodness for that grace of his. Now I'll appeal to you but in this one Note; You that hope that you shall be saved by Faith, when were your hearts taken with this excellency in the grace of Faith? when were you in your Closets in secret blessing God for this? and wondering at Gods goodness because of this? adoring and magnifying, and worshipping, and praising the great Name of God that he hath bestowed such a rich Jewel upon you, that you must profess to the glory of his Name is more to you than if he had given you all that ever he created to possess? If you had done this, it were a good argument that the soul that is so affected with the grace of Faith, though it were a weak Faith, yet that it

were.

were that Precious Faith that is here spoken of in the Text.



CHAP. VI.

Fiftly, *Faith is a Precious Grace, because it doth free the soul from the guilt of sin.*

**F**iftly, Faith is a Precious Grace, because it is that Grace that doth free the soul from the guilt of sin: That great Encomium and Commendation that we have of Faith is often in Scripture, *That we are justified by Faith*; that sets out the preciousness of this Grace, it is that grace that doth deliver the soul from the guilt of sin, and no other grace but that doth it; other graces may be the signs of a mans being delivered from the guilt of sin, but there's no grace by which we are delivered from the guilt of sin, but by Faith. A man indeed cannot be delivered from the guilt of sin without Repentance, he must repent, but it is not that grace that doth free him from the guilt of his sins, all the Repentance in the world will not do it except Faith comes, so that though without other graces we cannot be freed from the guilt of sin, yet Faith is the thing that doth it. *It is not only a grace without which we cannot be freed, but it is that grace by which we come to be freed*; we are justified by Faith, the Scripture speaks; it never saith we are justified by Love, but by Faith, all means under Heaven cannot do it, the soul hath to deal with Christ in the point of Justification only by his Faith. *Luther hath an expression, saith he, In the Point of Justification, there Christ and Faith is all alone, as the Bridegroom and the Bride in the Bed-Chamber are alone; when they come abroad, then they have their train and friends go along with them, but they are alone in the Bed-Chamber; so in our Conversion,*

*sation,*

*sation, in the course of our lives, there we have the train of all other Graces; but the point of Justification is in the Bed-Chamber, and there only Christ and Faith, and nothing else is to be: If you bring any thing else to joyn with your Faith in the point of Justification, you spoyle all. There may be much means for the soul to obtain pardon of sin, hearing the Word, many Duties performing, all this frees not the soul from guilt, yea, many prayers made, and cries to God for mercy, perhaps many tears shed much sorrow, much trouble, this doth not do it; that which cannot be done by all duties, by all tears shed, by any repentance, by what help Men or Angels can afford, this is done by Faith, and therefore Faith is a most precious Grace: Many a soul hath been a long time under the sense of sin (the spirit of bondage) and have been seeking for the pardon of sin, and would give all the World and the things therein, if they had them, for the obtaining of the pardon of sin, and deliverance of their souls from those chains of guiltiness that are upon them; now when God sends Faith into the soul, the work is presently done, at an instant, in the twinkling of an eye; that which all other means have been diligently and laboriously used for many years, and could not do, that Faith (when it comes into the soul) doth in a moment: A sinner that hath been guilty of the greatest, of the vilest of the most notorious, abominable sins in the world, if God comes but once to send Faith into that soul, this Precious Grace, such a soul is immediately as clear from sin as the child new born (I mean from the guilt of it) yea, and clearer too a great deal; the first instant that Faith is in the soul, such a sinner that was so vile before, is as clear from the guilt of sin as ever *Abraham, or Isaac, or Jacob* was, as any of the Prophets and Apostles, yea, as clear from the guilt of it as the Saints are in Heaven: Oh what a precious grace is this grace of Faith, that shall make such a mighty change and alteration, that one that before had such a load upon it, and such woful guiltiness, did*

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apprehend its self to have even the chains of darknets upon it, being held by the cords of its own sin, and being bound over to eternal death, comes now in one instant to be freed from all everlastingly; so as it shall never return again upon him: This is the work of Faith in justifying o. the inner, and not only freeing thee from the guilt of thy sin, but putting upon thee an everlasting righteousness, and cloathing thee with the white Robes of the Righteousness of Jesus Christ, so that thou standest now before God (all the guilt of thy sin removed) in the cloathes of thy elder Brother Jesus Christ, and to art look'd upon as righteous in and through him, the Lord our Righteousness. Oh Precious is the Grace of Faith: and that's the First thing.

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CHAP. VII.

Sixty. *Faith is Precious, because it gives an interest in God, in Christ, in the Promiser, and in Heaven it self.*

**S**ixty. The Grace of Faith is precious in this. *That it gives the soul an interest in God, in Christ, in all the Promiser, and in Heaven it self;* it gives the soul its own interest; not only frees from the guilt of sin, but gives the soul an interest in God; it makes the Infinite, Eternal, Full-being of all things, the Fountain of all good to be the Portion of it: Such a soul can

*Tolle Meum,* say, My God; and my Lord; by a spirit of Faith, which is a spirit of Application. Faith, it is not only a discovering

Grace, as was opened, not only the Christ Eye that lets into the soul glorious objects, but it is an applying grace, an appropriating grace, an uniting grace, it's that which gives thee a right to all the Attributes of God; if there be

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any thing in God that can make thee rich, that can make thee happy, Faith gives thee right to it, it's thine own; by Faith thou who wert before without a God in the world, had'st no right at all unto him, but indeed wert an enemy to him, now thou comest to have right to all that there is in God, all his power, and his wisdom, and his mercy, and his faithfulness, his holiness and goodness, it's all thine: There is an infinite excellency in this that I am speaking of; but I must not stand to enlarge every thing here; for it must be a very large Subject to shew what all the benefits are we have by Faith: it shall be sufficient to name them together, to shew the lustre and excellency of this Grace of Faith.

So an Interest thou hast in Christ, Christ is thine; that Christ, that God the Father is infinitely satisfied in, he is made thine; if there be any thing that is in Christ can do thee good, any thing that Jesus Christ hath purchased that can make thee happy, it is thine own, thou mayest challenge it as thine own, as thou art made one with Christ: Here's the difference between Faith and other Graces, *Other Graces make the soul to be like to Jesus Christ, but Faith makes the soul to be one with Jesus Christ;* there's a great deal of difference between those two, to be like another thing, and one with it thy self: thy Patience, thy Humility, thy Heavenly-mindedness, makes thee like Jesus Christ; but thy Faith makes thee to be one with Jesus Christ, to be a Member of his Body, to be one as the Husband and the Wife is one, to be one as the Branch and the Root of the Vine is one; nay, some venture than that, for the Scripture saith of Believers, *But Christ is in them, and they are in Christ;* now it is not so with the Branches of the Vine, and the Root; though the Branches be of the Root, yet the Branches are not in the Root; but Believers are in Christ, and Christ is in them; you are made one with Jesus Christ, and this oneness will appear more hereafter. *Faith is that which makes thee one with Christ, and Christ is in thee, and thou art in Christ.*

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one with thee, as thou and I are one: By being one with the Son thou comest to be one with the Father: and this is the Preciousness of Faith.

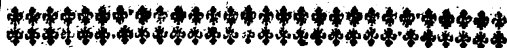
Besides, It gives thee an interest in all the precious Promises, and therefore is Faith precious: as for that, I shall not need to go far from the words of my Text; reade but in the fourth verse of this Chapter, *Whereby are given unto us exceeding great and precious Promises; that by these you might be partakers of the Divine Nature*: Here's precious Promises, by which we come to be partakers of the Divine Nature. Certainly that Grace that gives us an interest in precious Promises, by which we come to be partakers of the Divine Nature, that must needs be a precious Grace: As you account such a Voyage; or such a Ship a rich Ship that brings in great riches from the East Indies, you say, here's a Ship come, is worth so many thousand pounds; the Ship is not worth so much, but you account the Ship to be so rich, Why? Because it brings in such rich Commodities as it doth from those Parts: So if a Ship may be called rich because it brings in such rich Commodities, then surely Faith may well be called Precious that brings in all the precious and rich Promises that are more worth than all the riches of both the Indies, yea, all the World: that which gives the soul interest in so many Promises, must needs be precious. If you should have an interest given to you in Leases, and Bonds, and Bills: that had many thousand pounds, you would account them to be precious that should interest you in such Bonds, and Bills, and Leases: Certainly all the Promises of the Gospel are as so many Bonds, and Bills, and Leases, and Conveyances from God to the soul; and it's Faith that brings in all these, and makes all these to be yours; whereas before, you might reade of precious Promises in the Gospel, I but what have you to do with them, they are none of yours? but immediately upon Faiths coming into the soul, all these Promises are made yours, all those precious things in the Gospel

Gospel

Gospel are made presently over to you; so that now you may reade over the Book of God, and find precious Promises that were made to any of the Saints of God heretofore, and you may say and plead in Christs Name, *This is mine*: As men that are carried on by presumption, they may think they have interest in God and Christ, and the Promises, but it's but a delusion: As I remember I have read of a mad man in Aibens, that would run to the Shore, and cry of every Ship that came in, *This is mine, this is mine, and this is mine*, and would have a Book to write them down, and verily was perswaded that all was his; and afterwards when he came to his wits again, he was troubled at it that he had lost to much pleasure and delights: So, many that by presumption are perswaded that they have interest in all the excellent things of God, and of Christ in the Word, and it proves but a meer fancy: But Faith gives indeed a real interest in all those things, so as thou mayest reade over the Word of God, and when thou readest any thing about the excellency of God, Land this God is my God; and when thou readest any thing about Jesus Christ, any of his excellencies, I, and he is my Savior; and when you read any thing in any Promises, and all this is mine inheritance; and so of Heaven, it gives thee an interest to all that which any of you have heard or read about the Glory of Heaven, and it is as really thine as any thing thou hast in thy house is thine, and a great deal more real and certain; Holines indeed may bring thee to the possession of Heaven, and it is necessary for bringing the soul to possess Heaven; but Faith is that which gives thee interest and title to it: one thing may give thee title to such a piece of Land, but something else must give thee possession; Faith gives thee interest and title to Heaven, but Holines brings thee to it; for without Holines, no man can see God.

CHAP.





## CHAP. VIII.

Seventhly, *Faith is precious in regard of the Dignities it puts upon the soul.* Dig. 1. *It makes a man the Son of God.* 2. *It makes a man Heir of all the World.* 3. *It not only makes a man an Heir, but a Co-heir with Christ.* 4. *It makes free of the New Jerusalem.*

Seventhly, *The glorious Dignities that Faith puts upon the soul;* that proves the preciousness of Faith. *Why? What doth it put upon the soul?* It puts this Dignity, *So many as received him* (saith *John*) *he gave power to become the Sons of God:* as in *John*, 1. to be the Sons of God: that which is translated in your Books [Power] it loses the elegance in the English, it is an *Authority*, they have such a *Power* as hath a kind of *Authority* with it, they have *Authority* to be called the children of God; they can claim this, it's their own by right to be the Sons of God, *even to them that believe on his Name*, saith the Text: other mental God Father, but they have not that right and *Authority* to do it; by what warrant do you do it? But now when you have Faith, by *Warrant* you may call God Father; you are come to be made the children now of the living God, whereas before thou wert a child of the Devil, yet now thou art a child of the Living God; sons and daughters you are to God, to sit at the Table of God as his children, and his heart is towards you as towards children; you are of Gods Household among his children. When you have Faith you come to have this Dignity, for so we are the Children of God by Faith, he puts it upon Faith in the Epistle to the *Galatians* rather than upon any thing else.

2. And by this we come likewise to be Heirs, to be the Heirs of all the World: A Believer as soon as he hath Faith, though never so mean and poor in the World, yet I say he comes to be an Heir of all the World: you have such an expression of *Abraham*, that you may find in *Rom.* 4. 13. For the Promise that he should be the Heir of all the World was not to *Abraham*, or to his Seed through the Law, but through the righteousness of Faith, saith the Text. The Promise that he should be the Heir of the World, how was it not through the righteousness of the Law, but the righteousness of Faith; it was through that that *Abraham* had the Promise of being the Heir of the World: Now by Faith we come to be of the Seed of *Abraham*, and you know the children inherit their Fathers Estate when they die; *And it's not with Abrahams children as it is with others: that have the Eldest to be the Heirs, but every one of Abrahams children inherit the blessing of Abraham.* Look what was the real blessing of *Abraham*, that's the blessing of every child of *Abraham*: Now *Abraham* by Faith was made the Heir of the World, then certainly every Believer that is a child of *Abraham*, is an Heir of all the World.

You will say, *That Believers are the Heirs of Heaven.*

That indeed we all grant, and say that they shall go to Heaven, and are the Heirs of Heaven; but that they should be Heirs of the World, it may be that you have not thought so much of: but yet that's true, that the poorest Believer in the World is the Heir of all the World.

You will say, *How can that be?*

I would put that to you, How was *Abraham* the Heir of the World? You will say, you have but little of the World. No more had *Abraham* when the Promise was made to him; *Abraham* had nothing in the Land of *Canaan* but a burying place; *Abraham* took possession as it were of the World by *Canaan*, and yet he

had nothing of *Canaan* but a meer burying place all his life time, and yet he was Heir of all the World; in this way a Beleever is an Heir of all the World; in this way, That certainly he hath right to all the good things in the World so far as may be useful to him, and good for him; thou that art the poorest, hadst thou more of the world than thou hast, it may be you would have le's grace, and God should put it to your choice, if you knew all, you would not have more than you have, for God takes care to provide that which is best for thee, and all things are to turn to thy good; if thou wantest somewhat of it that others have, yet thy want is turned to some spiritual advantage; this I dare affirm, *That there's no Beleever that wants any thing of the world, but it is made up some way or other:* But it is not without probability that this Scripture may be made good that Beleevers shall inherit the World, that there is a time a coming for Beleevers to inherit the Earth, though for the present wicked men for the most part have it now, Why? Because the world is so defiled with sin; there is such corruptions in the World: but now God is content that even those that he hates, and reprobates many of them, that they should inherit the great things of the World because it's so defild; but there's a time a coming, hat there shall be a restitution of all things, and the corruptions of the World shall be taken away, and sin taken out of the World, when all shall be purged, and the world made fit for the Saints of God, and they shall come to inherit the World, *They are the Heirs of all the world now, and shall possess the World when Gods time shall come.*

3 And they are not only Heirs, but Heirs together with Jesus Christ, Co-heirs; and that's a greater Dignity: hat is put upon the Saints, and all by Faith. It's a great Dignity for a man, not only to have such an Inheritance given unto him, but to be joynd Fellow-Purchaser with him: that it cannot be taken away from him; truly it's as much to be made a Co-heir with Jesus Christ,

Christ, *We have the right to all things by Faith, the right of Purchase, and the right of Donation, and the right of Inheritance, and this Inheritance joynd to Jesus Christ, that if Christ be a right Heir of all the World, then Beleevers are the right Heirs:* The Saints they have so much right to all the good things of the World besides Heaven, that if Jesus Christ be a right Heir, then thou art a right Heir, for thou art a Co-heir with the Lord Jesus Christ, and thou hast an interest, thou hast an interest by thine Inheritance, and thy Inheritance is strengthened by the inheritance of Jesus Christ, as he is the Heir of all things.

4 These Dignities besides many others, as being made free of the new *Jerusalem* which is above, of which such glorious things are spoken in the Scripture, so many as beleeved they were added to the Church; Oh precious is that Grace that doth put such Dignities and Honors upon the Saints, as this doth, *To those that have obtained like precious Faith.* And yet besides this.



#### CHAP. IX.

Eightly, *Faith is Precious because it Sanctifies.*  
Ninthly, *Because it renews the Image of God, and puts a new life.*  
Tenthly, *It's Precious because it puts a quickness upon all other Graces.*  
Eleventhly, *It's Precious because it puts a Dignity upon all the Works of the Saints.*

Eightly, *Faith is that Grace that is the cleansing and purging Grace, the Sanctifying Grace, the heart is purified by Faith, in Acts, 15. 9.* And ye are Sanctified by Faith; all the resolutions that men have against their sin will not cleanse their hearts from their sin, doth not Sanctifie them; Faith doth it, the exercise of Faith in

one half quarter of an hour doth more purge our sin in the soul, than all mourning and sorrowing and performing of Duties; any thing in the World for a long time cannot purge out the filth of sin so much as the exercise of Faith will do.

Fifthly, *It is that that doth renew the Image of God in the soul;* it is by Faith that we live, that we have any life. In the Gospel by John, the 20. and the last, *These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name;* he that hath the Son shall live, but he hath it by believing: you know that Scripture in *Malakick*, is divers times exprest to the Romans, and to the Hebrews, *I live Just shall live by Faith;* some read it thus, with some difference in the Points of the word, *The Just by Faith, shall live,* or thus, *The Just, shall live by Faith;* and the very pointing of the words will make a great deal of difference in the reading of it, *I live just by Faith shall live,* make a stop there, and, *we just,* (make a stop there) *shall live by Faith.* *The just by Faith,* make a stop there, and then it notes that men are made just only by Faith, and by being made just through Faith, now they come to live, they never liv'd before, they were dead before: Or else thus, *I be just* (one that is just) *he shall live by his Faith,* he shall live, so it doth not note being made just by his Faith, but he comes to live the very life of God now he hath Faith, the life that he hath now, *I live* (saith Paul) *by the Faith of the Son of God;* it's by the Faith of the Son of God that we come to live, and that life, it's no other but the very beginning of everlasting life: you have it many times in Scripture to. In the 6. of *John*, 47. verie, *Verily, verily, he that believeth on me, shall everlastingly live:* Mark, the same words we have in divers other Scriptures; you think that he that believeth in Christ, he shall have everlasting life, do, not only so, but he that believeth in Christ, he hath everlasting life, he

he hath it now, he doth live the life of Heaven now, he hath eternal life beginning now in the soul; it's Faith that doth bring for the present everlasting life; thou who before thy Faith wert a dead carrion in the eyes of God, a dead dog, when Faith comes into the soul, thou now standest up and doest live, and livest an eternal life, thou hast the same life now that the Saints have in Heaven (the beginning of it) the Kingdom of God is come down into thee, Heaven is come down into thy soul, therefore it is a day in the place before named that we are made partakers of the precious Promises, and by them of the Divine Nature, we come to have the Promises by Faith, and by them to have the Divine Nature put into the soul: And this is the preciousness of Faith; it cleanseth the heart from filth and Sanctifies it, it brings a new life, everlasting life, the Divine Nature, it sets up the image of God in the soul, it puts a Principle of eternal life in the hearts of sinners. This is that which Faith doth.

Yea tenthly, (Not only brings all other Graces, all other Graces are but the train of Faith, and the attendants of Faith, as I may to say) but further, *It's a Grace that puts a quickness upon all Graces:* when other graces begin to grow flat, and lose their lustre and brightness; when other Graces begin to abate of their verue and liveliness, it's Faith that puts a quickness into them all; that revives not only a dead soul, but Graces that do seem to lie dead for the present: therefore a Learned man *Guilielmus Parrisiensis* compares it to a Crystal, That when all other pearls have lost their vigor and excellency, by the meer touch it doth recover the verue of all precious stones: So Faith, when other Graces have lost their quickness and activeness, then by Faith they are all set on work again, and put into a liveliness and activeness again; many Christians that have graces, yet have many times their graces lie very dead in their hearts, and for want of the exercise of Faith it is that they lie so dead; those Christians that can exercise Faith most, they

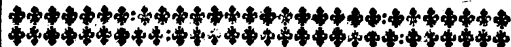
are the most lively Christians, they have alwaies their Graces fresh, lively, vigorous, and in the full vertue of them by the exercise of Faith; you may find this by experience, If when you find your selves dead and dull, and you find not the vertue of Humility and Patience, the way is to strengthen your Faith, and quicken that, and that will stir up all other Graces: And that's another Excellency. That's Precious Faith then that hath such a precious work in the soule.

XI. And yet further, Faith is Precious in this, *That as it quickens up all, and inlivens all, so it's that which doth put a dignity upon all the Works of the Saints:* Faith doth Nobilitate any work that the children of God do, and makes all to be acceptable unto God: You know what's said of the Faith of Abel, in *Hebrews, 11.* you may read there the large Commendation of Faith, *And by Faith, Abel did offer a Sacrifice more acceptable than that of Cain:* What was that which made the Sacrifice of Abel more acceptable than Cain's? It was Faith: So a man that is not a Believer, perhaps may do a thing that for the matter of it may be as good as a Believer doth; I but this is not accepted of before thou beest a Believer, all that thou doest is rejected by God, it is rejected in order to eternal life, the Lord doth not accept of what is done, to as to accept of thee for life; he cannot be well pleased with what's done, it's true, there may be somewhat done that may take away some hindrance of the work of Faith, but to say that God is well pleased with thee, it cannot be until thou beest a Believer; it may be that that may be leis sin, and materially good, and so it's thy duty to do it, howsoever do not say, What shall we do nothing then, being Untelevers? Thou must do whatsoever God requires of thee, it's materially good; but take all together, and thou canst not be said to please God without Faith; saith the Scripture, *Without Faith it's impossible to please God,* nor only thou dost not please

God,

God, but it's impossible; thou thinkest that if thou hast good meanings and good desires, and thou art sorry for what thou hast done, and thou comest to Church and hearest the Word, and art just in thy dealings with men (and the like) this doth not please God without Faith, it's not possible for thee to please God: Do not tell me what thou dost, but what's the Principle that thou dost these by; thou mayest live better than thou hast done, there may be many things in thy actions mended; but yet if thy state and condition be not changed by being brought into Jesus Christ, that which thou doest is not accepted, it's Faith puts an acceptation upon that we do: *Luther* hath such an expression concerning Faith (he that had so much himself, and therefore admires it so much the more) saith he, *The actions of the poorest Milk-maid, the poorest Servant, are more glorious than all that Alexander, or Julius Caesar, or those famous Conquerors that conquered almost all the world; the actions of the poorest Servant but milking a Cow, or sweeping a house, is more honorable in the eyes of God, than those were, if these Servants be Believers; and do what they do out of Faith, it is more honorable because it is out of Faith:* For so Faith doth not only set the soule on work to close with God, but lets it on work to perform all things, and thy duties are accepted of God, and they are a sweet favor in the nostrils of God; that broken Prayer of thine, though thou art not able in words to express thy self; but by breathing and panting out thy heart to God; and coming from Faith, it's more accepted than all the glorious works that all the Hypocrites in the world do; or possibly can do; it's Faith that brings acceptation not only to our persons, but actions, it *ingratiates* a person and his duties at the Throne of Grace; and that's a precious Grace: Is not that worth a world that shall make our poor, mean, low, nothing-services that we tender up to God to be accepted of him; this is only by the grace of Faith.

CHAP.



## CHAP. X.

*In the Twelfth place, Faith is precious because it enableth the soul to do glorious things. 1 It prevaileth w<sup>th</sup> God. 2 It resisteth temptations. 3 It raiseth above discouragements. 4 It can rejoyce in tribulations. 5 It can overcome the world. 6 It can look upon the face of the holy and just God,*

**XII** **A** Gain, Faith, it's that thing that doth enable the soul to do most glorious things, not only puts acceptation upon our meanest things, but it's that which gives power and strength to the soul to do great things: The meanest Believer is able to do great things by Faith; you know what great things were done by Faith in Hebrews, 11. read when you come at home that Chapter, for it is suitable to be read after such a Sermon as this is, it's a little Chronicle of Faiths Worthies, and the 11 Acts, you may see what glorious actions were done by Faith; but it may be when you read that Scripture, some of you may be discouraged in some things, and think surely we shall never be able to do such things as those were: I desire you to take (in reading over that Chapter) special notice of one verse there, that is the 33. verse, *Who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lyons, quenched the violence of Fire, escaped the edge of the Sword, out of weakness were made strong, waxed valiant in fight, turned to fight the Armies of the Alians:* you will say, these are great things, what do these concern us? who through Faith subdued Kingdoms, stopped the mouths of Lyons, here's a glorious work of Faith; but mark ver. 33. between *subduing of Kingdoms,*

*down, and stopping the mouths of Lyons, you have here, wrought Righteousness, obtained the Promises:* it may be thou canst not subdue a Kingdom, nor stop the mouths of Lyons; but thou canst work Righteousness, and obtain the Promises by thy Faith, and these two are put in the middle, as being of the same Nature, as great an excellency as subduing Kingdoms, and stopping the mouths of Lyons; and yet who knows what the Faith of poor people may do. though thou canst not go into the field to fight against the Enemies of this Nation, yet by Faith thou mayest subdue them, and make them thy footstool, and stop the mouths of Lyons that come roaring and raging to swallow up the Servant of God: But particularly what Faith can do, such a man is commended for excellent abilities, why what can he do more than others? to you speak of Faith that it is so precious, why what can it do? It can do this:

1. *Prevail as a Prince with God in prayer,* it's the prayer of Faith that can prevail; if any prayer prevails with God it is through Faith, it can overcome God, and prevail as a Prince with him, to have from God what it would have, *O woman, great is thy Faith, be it unto thee as thou wilt,* saith Christ to the poor woman; as if Christ should say, nay woman, it is to be that thou hast Faith, and work by Faith, there's no gaining of thee, thou mayest prevail to have any thing that thou wilt, great is thy Faith, be it unto thee as thou wilt, if any people are set upon their wills, Oh they are very wilful, why here's the best way for any man or woman to have their wills; it was laid there fore of *Luther,* he could do whatsoever he would do, because he was a man to null of Faith.

2. *And again, Faith, it is that Grace which hath the power to resist temptations:* In *Ephesians,* 6. 16. it's the shield there that hath the power to *quench the fiery darts of the Devil:* it's a very strange expression, the Devils darts, and he darts fiery darts; and Faith is not only

only a shield to fence them off, but to quench the fiery darts; why, what power hath a shield to quench fire? Faith hath not only strength to beat off darts, but to quench fiery darts: as now the enemies have an art to shoot red hot fire-iron-bullets into a Town; such kind of darts or bolts the Devil shoots upon the souls of the Saints, and therefore if they have not a shield that would quench them, they were like to be overcome; so let the darts of the Devil come never so hot, yet Faith is the shield that will quench them: many of you complain when you are overcome, Oh the Devil overcome me, the temptations of the Devil are strong; why, how came they to be strong? Oh thou hast not the right shield to quench them; perhaps thou hast the shield of resolution, that thou wilt do thus and thus, better than ever thou hast done; I but, when it comes to the fiery darts of the Devil, then they prevail, they have the shield of their resolutions, but they have not the shield of Faith; it's Faith that is able to resist temptations, and it's Faith that doth dispel fears, as *Tertullian* hath such an expression, *Faith doth not fear binger*; it's Faith that doth overcome all kind of fear whatsoever, as might be shewed more largely, but I shall hasten to the following Particulars.

3. It's Faith that doth raise above all discouragements; that's the Grace that doth it, and carries the soul through all kind of difficulties: There's many things comes in the way of the soul to discourage it, it may be Sense faith it cannot be; and Reason faith, how can it possibly be? and the World faith, it shall not be; but Faith comes and faith, it shall be: after Reason hath concluded against it, and Sense hath concluded against it, and all the World hath concluded against a thing, Faith Faith, I but, for all this, it shall be done. It keeps up the head above water in the midst of waves and tempests though the body be under: Oh the Saints of God in former times had discouragements enough had they not been

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kept up by Faith, which we shall shew more clearly hereafter. Take both these in the example of that Father; What discouragement might *Abraham* have had in the offering up of his Son, especially that great discouragement, what shall become of the Promise of God? well faith *Abraham* to his Servants, I and the lad will go yonder, stay you here, and I and the lad will go and come again; why *Isaac* was to be sacrificed and burnt to ashes, and yet faith *Abraham*, I and the lad will come again; as if *Abraham* should say to *Isaac*, I must have you to be burnt to ashes, but yet I must come again with the lad; and in this child all the Nations in the World must be blessed, God hath promised and though he be burnt to ashes yet he must come again, *Faith will bring a live Isaac out of the ashes*, and it's a sign that people are not acquainted with this Heroical Grace of Faith that are so presently discouraged with every little thing, if they meet with a work that is but a little difficult they give over; Faith will break through difficulties, as that in the 11. to the *Hebrews*, about the 34. verse, and afterwards you may see what difficulties thousands did break through by their Faith; let the means be never so small that God would have us to use, though the means come never so much under the thing we use the means for, yet Faith will carry it through, and indeed it is so much the more glorious by how much the weaker the means are, and therefore that's observable in the 11. of the *Hebrews*: You shall find in *Josua's* Faith, that by Faith he did pull down the walls of *Jerico*: Now sometimes I have wondered with my self why it is that *Josua* having Faith at one time to cause the Sun to stand still in the Firmament, but when the Holy Ghost commends his faith, he doth not say that the Sun stood still in the Firmament, but by Faith the walls of *Jerico* fell down; I cannot think of any other reason but this, Because that was an extraordinary work; yet *Josua* had to deal with God in it in an extraordinary manner

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indeed there, and it was a sudden work of God in raising of his heart to such a Faith: but that of *Jerico*, it was a thing that had more discouragements, as no work could have the like; as could any conceive that here's a strong City that had strong walls, and these must fall to the ground; How? He must have a company of Priests to go tooting and blowing round about the walls; and this must be the means to bring down the walls of the City; certainly those in *Jerico* could not but laugh at them, because it was a thing to contrary to sense, and such a poor weak means: but the Faith of *Joshua* is commended so much the more, as if God should say, well, my servant *Joshua*, when I set him about such a work that was so difficult, and all the means he had was but a few Rams horns to do it, and yet he goes on by Faith and believes it, and at length got down the walls of *Jerico*: So when God sets us about great works, if means fail, or if they seem to come too short, yet Faith will carry through all; and this is the honor of it, and if by Faith we can be carried through a work, when the means is weak, and poor, and mean; Oh this is that which God accounts to be honorable, it's the glory of Faith to do this.

4 And Faith what can it do? you say, *It will rejoice in tribulations, and knows how to make up all our wants in God himself*; let afflictions be never so great, it knows how to rejoice, it can see day through a little crevis: in *Rom. 5. We rejoice in tribulations*; other men may be patient in tribulations, but Faith makes us to rejoice, and to glory in tribulations; they are an hundred degrees further than Patience; it's not enough for a Beleever to be patient in tribulations, but to rejoice and glory in tribulations, to be exceeding glad.

5 Do you say what can it do? *It can overcome the world: This is our victory, even our Faith, whereby we overcome the world*, saith the Apostle; it lifts the Beleever above all the things in the world, above the favor, frowns, and fears of the world; it overcomes the

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world, not only because it keeps the world from doing it mischief, but it can make use of the world for its own good; we are more than conquerors through Christ.

6 Would you know what Faith can do? *It can look upon the face of the holy and just God with joy, and upon the face of death, and of judgment with joy*: let God appear in his infinite Holiness and Justice before the soul, yet by Faith the soul can be enabled to look upon the face of the holy and righteous God with joy: Oh how precious is this Grace of Faith, and as we go along we may see that certainly the Faith of the greatest part of the world is not true Faith, the ordinary common Faith is not this true Faith; we may have ordinary stones in the street, but this Jewel is a rare thing. There are divers things yet that I intended for the opening a little more of the preciousness of this Grace.



#### CHAP. XI.

XIII. *Faith is precious, because it's the special Grace that glorifies God most.*

I Shall briefly ad some few Particulars more in Faiths Commendation, and then come to some Application, for indeed the opening of the Point hath had application in it.

XIII. Wherefore in the next place, *Faith is the special Grace that glorifies God*, no Grace glorifies God so as Faith doth; we glorify God by our Humility, and by our Patience, by the exercise of every Grace God hath honor, but by no grace so much honor as by Faith; therefore it is said of *Abraham in Rom. 4. Abraham believed and glorified God*, he glorified God in believing; hence it is that Christ tells us that this is the work that God would have us to do, even your Faith, to believe, this is

the great work of all, that which brings glory unto God more than any thing else, and the truth is, there's nothing glorifies God but believing; and other graces as they have the vertue and excellency of Faith in them, so they glorifie Gods Name, Faith gives glory to God in a peculiar way, it gives God the glory of many of his attributes together, it gives him the glory of his Truth and Faithfulness, God stands much upon the glory of those, it gives him the glory of his Power by resting upon him, and the glory of his Mercy, these three Attributes especially. It's a great honor that's put upon God, and the soul-worship that the Creature is able to worship God withal, for a soul to cast its self, and to venture its self for all its present good, and eternal good upon a meer word of God, though it sees nothing else for it, yea, though it see many things making against it, yet if it hath but once a word, it can venture its eternal estate upon that word; this is a mighty Honor that is given to God: A man would account himself much honored if a man should venture his life and his estate upon a mans meer word, upon a mans faithfulness, that if so be that he should fail him, it were as much as his life were worth: Why God accounts himself exceedingly honored in this, when thou canst rest thy soul upon his meer faithfulness, that in the midst of temptations and of all tryals and oppositions, yet thou canst venture thy soul upon him, and canst say, though he kill me, yet will I trust in him. Many poor Christians, they are afraid to believe; they are not afraid to go to Prayer and hear the Word, and walking in the duties of obedience to other Commandments, but when they come to believe they are afraid to believe; why art thou afraid to do that which God accounts the greatest glory to his Name of all the things that thou canst do? God is not so well pleased in any action that thou canst do, as in the action of casting thy soul upon him, and venturing thy eternal estate upon his free Promise.

And it's a special honoring of God in this, because by  
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the grace of Faith God attains that which his special design is for the magnifying of, his own Name; what is the great design that God hath in the world but the magnifying of the riches of his free grace? that's that which God aims at above all; it's true, if God will have a world, he must put forth his Almighty Power to make this World, and if he will have a world he must order and guide things in the world to keep them from confusion, there he magnifies his wisdom, and he must preserve his Creatures if he means to have a World continue any time; and here he magnifies his goodness: I but there is a further design that God hath in making of the World; it is, That he might have some of his Creatures to all eternity magnifying of the riches of his free Grace; that's the great design, and all the other things that ever God did do here in this World, are some way or other in order to this; but the top of all that which God aimed at in making the World, is that he might have some Creatures that might magnifie the riches of his free Grace to all Eternity. Now what Grace in the heart of man doth serve so immediately for the magnifying of Gods free grace as the grace of Faith? and how doth God attain to the glory of this design of his, but by Faith? that's the Grace that lifts up the glory of Gods free grace in his Son; and therefore it's precious, because of all Graces it is that which glorifies God: and did Christians but understand this, were they but convinc'd of this, they would be as much afraid of Unbelief as any other sin, you would (I say) fear the sin of Unbelief, as well as fear the sin of Theft, or of Swearing, or Blaspheing, or Murder, or Adultery. If there should be a temptation to Adultery, or Uncleanness, or Blasphemy, your hearts would tremble at it, why? because you think these are great dishonors to God: now when there comes a temptation to Unbelief, your hearts should shake as much at that; for if Faith be the great Grace that doth glorifie God, then Unbelief is the great Sin that doth dishonor God in the World.



## CHAP. XII.

XIV. *Faith is a precious Grace, because it puts the Beleever into a state of happiness that he can never lose.*

XIV. **I** Shall hasten: Faith is a precious Grace, because it puts the Beleever into an estate of happiness that it can never lose: Now that's precious, all the Graces that Adam had did not put him into such a condition; Adam had the Image of God, he was made according to Gods Image in Holiness and Righteousness; but all the Holiness that Adam had in Innocency did not put him into an immutable condition, into an eternal estate, but so as he might lose it; yet Faith puts the soul into an estate of happiness that it can never lose; and hence it's said, *That we are kept by the power of God (but it's by Faith) to Salvation*: the Power of God it doth not keep us into Salvation, but by Faith the Power of God keeps us as in a Garrison to Salvation; it's Faith that makes all other Graces that they cannot be lost, because it catches hold upon such a Principle, such a Fountain of Spiritual life: here's the Ground of it, why the state of a Christian is a state of Happiness that cannot be lost, whereas the Graces of Adam were.

The Reason is this:

Adam had Grace given to him by God, and the Principle of his life was put into him, he had the Principle of his Spiritual life in him; as a watch hath the Springs put in it to move, so Adams Graces were put into him, as the Principle of his life: But now a Christian hath Grace put into him as Adam had, but the Principle of his life it is still in another, in Jesus Christ his head that he is united to by Faith, and Faith is the Grace where-

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by the soul goes out of it self to fetch a Principle of life and lives upon a Principle of life out of its self, but lives in its Head Christ, and so it's not out of its self, that is out of the same mystical body, but out of its self, out of its own soul.

Faith doth not only fetch life from Christ at first, but it is the Grace that continually fetches life from Jesus Christ the Head; and hence it is that by Faith the state of a Christian comes to be better than the state of Adam was in Innocency before ever he sinned against God: This is a Precious Grace, whereby we come not only to be united to the Fountain and Root of Life, but whereby we come to fetch a continual supply of Life, therefore certainly a Christian cannot perish, because that now he lives by a Principle of life that is without himself, in Christ, and he hath this Grace put into him to fetch life continually from him.

## CHAP. XIII.

XV. *Faith is precious in this; That it's the only condition of the Second Covenant.*

XV. **T**He last thing of all that shews the preciousness of this Grace of Faith is this, *That it is the only Condition of the Second Covenant: So God loved the World that he sent forth his only begotten Son, that whosoever believed should not perish, but have everlasting Life*: The Condition of the first Covenant was, *Do this and live*; the Condition of the Second Covenant, it is, *Believe and Live*: Faith is the only Condition of the Second Covenant, therefore it is that which doth interest the soul in all the rich treasures, that there are in the second Covenant: Now all the good of a Christian consists in the benefit of the Second Covenant;

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nant; whatsoever riches a Christian hath, it is a fruit of the Second Covenant, it comes from that, all the comfort of a Saint is in the Covenant of Grace that God hath made with him: now it is Faith only that is the condition of the Second Covenant that God hath made with the soul in Jesus Christ, he requires nothing as the condition of it, all the works of preparation that there are before, are not at all the condition of the Second Covenant, no nor the works of Sanctification are not the conditions of it; the works of Preparation are only such things as without which we cannot come to have Faith; as thus, We cannot have Faith but we must come to know what Christ is, and we must know that Christ is a Savior, and from what he saves us; and we must be sensible of them, and not only know them, but be affected with them: these are things that do necessarily go before Faith, but not as any conditions. Works of Preparation are not the condition of the Second Covenant, and works of Sanctification are the condition of a justified person, but not the condition of Justification, not the condition of the Covenant that God hath made with us in Christ, rather the fruits of the Covenant than the condition of it: all the works of Sanctification they flow from the Covenant, and Faith that's the Grace that is the condition of it, and God uses this Grace to be the condition of the Second Covenant, because hereby God doth manifest more the glory of his free Grace than before, because the Creature may not boast, because the Covenant may be free, therefore it is that God hath chosen Faith to be the condition of the Covenant because it may be free; if so be that God had chosen other Graces, it would not have been so free as by choosing Faith, for other graces are graces that are indeed the renewal of that which Adam had in Innocency at first, the Image of God that Adam had there, but Faith doth but go out of it self to another, that's the proper Grace of Faith, and therefore this doth shew the freeness of the Covenant of Grace,

Grace, more than if other graces had been the condition of the Covenant; Faith, it's but the hand to receive, it's not the condition of the Covenant to as works were before in Adam, for this now is not the condition as a work neither; it's one of the meanest works in its self, take it in its own nature, its that which doth abate man as much as any thing that is, it is a Grace whereby man goes out of himself for all his good, and receives it of another, but the excellency consists in this, In that it is an Instrument to fetch so much good to the soul; there lies the excellency of it: so that it is a condition, but not a condition merely as it is a work in its self, but as an instrument that God hath appointed to fetch in from Jesus Christ, so it comes to be the condition of the Covenant, and this is most suitable to a Covenant of free Grace, the most suitable condition that possibly could be; and hence it is that God would have this to be the condition of the Covenant because it is sure, it could not have been so sure if other Graces had been the condition of it, because other Graces could not assure the heart of that perfect Righteousness to stand before an infinite, just, and holy God, to as this can do; other Graces if they be weak, and have imperfections in them, the soul is presently at a stand, and knows not what to do, how can they be fit to be tendered up to an infinite holy God? but now Faith, though it be never so weak and imperfect the soul needs not be at stand because of this, because it's a hand to fetch in that which is perfect; now a weak hand may receive a rich Jewel as well as a strong hand, a weak hand cannot work so well as a strong hand, but a weak hand can take a precious thing as well as a strong hand; now therefore I say the Covenant is more sure, because Faith is the condition of it, for though it be never so weak, yet this is the proper work to fetch and receive in a perfect Righteousness.

And the soul is not liable to so many temptations if it understand things aright upon the knowledge of Faith being the condition of the Covenant, as when it apprehends

hends other graces to be the condition of the Covenant ; as thus, Many that are weak, and no understanding aright, the Covenant of Grace, they do think indeed that God will have mercy upon them, that is, if they were so delivered from their corruptions, and have so much Power against their sins, or if they were able to perform duties in such and such a manner, then they think God would have mercy upon them, and it is very Natural to a man to think that God will have mercy upon him, upon no other terms but upon his obedience, and his duties, and upon his corruptions that he doth overcome ; I say, this is very natural, why? because it was once the condition of the Covenant God dealt with *Adam* in a Natural way suitable to a rational Creature, the first Covenant, and the condition of it was that which was suitable to the nature of a rational Creature, and so God dealt with him in a Natural way : now men that are yet natural, they have some apprehension of God, and would fain have peace with God, and pardon of their sins, they are very prone to conceive that they are to deal with God in a Natural way, that is, if I overcome my sins, God will have mercy upon me, I say, this is to look upon God as if he would deal with thee in a natural way, and by this thou comest to mistake : but when we come to understand the Covenant aright, that God doth not shew mercy to the soul upon this condition of overcoming corruptions, and performing of Duties, though it's true, whensoever there is Faith, there will be this ; but when the soul comes to understand that God doth not deal with the soul upon this condition, but the condition is to go out of its self, and believe in a Mediator, and to fetch Righteousness from another ; this doth help the soul against many temptations, and one that comes to understand the way of the Covenant aright, they are mightily delivered from many temptations that other Christians are pestered with ; so that this is the excellency of Faith, That it is the only Condition of the Second Covenant.

CHAP.



## CHAP. XIV.

Use 1. *Faith is a rare thing.* Use 2. *Is of comfort to those on whom God hath bestowed Faith.* Use 3. *Is of Encouragement to those that are seeking after Faith.* Use 4. *Be so in love with this Grace of Faith, as to be restless till you know you have it.*

Use 1. **N**OW then to wind up all in a little further Application of all, besides that which we have said already, That if this be the Faith that is spoken of, then certainly Faith is very rare, and we might make it to be one particular for the opening of the preciousness of Faith, it may appear to be precious that it is so rare ; as precious stones you know are accounted precious for their rarity : And from what hath been said, we may very well conclude, that Faith is Precious ; as in *1 Sam. 1.* at the beginning, it is said that *the Word of God was precious in those daies* : Is it not Precious in these daies? Oh yes, it's a Precious Jewel : but in those daies the Word was Precious, that is, it was very rare, there was very little of the Word of God in those daies, and therefore precious : so we may well say, that Faith is a Precious Grace, because there is very little of it, yea, and when *the Son of man shall come, shall he find Faith upon the Earth* ? little Faith will be found upon the Earth when *Jesus Christ shall come*, we all Profess our selves to believe in *Jesus Christ*, but when as *Christ*, that great Lapidary (as I may say) shall come to try our precious stone whether it be right or no, most will prove to be false, and all these Particulars that I have opened in the preciousness of Faith will be as so many Particulars to try our Faith.

Use 2. *Use of Comfort.* But in the Second place;

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The Consideration of this Point is a matter of exceeding Comfort to all the people of God, to all Beleevers upon whom the Lord hath bestowed this Precious Faith; perhaps the Lord hath not bestowed upon you Gold or Silver, and given you Jewels to hang about your necks to adorn you as others have; but he hath given you this Jewel of Faith, and indeed this is instead of all, all Riches are comprehended in this Jewel of Faith, and many a poor man or woman that God gives but little of outward things, yet in giving them Faith the Lord makes such a one to be rich; hence in the second chapter of *James*, the first verse, *Hearken, my beloved Brethren*; as a thing that should comfort the hearts of poor people, as a thing of wonder, and of great comfort, *Hearken, my beloved Brethren*, so I say to you that are poor in the world, and have little of the riches of the world, hearken to this consolation, *Hath not God chosen you that are poor to be rich in Faith?* Suppose God had given you all the riches of the World and denied you this Pearl, you had been a miserable Creature without it, but certainly this makes you happy, it's better than all, and by this thou mayest have a supply of all; do but consider of these Particulars in this use of Comfort. This precious Jewel of Faith, it's instead of all Riches, it's better than all the Riches in the world, it's that which gives thee right to all the Riches of the World, and it's that whereby thou mayest have a supply of all things according to thy necessity, and thou needest not fear any evil, for thou hast that within thee that may help against any kind of evil that thou conceivest thy self to be in danger of. God hath laid that within thine own soul that may help against any kind of evil that possibly can befall thee here in this Life, and therefore thy heart may be comforted. God doth expect that his Saints on whom he bestows this precious Jewel, though they find little else that they have from God, he doth expect that they should be satisfied in this, and account it a good Portion, and a goodly Inheritance

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in that they have such a Jewel as this is.

Use 3. *Of Encouragement.* Further, It may be a mighty Encouragement to all those that are seeking after this Grace of Faith, when they hear what a precious Jewel this Grace is: Is there any one whose heart the Lord hath begun to strike, that now he is seeking after to get Faith? they see the breach that sin hath made between God and their souls, and they hear that God hath made a gracious Covenant of Life and Salvation to Beleevers, and they think with themselves, Oh that they had Faith, Oh that we were but sure that we had Faith, and now thou art seeking after it, and wouldest give a thousand worlds if thou hadst them at thy dispose, so that thou wert sure that thou hadst this Grace of Faith; it may be thou hast been seeking long, and thou hast not abilities yet to beleeve, be not discouraged in seeking it, though God makes thee wait for it a long time in seeking after it, for it's worth the seeking, if thou canst have it at last thou art a made-man for ever, thou hereaft how precious it is, and therefore do not grudge thy pains and thy labor that thou art put upon in seeking after this Grace of Faith: Consider what a deal of labor men take in seeking after Pearls, they go to the uttermost parts of the Earth, and into places where they endanger their lives by the extremity of the heat, and compass the world up and down to enrich themselves with Pearls and precious Stones? Certainly then thou that art seeking for this Pearl, as the Merchant that we read of in *Mat. 13.45.* he was seeking for goodly Pearls, and at length he found a Pearl of great price, and went and sold all that he had and bought it: it's true, Jesus Christ is the Pearl, and Faith is the next, because by Faith we come to have our interest in Jesus Christ, and if thou be willing to part with all, that thou mightest have this Pearl, and to the other, though thou art a long time under the Spirit of Bondage, and endurest much trouble of conscience for many yeers together, yet if God be all this while in a way of working this

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this Grace in thy soul, thou hadst need be quiet, and not to murmur; Oh the trouble of conscience that I have, Oh the long time that I have sate in darknets, and I pray, and nothing comes: well, if God be working this Grace in thy soul, though it cost thee dear it will pay the charge, Faith will make amends for all, and therefore when you read or hear any thing of this precious grace of Faith (any or you that God is now working upon) God hath you under his hand in working upon your hearts; now I say be willing to go on, and though it be many yeers together before thou gettest it, yet when it doth come, it will quit all he cost, and pay all the charges, for it's that which will enrich thy soul with spiritual Riches to all Eternity.

Use 4. Further, Upon the hearing of the Preciousness of this Grace, let us all be so in love with it, as to be restless till we do come to know whether we have it yea or no: for Evidences and signs I intend not to give any now, because the opening of it included the Signs and Evidences; what are the signs of a precious Stone, but the very glory and lustre of it? so the very glory and lustre of Faith that I have opened are Evidences and signs enough; now let us be restless till we come to find these workings, for the truth is, without this grace of Faith all the Truths of God vanish and come to nothing; you come to hear excellent Truths, but they all pass away from you as never tales till you come to have it, you will certainly depart from your Profession if you meet with afflictions, and troubles, and difficulties; if you have not Faith in these times in which God hath cast you, you are unfit to live in these times, if you have not this precious Grace of Faith, and therefore be restless in your spirit till you have it.

CHAP. XV.  
Directions how to get Faith: First, God giveth Faith by hearing: Secondly, Hear every Truth as that which infinitely concerns your Souls. Thirdly, Think with thy self how miserable a man wert thou, to lose Heaven for a lust. Fourthly, Add Prayer to thy Hearing. Fifthly, Do not give liberty to your selves to please your Sences too much. Sixthly, Thou must not only deny thy Sence, but your Carnal Reason. Seventhly, If you would have this Precious Faith, do not im against that Historical Faith Gods own have.



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You will say, How shall we be restless in our spirits till we get Faith? how can we get it? Faith is the gift of God?

First, Well, But though it be, you know the Scripture saith, *Tha. Faith comes by hearing the word of God*; when God doth give this Precious Faith, he doth use to give it by hearing; that's the way, I know God is no limited to any one way, but that's Gods ordinary way; do not you expect that God will give it you at your seeking, where doth God say so? but God saith that Faith comes by hearing of the Word of God: Now, how precious should Gods Word be to you? take heed of neglecting the Word of God, especially the Word of God that shall lay open the Doctrine of the Gospel of you, that shall shew Jesus Christ unto you, take heed of neglecting it any one time that God gives you opportunity to enjoy it, perhaps you are loth to rise in a morning,

or neglect some other opportunity, how do you know but that might be the morning that God might intend to give unto you this Precious Stone: Many have come sometimes accidentally to hear the Word, and the Lord hath wrought this excellent Grace of Faith in them, that they would not for ten thousand worlds have been without, and therefore do not neglect, but wait at Widdoms gates, and though God works not in one Sermon, he may work in another, and therefore let it be your care to attend upon the Word, and to attend for this very end, that God might work Faith: Lord, thou hast said it, that Faith comes by hearing, and this is a most precious Grace, Oh that my soul might have it when I come to hear thy Word, it's the very end that I might have Faith wrought by hearing, I come not to hear merely, and to know what such a man can say about such a Point, but come to that very end that God might work Faith in my soul: Oh how just might it be with God that those people should perish eternally without Faith, that will not attend upon the means for obtaining of Faith: If you will sit at home sluggish, and be burred about base and vile things when others of Gods Servants are hearing the Word; Oh when you shall come upon your death beds, and then come to cry to God for the pardon of your sins, and for Faith, Oh how just were it with God to deny it you. *Prov. 1.*

Secondly, A Second Rule is this, When you do come to hear the Word, you must hear every Truth as that which doth infinitely concern your souls, and your Eternal Estates; come with such a disposition, for indeed that's the reason why people have not Faith, and why they do not believe, because when they come to hear, they do not come to hear things as merely concerning themselves; as now, if a man be telling of a story, if I think that that which this man tells is a thing not much concerning me, I do not so much mind it as to give credit to it; but if I hear a thing that doth merely concern my

self,

self, then I weigh it, and ponder it, and am easily brought to believe it, why? because it is that which doth so nearly concern my self: So whatsoever Truths you hear, know that they do concern your lives, and therefore weigh and ponder them, and by this God doth work Faith in the soul, for God works it in us (though in a supernatural way) yet he works it in us as Rational Creatures.

Thirdly, The Third Rule is, When you come to hear the Word, though you cannot find abilities to close with it as you should do, yet do but lay up this thought in your minds, consider if this should prove to be true, I hear such and such things in the Word about the excellency of Jesus Christ, and of Faith, and Eternal Life, and the glory of Heaven, and such things as these are, indeed I have not Faith enough to see into the reality of these things; I but, what if these things should prove to be true? were I not a most miserable man to lose all this glory of Heaven that I hear of, for the enjoyment of some base sinful lust?

Fourthly, The Fourth Rule is, If so be that you would have God work Faith (being it's the gift of God) ad Prayer to your Hearing; both before you come prepare by Prayer, and when you hear a Truth that hath any excellency in it, dart up your hearts to God, and with a secret ejaculation pray to God that he would cause that Truth to sink into your hearts, and afterwards pray over that Truth of God you hear when you are got home, and then it may be Faith may come; we find it by experience, many hear Truths an hundred times, and yet they have not Faith to close with them, but at length God pleaseth to dart them with that power into their hearts, that they cannot but receive them.

Fifthly, The Fifth Rule is, Do not give liberty to your selves to please your Sences too much; you know that place in *Jude*, *Sensual not having the Spirit*; men that are sensual, they have not the Spirit of God to work

L.

Faith

Faith in the soul, and there's nothing hinders the work of God more than Sence, men that will please their Sences, and Gluttons, and unclean persons, and those that give up themselves to live by sence, no marvel though they have not Faith brought into their souls, Sence is a mighty enemy to Faith, *We walk by Faith, and not by Sence*, saith the Apostle, therefore take heed of Sensuality, be willing to beat down your body, and not please your Sences too much, and that will be a way for you to get Faith in your souls.

Sixtly, The Sixth Rule, You must not only deny Sence, but you must deny your own Reason too: take heed of attributing too much to your own apprehension, do not therefore cast off a Truth of God because you cannot understand it, I do not see the Reason of it, and I cannot understand how it should be, and so to reject it, Oh take heed of that I beseech you: *Luther* hath such a Speech, *Mans corrupt Reason, it's a terrible enemy to Faith, Faith hath no greater enemy. (saith he) than the corrupt Reason of man, and this is the ground why many great Scholars are left of God: and our Savior saith in Matth. 11. I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: the wise of the world, they stick upon their own Reason, and their own conceits, and now God confounds the wisdom of the world, God hath so ordered things in his Word, that the necessary things of Eternal Life in the Gospel, they should be altogether above Reason, and those that stick so much upon their own Reason, and own Natural Parts, they come to be offended with the things of the Gospel; they are ready to say as Nicodemus did when Christ told him of the new Birth, How can these things be? Here's the ground why those that are poor, are rich in Faith, why? Because they are poor and weak in their Natural Parts, and therefore they stick not so much to their own Reason, and they are more capable*

Subjects

Subjects for God to work Faith upon, than others that stick so much to their own parts: Many that have wit and parts, they are ready to scorn the Truths of the Gospel that come in plainness and simplicity, as the Scholers in *Athens* did *Pauls* plain preaching of Jesus Christ; but God hath so ordered on purpose that it might be a stumbling block to those, as Christ crucified was to the Jews.

Sevently, The last Rule is this, If you would have God to work Faith, this precious Faith in your hearts, do not sin against that Historical Faith that God hath given you: there's many, though they have not this precious Faith, yet they have another kind of Faith, God hath gone on so far in their souls, that he hath convinc'd them of the Truth of the Scriptures, though they have not Faith to unite their hearts to Jesus Christ, yet they have so much Faith to beleve the most things that the Minister speaks is true; Oh take heed of sinning against your Historical Faith, if you would ever come to have Justifying Faith; many a man comes to hear the Word, and he doth beleve that those that walk thus & thus, shall not inherit eternal Life; now many go away, and they sin against the very light of their own consciences, and upon that God leaves their souls for ever in Unbeleef, that they shall never come to have justifying Faith to unite their souls to Jesus Christ; observe this Rule whenever God doth convince your souls of any one Truth in his Word, go away and charge this Truth upon your souls, Oh Lord, thou hast convinc'd me of this Truth, and I dare not sin against it; now such a soul that dares not do so, such a soul is not far from the Kingdom of Heaven, though you cannot work this precious Faith in your own souls, you need not wilfully go and sin against any light that God puts into your hearts; those that sin against the light of conscience, it's just with God to deny to them this precious Faith that might save their souls.



## CHAP. XVI.

Another Use. *If Faith be so Precious, what pity it is that those who have it should not make more use of it than they do.*

**O**Nly one Use there shall be more of the preciousness of Faith, *That if Faith be so precious, then what great pity it is that those that have it should not make use of it.* Many Belevers God hath given precious faith unto, and yet it's but little use they make of it; *Solomon faith, it is a grief to see a man that hath Riches, and not to know how to use them,* so to see a Beleever have Faith and know but little how to use it; therefore you that are Belevers seeing God hath bestowed this Precious Faith upon you, make use of it upon all occasions. God loves to see the exercise of the grace of Faith, and therefore do you often exercise this grace of Faith, and I speak it the rather because you hear it that Christians usually when they come to any tryals, into any great afflictions, or under any temptations, whereas the first thing that they should do, should be to exercise their Faith; and the main thing that they should do, should be to put their Faith on work, on the wheel, you shall observe it, that the first thing, and the chief thing that they do, is to loosen and to give liberty to themselves, to such thoughts as may most weaken their Faith; As for instance, Suppose a Beleever comes to a great affliction that God laies upon him, herein what should he do? he should presently out with his Faith, and exercise this presently, the main work of his soul should be let out in the exercise of his Faith: but I appeal to you, when you come to any great affliction, what is it that your hearts are most busied about? if you examine it, it is that which doth most weaken your Faith,

Faith, you presently begin to call all into question, I am afraid I have been but an Hypocrite all this while, and presently your sins flies in your faces, and your consciences accuse you, and you are posing upon your corruptions, and beholding how vile you are; it's true, I grant these things to look into your hearts, and to consider of your Hypocrisie, these things should be done to humble you, but the strength of your souls should be exercised about your Faith.

It's the ordinary way of Christians, and yet certainly a deceitful way, it's that which the Devil doth exceedingly trouble Christians withal, That when God expects that they should put forth their Faith, the main thing that they do, it is to spend the strength of their spirits about those things that do but weaken their Faith, take heed of this I beseech you, and seeing God hath given you this Faith, make use of it upon all occasions, and the reason because of this Second Point, I am but poor and weak, it's true, for those that are eminent in Faith, they may when tryals and temptations comes, they may put forth their Faith.

## CHAP. XVII.

*The Second Doctrine opened: Wherein is shewed. That thy Faith is like precious with Abraham, Isaac, and Jacob. First, It's wrought by the same Almighty Power. Secondly, It justifies thee as well, and as much. Thirdly, It as truly interest thee in God. Fourthly, It as truly make thee a Child of God. Fifthly, As truly interest thee in the Covenant. Object. If a weak Faith doth all these, what matter is it whether our Faith be weak or strong? Answ. 1. Our weak Faith will not bring so much Glory to God as a strong. 2. A strong Faith will bring much more comfort than a weak Faith.*

Doct.



**Doct. 2.** *The Faith of the weakest Believer is like precious with the Faith of the strongest. [To you that have obtained like precious Faith with us.]*

**T**herefore that's the next Point: What dost thou say that others may do? but what canst thou do? thy Faith is like precious Faith with *Abraham, Isaac, and Jacob*, with any of the Apostles, or with the Martyrs; I might give you divers Scriptures about that, *One Faith, one Lord, one Baptism*; and in *1 Pet. 5. 13.* it's said of the Church of *Babylon*, that they did obtain the like Election with us, in the *City of Babylon* (not *Spiritual Babylon*) they had election together with others, as the Election is the same with all Saints, so their Faith is of the same Nature, as thus, it's like precious, like precious.

First, *Its wrought by the same Almighty power, the faith of one, and the Faith of another*; there was *Almighty* a power put forth in working Faith in thy soul as was put forth in working Faith in *Abraham's* soul, or *Peters*, or *Paul's* soul, thy Faith cost (as I may to say) God as much as the Faith of any of his Servants that ever liv'd upon the face of the Earth, and like precious; thy Faith is as truly an argument of Gods Election as the Faith of *Abraham* was, or any of the Apostles.

Secondly, *And further, Thy Faith doth justify thee as well, nay, justifies thee as much as the Faith of Abraham, Isaac, and Jacob*; for though there may be difference in Sanctification, for a weak Faith doth not sanctifie as much as a strong Faith, but it justifies as much as a strong Faith: what hath God made me like and equal with them in the point of Justification, had not I need labor to be as like then as I can in the point of Sanctification?

cation? that's the main upon which my Eternal Estate doth depend, the pardon of sin, and the saving of my soul, therefore it's like precious Faith with them.

Thirdly, *And further, Thy Faith doth as truly interest thee in God, and unite thee to Jesus Christ as the strongest Faith in the world*; it doth as truly make thee one with *Jesus Christ*, and God to be thy portion, and the Word to be thy Inheritance, as the strongest Faith.

Fourthly, *And thy Faith doth as truly bring thee to such Priviledges to be a child of God, and an Heir*: thou art as truly an Heir to life and Salvation as ever *Abraham* was, and thy Faith doth as truly Sanctifie thee, as the Faith of the strongest, though not so much.

Fifthly, *And thy Faith doth as truly interest thee in the Covenant as the Faith of the strongest*: thou art as truly brought into the Covenant as *David*, or *Daniel*, or any of those eminent ones were, and thy Faith is of as everlasting a Nature as the Faith of the strongest, of such a Nature as shall never fail as well as the faith of the strongest, I mean by everlasting, that it brings thee into such a condition as thou shalt never fall off from *Jesus Christ*; Oh thou thinkest that those that have strong Faith whatsoever temptations comes, they may keep close to *Christ*, and shall never fall off, be of good comfort every Believer that hath but the least dram of true Faith, thou art as sure not to be rent from *Jesus Christ* as ever *Abraham* or any of the Apostles were, it is as impossible for thee to be rent from *Jesus Christ* by the Devil, as *Abraham* or *Paul*, or any of the Apostles, and thou art as sure to come to Heaven as any of those.

Object: I but you will say, *This thing will be a means to make people then to be slothful and sluggish, if the least degree of Faith will do all these things as truly as the strongest, then what great matter is it whether we have weak Faith, or strong Faith? we may come to Heaven if we have but weak Faith?*

Ans. Oh! such a reasoning is unworthy of a Believer,

ver, why, hast thou thy Faith only for thine own ends, because thy sin may be pardoned, and thou mayest come to Heaven? is that all the preciousness of thy Faith? thou didst hear that thy Faith was precious, because that it did enable thee to give glory to God, &c. In these things thou mayest be equal with other of Gods people, but thou canst not bring so much glory to God as one that hath a strong Faith can.

2 And a strong Faith will bring a great deal more comfort than a weak Faith; and though a weak Faith may bring to Heaven, yet with a great deal of difficulty it will bring you to Heaven: As in your Ships, would any man reason after that manner, I have seen a poor rattered Ship that hath had all the Sails rent in pieces, and the Masts been broken with storms and tempests, yet it hath gotten with much ado to the Haven, and hath not been sunk, would a man say, no matter for my Sails, and no matter for my Masts, I may possibly get to the Haven, is there not a great deal of difference between that Ship and another with all its Top-Gallants up, and all the Sails spreading, and with much safety and ease? this is a great deal better: Just so is this, like to Christians going to Heaven; there's many Saints that have but a little Faith, and temptations rends, and tears, and pulls them, and they are afraid every wave and billow will swallow them up, and sometimes they are up, and sometimes they are down, and yet God with his Almighty Power, at length brings them to Heaven: but there are other Christians that comes with their full Sails to Heaven, wind and tyde on their side, and overpowers all temptations that comes in their way, and is not this a more glorious fight to see a Christian go with full Sails to Heaven, and let whatsoever difficulties or temptations come in the way, he can bear them all down; you shall have other Christians that are continually doubting and fearing, and yet may have that Faith that may bring them to Heaven, but that dishonors God much, and blemisheth their holy profession;

profession; but others live above themselves and above the world; and so they do glorifie God, and glorifie their Profession: You that have weak Faith you will be ready to stumble upon every thing; as a weakly man, he will be ready to stumble at every thing, but a strong man he can go on and not stumble; so a weak Faith will be ready to stumble at every thing, but a strong Faith will not, and therefore let not that reasoning be amongst you.



### CHAP. XVIII.

Use 1. *Of Comfort to weak ones.* Use 2. *By this we may see the Faith of most men is not true.* Use 3. *See whether thy Faith be better than the Faith of Devils.* Use 4. *To stir up every Beleever to do the highest works that ever any Beleever did, because thou hast like Faith.* Use 5. *Teacheth Christians that think they are eminent in Grace, to have an honorable esteem of their weak Brethren.*

I Shall seal up this in a few words of Application.

Use 1. This may be a great comfort to Beleevers; it may be you have not the like precious gifts that other men have, you have not the like Memories; you say, such a Saint hath an excellent memory, Oh that I had the like: well, but though you have not the like precious Memory, yet you have the like precious Faith that such a Saint hath: so though you have not the like Natural Understanding that other men have, yet the like precious Faith still; set this against the difference that God hath made between you and others in other things; God hath made a vast difference between you and other people in parts, in estate in the world, Oh what difference is between you and them in these things; but now God hath made so great a difference between you and others

in these things that are not so necessary and excellent, yet in that which is the choice excellency of all things, there God hath made no such difference; you have like precious Faith as well as they, and will do the like things in many particulars as theirs will, and therefore comfort your selves when you see what difference God hath made between you and between others; sometimes men and women when they do but look upon others that God hath made a great difference between us, it doth affect the heart much: know, though outward things may seem to make a great difference between man and man; I but this is a greater difference, Faith or not Faith, that makes the great difference between man and man; it is a discriminating Grace, therefore if God hath given thee any Faith, know, that there is no man in the world that is at any great distance from thee, yea, the truth is, there is not very great difference between thee and a Saint in Heaven, and therefore comfort thy self in that.

## U S E II.

In the Second place, By this we may see that the Faith of most, surely is not true Faith, because it is not like precious Faith with the Saints; thou sayest thou hast Faith, is it the same Faith that *Abraham*, *Isaac*, and *Jacob*, and as *Paul* had, and as the *Word* has had: Certainly if it be Faith that will carry thee to Heaven, it is the same Faith. Now if it comes to be examined, thy Faith will be but the same Faith of *Herod's*; now what was his Faith? *Herod* heard *John*, and heard him gladly: Is thy Faith gone further than his? thou comest to hear the *Word*, and perhaps beleevest, and hearest it gladly; I but *Herod's* faith stood with some one beloved lust: If there be any man which comes to the *Word*, and hears what is said, beleeves many things, and rejoices in them, and would not lose a

Sermon

Sermon for a great deal, and doth reform in his family; lives a great deal better than he did heretofore; before he was so wicked, perhaps drunkard, and never prays, and is less than thy; and dost thou the like duties to him he leaves off his company, and performing family duties (blessed be God we cannot but say there is a great deal of reformation among many of you) I but mark, yet dost thou live in any one beloved sin, is there any one known way of wickedness in thee, thou thinkest we are all sinners, and I hope God will be merciful unto me in that one thing; know this first, that thy faith is none other than *Herod's* faith was, as is not like *Peter's*, or *Paul's*, or *Abraham's* Faith; the weakest degree of Faith is the like Faith with theirs.

## U S E III.

Again, You say you have Faith, but whose Faith is it like, it may be it's not beyond the Faith of the Devils? you know that the Scripture saith, the Devils beleeve and tremble; you hope you have Faith to be saved in Jesus Christ, why, what doth it do? you can say thus, I thank God, when I come to hear the *Word*, I find it strikes to my very conscience, and my heart shakes and trembles: this is good, I but is this all? this is but the same faith with the Devils, for the *Word* saith that they beleeve and tremble, and it may be never any of you came so far: Is your Faith like *Abraham's* and *Paul's*, and *Peter's* Faith? you come and hear terrible Truths, Truths that should shake your hearts and consciences, and you can go away laughing and scornning, your Faith is not so excellent as the Faith of the Devils: Read but over the 11. to the *Hebrews*, and see what Faith did there, and see whether yours be like precious Faith; perhaps you think you beleeve in Jesus Christ, but if you come in any place among wicked company that do scound Religion, or that you may suffer much, &c.

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though

though they had not obtained the Promises, yet how they did wander up and down, and suffered torments and mockings (and the like) Now if you have like precious Faith with all the Saints, then in some measure you may be enabled to do what they did.

#### U S E, IV.

The next Use is thus, If the Faith of the weakest be the same with the strongest, then there is nothing that we reade in Scripture that any Beleever did, but every one should labor to get to the height that they did: You will say, all cannot do alike: But what hinders? their Faith was as weak as thine, how did they get up so high to suffer such great things as they did? it was the truth of their Faith carried them through more than flesh and blood could effect; and their Faith being true, by using means they got up to those degrees; and seeing thy Faith is of the same stamp, why mayest thou not get up to the same degrees? their hearts were at first as naught as thine, and no better before they had Faith: if their hearts were better after, it was by Faith that they bettered them, and they had but the same means, nay certainly, you that live in the noon-day of the Gospel Light, have far greater means than those you read of in that Chapter which is a little Book of Martyrs: You are troubled, and are ready to think you have engaged your selves too far in the Cause of God, because you are afraid of your Estates to be taken away from you: you may see by Faith that they were carried to wander up and down in Sheeps Skins, and Goats Skins, in Leather Britches and Doublets, being destitute, afflicted, tormented, and yet they continued in their excellency still, their Faith made them so precious, *that the world was not worthy of them*, and they did not only live in faith, but they died in Faith, and they obtained a good report: Now I appeal to your consciences, can you think that any of those that the Apostle speaks of there, had the like

means

means of the revelation of Jesus Christ, that you have? for they had not any one thing that is written in the new Testament, for they lived in the time of the *Machabees*, and indeed the worst times of all, for they neither had the Prophets nor Apostles to be their helps, they had none of the new Testament to be their guides: Now what a shame is it that any Beleever though never so weak should not think that his Faith should not do as much as their Faith did; therefore let this consideration prepare you for sufferings if God call you to it, for you have the same Faith, and a clearer day of Grace to work in, and therefore whatsoever they did suffer, think thus with your selves, why may not I suffer, through Jesus Christ strengthening me, as much as they? Be not discouraged, for you know not what Faith will do, it was nothing but Faith that carryed these Christians through the worst of times, and the greatest of Sufferings: Oh, but their hearts were not so bad as my heart, if they were not, it was only Faith that did make them better, they had not like precious means as you have, and therefore God expects that your like precious Faith must do and suffer great things if called as they were thereunto.

#### U S E, V.

One Use more is this, let all Christians then, that think they are higher than others in their Graces, learn to have an honorable esteem of their Brethren though they have less degrees of Grace than themselves; do not contemn them, nor carry thy self a loof from them, but let there be an honorable esteem of all Christians, and a loving carriage of one Christian towards another upon this ground, they have like precious Faith; it may be you were in the Faith sooner than they, I but they have gotten the like Faith that you have, you have more gifts than they, I but they have like Faith with you. You have a great many in these times of Light, that if so be they have attained a little more notional brain-knowledg than some other of their Brethren in some new point of Speculation that others

have

have not been acquainted withal heretofore (though when it comes to be examined, it is an old error) they are ready to contemn all other godly people as a company of poor silly novices, as those that are unworthy of being in their company; well take heed what thou sayest; it may be thou hast more conceits than they have; but perhaps such a poor soul hath not only like precious Faith (if thou hast any at all) but abundantly more than thou hast, no question but there is many a poor broken hearted soul that the world little takes notice of that honors God more by believing than an hundred of your talking Christians whose greatest part of Religion lies in their tongues; therefore lift not up thy self because of thy gifts and parts, but look upon others as having the like precious Faith that thou hast. That place in *James, 2*: at the beginning is remarkable, *My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of glory, with respect of persons*: There are some that do set Glory to Faith there, and indeed the Originals not against it; My Brethren, have not the faith of our Lord Jesus Christ, of Glory, with respect of persons: [The Lord] there you may see is written in other Letters; it is not in the Greek, but only the Translators put that word in to make up the sense, therefore the words are to be read thus, *My Brethren, have not the Faith of our Lord Jesus Christ, of Glory in respect of persons*: now this may be referred to Faith, as if he should say, if there be any that hath Faith, he hath Glory; for he is a member of Jesus Christ. And again, *Have not the glorious Faith of our Lord Jesus Christ in respect of Persons*; if there be any degree of Faith, it is glorious and precious Faith, have it not in respect of persons: *Paul* that was so strong in faith, how doth he cry to the Romans: *Oh! Paul* saw that he had need of the Romans, as we know little chips will kindle great blocks, and so many Christians that have great strength and great parts, yet your weak Christians, they many times put life and quickening into their hearts, and

therefore

therefore the strongest Saints should not disdain to converse with the weakest of all, because they are graced and spirited alike for the truth of Grace, and therefore they should not disdain to converse with them, and so to live in unity and love one with another: That's the Apostles Argument in *Ephes, 4*. that he would have the unity of the Spirit kept in the bond of peace, and mark his Argument, *For there is but one Father, and one Faith, and one Baptism, and therefore keep the unity of the Spirit in the bond of Peace*; it may be we are not of the same opinion one with another, yet there is an oneness of faith between us; perhaps one man is of this opinion, and another of that, but can you see Faith? It is said of *Bucer*, that if he could see any thing of Christ in a man, *aliquid Christi*, that alone was the Load-stone of his Love: It is a most miserable and horrible sign of Gods displeasure against us, that if there be but any difference in opinion one from another, Christians are so estranged that they make no use of one anothers Graces; But till we come to learn this, though we be of different Judgments and Opinions, yet still to make use of one anothers Graces, questionless things will never be well if men speak of divisions, and say the world will never do well so long as there are so many Opinions, and there must be a course taken to bring all men to one way; certainly this is a mistake, this is a dangerous Principle to think that there can be no peace without uniformity in Worship; but this is the Principle that will cause peace, that is, though there be divers waies of divers Opinions, and of different Judgments, yet they have all one Faith, and let us make use of one anothers Graces, and have communion one with another though there be not the like Opinion, and the like way; this will cause peace in Churches, and in Common-wealths, whereas the other will never do it; for certainly the Judgments of men cannot be forced; but when there is walking in love and peace one with another, that's the way to bring one another to their Judgments, and not by keeping at a distance

distance one from another: A sight of the different waies of people, makes some dream that one shall go to Heaven one way, and another another way; No my Brethren, there is but one Faith, and therefore look what the carriages of Gods people were in former times, they are the same now: You shall observe it, a Christian that lives in one place, and he hath occasion perhaps to travel forty or fifty miles, and he meets with a godly gracious heart that (it may be) he never saw before in his life; but by that time they have been half an hour together, their hearts closes together, and they find the very same spirit in them. As it is observed in Instruments of Musick, let one string of a Lute be raised up to one height, the other to the same, lay a straw upon one and touch the other, and that which hath the straw upon it, that sympathizes with it, and the straw will shake and fall off, meely with the consent of the other string that is just of the same kind: So it is with the hearts of Gods people, because their Graces are all the same and doth sympathize one with another, and one closes with another, and joyns sweetly together; as you shall observe it in wicked men, there is the very same spirit of wickedness in all Ages, look how the spirits of wicked men were acted in their hatred and malice, you shall find that they go the very same way in this Generation as they did before; and so in one Town, there you shall have one kind of wicked men opposing the Saints, and scorning at them, and so go to another Town and those wicked men there go on in the same road; and so from one Age to another, as wicked men they have the same spirit of wickedness, the same cursed Spirit that doth act them; and therefore they can joyn together, and company together, because they have the same spirit of Satan that doth act in them: Oh! why should not the Saints as well joyn together, and love, and help one another, for they have the same precious Grace. Consider what hath been delivered, and the Lord give you Understanding in all things.

F I N I S.

THE  
TENTH BOOK  
OF  
M<sup>R</sup> Jeremiah Burroughs.  
Being a Treatise of  
H O P E.

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THE  
TENTH BOOK  
OF  
M<sup>R</sup> *Feremiah Burroughs*;  
Being a Treatise of  
H O P E.

The First of *John*, Chap. 3. Verse 3.

*And every man that hath his Hope in him,  
purifieth himself even as he is pure.*

CHAP. I.

*The Coherence. And the Scope and meaning of  
the Words.*



**I**N the beginning of this Chapter, the blessed State of the Saints of the most High God is Proclaimed before all the World, *Behold, what manner of Love, the Father hath bestowed upon us!* We may wel with a kind of astonishment and amazedness of spirit, admire at this; but the Eloquence of Men and Angels is not able fully and effectually to express it: We must be

some time in Heaven before we can take a due Survey of all the Dimensions of this Eternal Fatherly love of God in Christ to his adopted ones, *That we should be called the Sons of God*: that we wretched, base, vile sinners, that we, not Angels, but we should be called, not servants, not friends only, but that we should be called the Sons of God; even we that were the children of the Devil, as Fire-brands of Hell in our selves, that we should not only be pluck'd out of the fire, but be called the Sons of God, not only be Sons, but this should be made known that we should be called the Sons of God; this excellent and blessed state of ours is spiritual, is hidden from the World, the World knoweth us not, and good reason, for it knoweth not him, the World knoweth not our Father, knoweth not Christ, and therefore we cannot marvel that they do not know us, nor know the blessed condition we are in, in being the Sons of God, Princes unknown are unrespected: the truth is, we know it but very little our selves, the blessedness of this condition, the happiness of the Saints is a marvelous, secret, and hidden thing; but now we are the Sons of God, we know thus much, that we are so, and yet it doth not appear what we shall be, we are now so, yet though we are now sons, we expect manifestation of greater and more glorious things than yet do appear, we have the Foundation of abundance of Glory laid in, but we are sons though we have not our inheritance, yet it doth not appear what we shall be; we now are in afflictions, there is little difference appears between us and the men of the World, but we know when He shall appear we shall be like him; we are certain there is a time coming that God intends the letting out of himself to the full to his Creatures; we have a little now that sweetens our hearts, and enables us to rejoyce in afflictions and tribulations, but there is a time drawing on, when he shall appear, when our blessed Savior shall come again and appear in Glory, and these eyes of ours shall see him, and when he shall appear, we shall

shall be made like him, great things we have in Hand, but greater in Hope; much in Possession, but more in Reverence: let this comfort us against the contempts cast upon us by the World, which is blind and beastes it self in point of Salvation. We are at present, poor and mean, and contemptible and sinful, the off-scouring of all things; but all sin shall be done away, these very bodies of clay that we carry about us, shall be made like unto his glorious body, and our spirits likewise shall have the Image of the Father fully resplendant in us, we shall be in such a condition as fit for the appearing of our Husband, of Jesus Christ, fit for enjoyment of communion with him, to stand for ever before him, for we shall be like him, and we shall see him as he is, we do see him now but through a glass, dimly through the Creature, through a Lattice, through his Ordinances, as an old man through Spectacles, as a weak eye looks upon the Sun; but in Heaven we shall see him as he is, so far as a blessed Creature is capable of that blefsful vision, then we shall see him face to face, we shall see him even as he is; in the mean time while this glory of God shall appear, we have the Grace of Hope put into our hearts, we wait for the time, we expect when this time shall come, and we rejoyce with Joy unspeakable and glorious when this shall be; here is the hope of the Saints that such a time is coming: Now what will this glorious Hope do of such glorious things? the beatifical Vision of Jesus Christ, and being made like unto him in glory; what will the Hope of this do in the heart? Every man that hath this Hope in him, purifies himself as he is pure. It once the Lord hath raised but such a Hope as this is in the heart of a sinner, it will do mighty things there, it will cleave the heart, purge it from the filth of sin, will purifie the heart even as Jesus Christ is pure, whom we hope thus to see, and to be made like to; this hope to be made like unto Christ hereafter, doth in some measure make us like unto him for the present; we hope we shall see him, and be like him,

for



for every man that hath this Hope, doth purifie himself, even as he is pure.

*Every Man*: Not only eminent Christians, nor only those that have great abilities, and much Grace, doth it, but Every Man, every Soul, as we opened in the former Treatise, that the Faith of the weakest, is of the same Nature with the Faith of the strongest, and hath the same Privileges in divers particulars; and so we have it here in the Text, that the Hope of the weakest is of the same nature with the Hope of the strongest, for Every man that hath this Hope; it's impossible that this Hope can come into the heart of a sinner; but it must work out of his heart the love of his sins, Every man that hath this Hope.

**THIS HOPE**: As if the Apostle should say, there is a base refuse Hope in the World, that will do nothing in the soul; but he that hath this Hope, this choice Hope, as it's said of Faith, that it is the Faith of Gods Elect, so he that hath this Hope.

*This Hope*; either to note the choiceness and excellency of the Hope: Or else,

*This Hope*; that is, The Hope that hath such a glorious OBJECT as this Hope hath; this Supernatural Hope that hath a Supernatural Object, the Hope that enables the soul to Hope for such great and glorious things: The men of the World they have their Hopes, one man he hopes to encreate his Estate and grow rich, he hath a fair way of Trading, he hopes for a good Voyage, and makes account if such things return safely home, he must be thus enrich'd; another hopes to get a good Place; and another hopes that upon the death of such a Friend he shall get thus and thus: There's a great many Hopes in the World, but he that hath this Hope saith the Apostle; the Hopes of the Saints are pitcht higher than the Hopes of the men of the world, they are raised up to high and glorious things, even to the appearing of Jesus Christ, and the seeing him as he is, and being made like

like

like unto him, he that hath this Hope.

He that hath this Hope in him, Purifies himself.

**PURIFIES**, it is not Sanctifies: The difference of these words is this; To Sanctifie, that belongs to God himself, to Christ, Christ saith, he Sanctifies himself, and God he is Holy and pure; but this word notes such a kind of Sanctifying as implies a defilement, Purifies himself, Cleanseth himself from the filthiness of sin that is in him: this Hope when it comes into the heart, it finds a great deal of filth of sin in the inward man, but it is never at rest and quiet till it gets the filth of sin purged out, and that which he doth, he doth to purpose; this hope will nor only keep a man from the gross and vile sins of the world, but it will purifie the heart within, he purifies himself as He is Pure, he makes Jesus Christ to be his Pattern, to cleanse and purifie his heart by, he is not satisfied until he gets to be like Jesus

Christ, that immaculate Lamb of God, as he is pure; reasoning thus with himself, what do I expect to see Christ, and to be made glorious like to Jesus Christ hereafter? Then let me make Christ to be my pattern now, to be as like him as ever I can for the present: he that hath this hope in him, purifies himself, even as he is pure: that's a true Hope that runs out into Holiness; Faith and Hope purge and work a futableness in the soul to the things beleaved and hoped for. This is the true Scope of the Words, and the Spiritual meaning of them.

Three things are remarkable in them.

*ἀγνίσκει.* The word is a Metaphor from the Gold-smith, or Physician, or else from the Ceremonial Law.

*ἀγνός,* Purus: From whence (say some) comes the Latine, Agnus, because it was a pure Sacrifice.



CHAP. II.

*Three Doctrins raised: And a Description of Hope.*

**F**irst, *The Subject.*

Secondly, *An Act.*

Thirdly, *A Pattern.*

The Subject: *Every man that hath this Hope in him.*

The Act, what he doth: *He Purifies himself.*

And the Pattern: *As he is Pure.*

The Doctrinal Points are,

First, *That every man that is a Child of God, is a man of Hopes; every man that hath this Hope.*

Secondly, *That where this Hope is, it will purge the heart.*

Thirdly, *That this Hope causes such a purging as aims at the very purity of Jesus Christ: [He purifies himself even as Christ himself is Pure.]*

The two latter are the chief I confess that the Apostle doth aim at here in speaking of this Hope; yet I shall treat of all three in order, beginning with the first Point, which is intended likewise fully in the words, *Every man that hath this Hope: Every man that is a Child of God, is a man of Hopes, he is born to great Hopes, and he serves God for the present upon Hopes of what he shall have: God hath in his Service two sorts of Servants, as men have; Men have Servants, some that they hire by the day, and they have their daies wages after they have done their work, and there's all they can expect from their Masters, they are paid for their work: You have other Servants that do serve Great Men and Princes, that have nothing but meat and drink to serve them for a while, they are not hired Servants for so much*

much a year, but they serve in expectation and hope when such places fall that they shall be preferred to them, they are content to go on, and serve many years, if they may but subsist in the hope of the favor of the Prince, or the Noble-man, to have such Places when they fall. Just thus hath God these two sorts of Servants; there are many people that serve God, that is, do many outward good things for the present, but all that they have is but as a mans daies labor, they have their wages, their penny, God gives them outward prosperity, and many comforts in this World, and they aim at no higher things from God, but that they may have their Estates, and live in some rank and fashion in the world, they look at such things: Many aim at Credit and Esteem; wherefore is it that they are forward in the Profession of Religion, but for Esteem and Credit, for by ends, and God lets them have it; this is their wages, and all that ever they are like to have from God: But there are others that serve God, and they are willing to spend their strength and all that they have, or are, or can do, for God, and leave it to God to do with them what he will do; others they indent with God that they must have such esteem and credit and estates: Nay, saith a gracious heart, Lord, as for these things, do with me what thou wilt, I'll serve thee as long as I have life and strength, thou shalt have the glory of all; I'll do it upon thy bare word, what thou hast promised for the life that is to come, meerly upon the hope of what glory thou hast revealed in thy Word for thy Saints, that shall be enough to me, though I never see good day in the world in respect of my outward comforts, though the men of the world should use me against common sense and reason, and never so vile here, it's no great matter, I do not serve thee for wages here, that which I serve thee for, is in hopes of what is a coming hereafter, and that wages is not a servile thing; you never find in Scripture an Hypocrite described, that he served God out of Hopes of Heaven; we have no such Character

rather for an Hypocrite indeed, but he looks for his reward here, here's your reward, so an Hypocrite may be described; but that he hath an eye to the recompence of reward that shall be hereafter, it is Grace that doth enable the soul to do this. In the opening of this Point Two things are necessary.

First, It will be very useful to open somewhat to you what this Hope is, what is this Hope of the Saints? Secondly, To give you Evidences, that indeed they are men of Hopes, and then briefly to apply it. For the opening, as I did before of Faith, so now of Hope what it is: I may describe it thus:

#### A Description of the Grace of Hope.

*It is a Grace wrought in the hearts by the Power of the Holy Spirit, whereby the Soul doth quietly wait for, and expect the future good that God hath promised in the Covenant of Grace, though there be many difficulties in the way to hinder the accomplishment of it. That is the Nature of Hope.*



#### CHAP. III.

*Of the Efficient of Hope, It is wrought by the Holy Spirit.*

**Y**E have in this; first the Efficient of this Grace (as others) It is a Grace wrought by the Power of the holy Spirit; and I name it the rather because the Hopes of the most people in the world are the slightest and vaineſt things that can be, and there is no need of any great power of the holy spirit to raise such hopes as these are in their hearts; their Hopes are merely slight kind of opinions that they have, that they know not to the contrary, but it may be God may be merciful to them;

them; but mark what the Scripture speaks of the Hopes of the Saints in the Epistle to the Romans, the 15. chap. and 13. verse, *Now the God of Hope fill you with all Joy and Peace in believing, that you may abound in Hope through the power of the Holy Ghost.*

First, God is called the *God of Hope*; noting that it is an excellent Grace, that it gives God a Title, The God of Hope; surely God would not take this Title to him but that it hath a great deal of excellency in it; God accounts it his Glory that he doth work such an excellent Grace in the hearts of the Saints, in Rom. 5. 13. I appeal to your consciences, are your Hopes such hopes as hold forth a Glory of God in them? such Hopes that God himself may glory that ever he did raise such Hopes in your hearts: Certainly there's no piece of work that any of you do, that you would hold forth to the world to glory in it, but you would suppose there were some great excellency in that piece of work: If a man should do a piece of work, and hold this forth to all the world, let all the world see what I am able to do, and you should have the Title of it; such a man that did such a work, that made such a Ship, as many Ship-wrights that make very useful gallant Vessels, they would be glad to have their names transferred on them, so that they may be known by such a Name; such a man was the Master-Builder of this Ship, that Frigot. So the Hopes in the hearts of the Saints hath such a great deal of excellency in them, that God will have his name transferred upon them, and called *I be God of their Hope*. The truth is, when you speak of Heaven, and Happiness, and Eternal-Life, and ask you what you think shall become of you: what you do hope it shall be well with you: Hope, if it be of the right stamp, the true Grace of Hope that is in the Saints; it is such a Grace that the Lord accounts it his glory that his infinite power was able to raise such a Grace in thy heart; as considering what a desperate condition sin hath brought the Creature into, the infinite distance

that sin had made between God and the Creature, and the gulf that sin plunged the Creature into, I say, it is a great part of the Glory of God that he will glory in to all Eternity, that he could raise up true Hope in the heart of such a sinner to hope for such glorious things as indeed he hath propounded in his Word to the sinner: The God of Hope, and not only so, that God hath his Title from it, but it is here, through the Power of the blessed Spirit, that your Hope may abound through the power of the Holy Spirit; not only that you might have the Holy Spirit work Hope in your hearts, but that the Power of the Holy Spirit; there is a great Emphasis in that, as if so be that God had said that the Holy Spirit hath raised Hopes in your hearts, and it could be raised by no other means in the world; that's certain, if it be the Hope by which you shall be saved, that Hope that will not fail you but bring you to Heaven, it is such a Hope that all the Angels in Heaven, and Men in the world were not able to raise in your hearts, only the holy Spirit coming into your hearts raised this Hope: Many that have vain and slight spirits, that know little of God and the breach that is between God and them by sin, think it the least thing in the world to hope, what will you not hope in Gods mercies? but that soul that finds the burden of sin upon it, finds it the greatest thing in the world to Hope, and it finds that no creature is able to raise Hope in the soul, the Minister comes and speaks excellent things, but alas, he doth not raise Hope, but the holy Spirit must come and put forth his power to raise Hope in the heart of a sinner, that knows his sin, and is made sensible of the weight and burden of it: Thus it's a Grace wrought by the Holy Spirit. There are these things that do describe it.

*The Efficient of Hope.*

*The Objects of Hope.*

*The Acts of Hope.* And

*The Grounds of it.* These are the Four main things.

The

The first I have opened, the other three follows.



#### CHAP. IV.

*Of the Object of Hope, Is, 1. Some good. 2. Some future good. 3. A supernatural good. 4. The Object of Hope is a difficult good; and therefore compared to an Helmet, and to an Anchor.*

**T**he Object of Hope, is all the good, future good promised in the Covenant of Grace, and yet not fulfilled, but hath many difficulties to hinder the fulfilling of it.

First, The Object of it is that which is good; for if it be that which is evil, then we fear it, we do not hope for it.

Secondly, It's a future good thing; so the Apostle saith in *Rom. 8.* if we see a thing we do not hope for it, but that which we do not see, that we hope for: It's a future good thing.

Thirdly, The Object of the Hopes of the Saints is a Supernatural Good: Objects do distinguish Vertues, both Moral vertues and Theological too; here the Object is a Supernatural Good, it doth distinguish it from all the Hopes of the World, from those that make the Creature their Hopes; but the Hopes of the Saints is the fulfilling of all the good that is promised in the Covenant of Grace that yet is not fulfilled, all mercies that the soul or body stands in need of for this World, and for the World to come: but the special Object of this Hope, is the glorious things that God hath promised in his blessed Covenant to be fulfilled in the world to come; those things that are the most above Sense, and above mans Reason, are the Object of this Hope; that is the appearing of Jesus Christ, and seeing him, and being made

made like him, and enjoying eternal communion with him.

Fourthly, This Object is an Object of Hope that hath a difficulty, for so those that speak of the Nature of Hope they make it to be, not only *Bonum*, and *Futurum*, and *Possibile*, a good thing, a future good thing, and possible, but there is another thing, and that is a *difficult thing*; for a man doth not hope for that which will come easily: As for instance, When we go to bed, we do not hope that the Sun will rise in the morning; or when we put a thing on the fire, we do not hope it will grow hot because it hath no difficulty in it; but when a thing hath a difficulty that many things will hinder the accomplishment of it, then we say, we hope; as when you send your Ships to Sea, you hope for a good return, there may be a great many difficulties in the way, but you look beyond those difficulties, and you hope for a good Voyage, so that the Object of Hope is a good that have some kind of difficulty in it: The Saints, they hope for Salvation, and Mercy, and Life, and Glory; but if they look into themselves, they see a abundance of things that might cross the good that they hope for; when they look upon the abundance of sin that there is in their hearts that makes such a distance between God and them, that is so opposite unto God; when they consider the little service that they do to God, and the great dishonor that God hath from them; when they consider how the Promises are deferred that God hath made, yea, when things seem to work contrary to the Promises that are made, that is the usual way of God, that in his outward Dispensations towards his people, he doth seem to go quite contrary to what he hath promised; now this would tempt the soul to despair, and think certainly whatsoever God hath promised, can it be fulfilled, when things go to cross and contrary? so that Reason saith it will not be, Sense saith it cannot be; but Hope will then wait, Hope will break through a great many

many difficulties, and yet wait notwithstanding the things are not accomplished; saith Reason and Sense, how is it possible that such a lump of filth and sin should stand before the face of the infinite God with joy, when as Jesus Christ shall appear with his holy Angels, and God shall appear in the infiniteness of his Holiness and Justice, that such a poor wretch as I am should stand before Jesus Christ, and his holy Angels, and look upon his face with joy, and that this body of mine that hath been such an instrument of sin should be made like the Body of Jesus Christ, and that this poor soul of mine so full of darkness and sinfulness, that it should enjoy eternal communion, with Father, Son, and holy Spirit, how can these things be? Now the Grace of Hope carries through all these difficulties; though I find Gods waies towards me as if he were an Enemy, yea, I pray to him and he doth not hear me, and I am still in the dark, and the terrors of the Almighty stick in my soul, and yet shall I ever come to enjoy his presence, and be partaker of all those glorious things that I have heard that the Saints shall be partakers of in Heaven? These things doth make the Object that the Saints Hope doth work upon, to be a very hard, and a very difficult thing; and here's the use of Hope, that when things appear to be very difficult, yet then Hope, that will wait, and that will hold still; And therefore you find in the Scripture, that Hope is compared to two things, To an *Helmet*, and to an *Anchor*: To an *Helmet*, that you have in *Ephes. 6. The Helmet of Salvation*; that is, the Hope of Salvation, that's the meaning; the *Helmet of Salvation*, that is, the Hope that you have of Salvation, that is to be your *Helmet*: now what's the use of an *Helmet*, but to defend the head when we are in the midst of our enemies clashing the Swords about our ears, then to hold up the *Helmet*, and keep the head? So when a child of God is in the world, and meets with a great deal of opposition, and much evil that would discourage his heart, that would

strike

strike him at the very head, then he doth hold forth the Hope of Salvation as an Helmer, and that will serve him, that secures his head; it may be his legs, or some other parts may be touched, but that will secure his head, and keep him alive: Thus when we meet with opposition at Land. But there are dangers at Sea as well as by Land; and that you have in Heb. 6. 19. there Hope is compared to an Anchor, *Which Hope we have as an Anchor of the soul, both sure and stedfast, and which entreib into that which is within the vail*: this is a most elegant similitude for the expression of the Hope of the people of God, by which (those that are Sea-men especially) may learn very much, and especially the holy Spirit speaking by their own Art and Skil; they know what the use of an Anchor is when they are at Sea, if they should not have a good strong Anchor, what would they do? they have not so much need of it in calm weather, they care not so much for a fair painted Anchor; if they cast their Anchor when the winds and tempests come, and the Rocks are hard by them, so that if the Anchor fail them they are split upon the Rocks, or run into the Sands, then Oh how do they esteem of a good Anchor at such a time, & see cause to bleſs God for the use of it: Thus Christians should expect, for they are Marriners, all Christians are in the World as the Marriners in the Sea; though they have calms ſometimes, yet they are to expect tempests and storms that will be ready, so temptations and oppositions that will be ready to split their souls upon the Rocks, or run them upon the Sands: Now in times of greatest opposition, and of the greatest temptations, there a Christian casts his Anchor, the Anchor of his Hope, and there he sticks, there the soul is kept from being hurried up and down, and carried away to split upon the Rock of such a temptation, his Hope that holds him fast, and keeps him safe till the tempests or storms be passed over. We do not know what tempests and storms the Lord hath yet reserved us unto, such, as if there be not this true Hope

in the Text as an Anchor to cast, we are likely to be split upon some rock or other: time may come ere long that the former Grace that hath been opened to you so precious, will appear precious indeed, and to this Grace of Hope will appear to be of some use, as it is in the hearts of most people it lies as a dead thing that is of no use at all; but if times should prove to be yet more perillous as they may be, then it will appear of use: how many thousand people are split upon the rocks and sands of the world meerly for want of this true Hope; therefore when they come to suffer any thing in the cause of Christ, they are blown by the temptation to shift in such a sinful way, they have no Anchor at all to hold them, but the temptation drives them this way and that way according as they please, when you have your Anchor, and it is cast, your Ship will toſs up and down, I but the wind cannot carry it to the lands and rocks, a Christians heart in times of trouble and perieution may stir up and down, and may have some troubles, and fears, and doubts in it, but there is somewhat within, there is this Hope as an Anchor that holds the heart that it shall not be driven upon the Rocks, nor upon the sands, it is as an Anchor, and if ever you saw use of an Anchor in your lives, then know there is a great use of this Grace of Hope. And by the way as we go, you may be convinc'd that the Hopes that most men in the world have (and it may be your selves) is but an idle dream, have I known what it was to make use of Hope as an Anchor to my soul, it's impossible but some times or other you must meet with tempests and storms, strength of temptations: Now if you be acquainted with any temptations in your own hearts, you know what the use of Hope as an Anchor is; it were happy for Christians to soon as ever the temptation comes, to cast Anchor presently, nor to be struggling and striving to resist temptations by their own strength, but to cast Anchor: so that Hope is a good, and future good, and hath some kind of difficulty in it; it is that which

keeps the soul from sinking as the Cork in the Net; the Lead, that sinks down the Net, but the Cork, that keeps up the Net: so in the hearts of Christians there are many distempers, and they keep down their hearts, yet they have Hope, and that keeps up their hearts. That's for the Object of it. There's the Efficient of it, and the Object.



## CHAP. V.

Of the Act of Hope: 1. Quiet waiting. 2. Long expecting.

**T**hen the Third thing: There is the Act; and there is Two things.

First, The quiet Waiting.

Secondly, the long Expecting.

The quiet waiting of the soul, though things seem to go cross, and are long delayed, yet Hope doth quietly wait till the storm be over, and doth not murmur and repine against God, doth not go out to any shifting waies, but is quiet, notwithstanding things seem to go never to cross: Thus you have it in the 40. Psalm, at the beginning, *I waited patiently for the Lord, and he inclined unto me, and heard my cry*: Mark what a condition the Psalmist was in, when he doth profess he waited patiently for the Lord; in verse 2. *He brought me also out of an horrible pit, out of the miry clay, and yet waited patiently*: and again in verse 5. *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee, if I would declare and speak of them, they are more than can be numbered*: and he goes on in speaking of great and wonderful things that the

Lord

Lord hath done for him; but yet see what a condition he was in, in the 12. verse: *For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up, they are more than the hairs of my head, therefore my heart failed me*: My heart was even ready to fail, as I said of the Ship, though it be at the Anchor, yet one that hath not been at Sea before, when it is sailed up by the waves, and plunged down again, he would think that it would even sink; and to saith the Psalmist, *Mine iniquities have taken hold upon me, so that I am not able to look up, they are more than the hairs of my head, therefore mine heart faileth me*. And in the 14. verse, he speaks against the many enemies that he had at that time that would seek his soul to destroy him, and to he prates against them. And in the 17. verse, *I am poor and needy, yet the Lord thinketh upon me; Thou art my help, and my deliverer, make no tarrying O my God*: yet in such a condition as here he was in, he did wait patiently upon the Lord: Hope is that which quiets the heart when things seem to go cross and contrary, and it is called patiently, Patience is the immediate fruit of Hopes: 1 *Thess. 1. 3. And Patience of Hope*; that's the work of Hope, to be quiet and patient under the hand of God, when any evil doth befall them that seems to cross the things that we hope for; and hence in Heb. 10. the text saith, *For ye have need of Patience, that after ye have done the will of God, ye might receive the Promise*: Between the doing the will of God, and the fulfilling the Promise; between the making the Promise, and the fulfilling, there falls out many things that are cross; you had need of patience, therefore saith the holy Spirit, you had need of this Grace to quiet your hearts in the hoping for the Salvation of God, when things are thus cross.

And Secondly: There's not only a quieting the heart, but a going out of the heart by expectation, that is, the heart goes out to look for the coming of the Promise that

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the Lord hath made: there's a Metaphor in Scripture to expreis this second Act of Hope; in *Phil. i. 20.* where the Apostle speaks of Hope, *According to my earnest expectation,* the stretching out of the neck; so the word signifies, and so the same word is used of the Creature that doth expect the fulne's of the Redemption of the Children of God, in *Rom. 8. 19.* [The stretching out of the Creature] It is a similitude that is taken from a man that expects a friend to come to him which is of great use to him, he stands at his door and puts out his neck, and looks at such a place to see whether he be coming yea or no; as a Malefactor that was ready to die, and expects a pardon to come, he puts out his neck to see his friend when he comes that brings his pardon; *Expectation,* the putting out of the neck to see when the thing will come: So the Saints of God, as they have hopes of glorious things to come, so they do as it were put out their necks to look for those glorious things that God hath revealed in the Word; but when the soul can quietly wait, and look after those things as the only things that he accounts his happiness to consist in. As a Marriners wife that should dwell by the main Sea, when the time comes that her husband should come home, will go near the Sea shore, and be looking out, because it's a thing that she would fain have, and her mind is upon it, and so she looks out for it: So the truth is, the hopes in the hearts of the Saints above all things is upon the fulfilling of the Promises of the Gospel, and therefore they look out for those things, their thoughts are upon them, and their hearts open for them; Oh when will the Lord come, and when will he fulfil such a Promise: That's the propriety of the Grace of Hope.

CHAP.

## CHAP. VI.

*Of the Ground of Hope; and that is Faith, Which, First, Makes the thing real. Secondly, It gives us an interest in it.*

**T**He last thing is, *The Ground of Hope,* and that is the Grace of Faith.

**First,** The Soul by Faith beleives the thing is so, Faith doth make it to be real, and a true thing to the soul.

**Secondly,** And Faith doth give an interest in the thing. Those are the two Acts of Faith.

**First,** To make it real to the soul, that it is not a fancy, but a real truth.

And then **Secondly,** Faith gives an Interest: It's that which belongs to me, and then Hope builds upon Faith; so you have it in *Heb. 11.* that we opened in the shewing the excellency of the Grace of Faith, *It's the evidence of things not seen, and the substance of things hoped for;* so that Faith doth give the substantial being to a thing that is hoped for, and Hope hath no bottom at all to rest upon, but what bottom Faith doth give; that's a very considerable thing for the examination of your Hope, You hope that all shall be well with you when you die, but now what is it that is the Foundation of your Hope? how is your Hope raised? is your Hope upon the Sand, or upon a sure Foundation? Certainly, if so be that your Hopes are true, they have a solid bottom and Foundation upon which they are laid: You will say, What's that? It must be that which is made by Faith in this manner. The Lord discovers to the soul the wretched condition that it is in by sin, and the woful misery that it hath brought upon it's self, and the breach

between



between God and it, and then the Lord discovers the infinite riches of his free Grace in Jesus Christ, and holds forth that unto the soul, and discovers that, and by his Almighty Power enables the soul to clove with that free and rich Grace of his, and to apply it to its self for the portion of it, so as it rests and ventures its Eternal Estate upon that free Grace of his offered? This is the work of Faith. Now this coming into the soul doth enlighten it to see the glorious things of the Covenant of Grace, they are the most real things in the world; and they are made over to the soul by this Grace of Faith, they are such things in which my soul hath an interest; such things as I can venture my soul and eternal Estate upon. Faith giving this Foundation, upon this, hope is raised; well then, saith the soul, notwithstanding I have been such a wretched vile Creature as I have been, yet doth the Lord manifest such a blessed Covenant, and such glorious free Grace in his Word to receive such a guilty vile Creature as I am; Oh what a mercy is this! I cannot say but that I am convinced of the freeness of this Grace, and I have felt the Lord drawing my heart to clove with it, I cannot say but I have found through Gods mercy some ability to venture my soul and eternal Estate upon that free and rich Grace of his offered in the Covenant: well, is this so, that I find this made good to me by this means? then saith the soul, what though I find not all these things made good to me? yet saith the Devil, what hast thou gotten? thou hast rested upon the free Grace of God in Christ, what hast thou gotten ever since? thou art to Sense and Reason in as miserable a condition as ever thou wert? I but then saith the soul here, this bottom I will rest upon, and upon this will I raise my hopes, and I am resolved to wait upon God to my dying day, and to quiet my heart in the Promises that God hath made unto me, and to look after the fulfilling of them; it will come though it be long, Ple wait, and Ple look out for the fulfilling of them, and so I am resolved to continue as long as

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I remain in the Body. Thus you see that Hope is raised upon a foundation that Faith doth lay, therefore for any people to talk of their hope to be saved, they hope that when they see God will deliver them, whereas indeed that is not the Object of Hope, but a supernatural good is the proper Object of Hope, that which is the Object of Eternal Life; what hath given a foundation to your Hope? have you found the mighty Grace of Faith, the work of Gods Spirit upon your souls working Faith, that precious Faith? then your Hopes may have somewhat to bottom its self upon, but otherwise your Hope is like an Anchor thrown into the water that hath no solid substance to rest upon. So that here you have seen somewhat about this Grace of Hope that we do so much speak of; both the *Efficient*, the power of the holy Spirit; the *Object* of it to be the Good, future Good, and the Good of the Covenant of Grace, and the *Object* Eternal Life, and that with some difficulty; and then you have the *Act*, the quiet waiting, and the going out of the soul in way of expectation; Lastly, you have the *Ground* and *Bottom* of it, *Faith*; first making the Promises real, and giving us interest in the Promises; Faith is the Foundation of this Hope; Hope, it is but the Daughter of Faith, if it have not Faith to be the Mother of it, it is not of the right breed; and never will do good to the soul. Now then to give you some *Evidence* that the Saints are men of Hopes: you see what their Hope is, and in the opening of it, something you see about the preciousness of this Grace, and the preciousness of it: That they are men of Hopes; there are many Considerations for to manifest this by.

CHAP.

## CHAP. VII.

*Of the Saints being men of Hope: For, 1. God hath excellent things to communicate, and the Saints are those God hath set apart for the manifesting himself unto. 2. God hath promised glorious things to the Saints. 3. The Saints are born to great Hopes. 4. They are called to glorious Hopes.*

**F**irst, Certainly the Eternal God that is the Fountain of all Good; that is the infinite treasure of all Excellency, he hath infinite Excellency in himself, and doth delight to communicate those glorious things that are in himself unto his Creatures: the Creatures that God hath to communicate his choice excellencies to, are either Angels, or the Children of Men: Now then, if so be that God hath such things to communicate, and the children of men are the only Creatures in this World that God hath to set out himself to, surely then, those that are the choice of the Children of men, those that are his own Children by adoption they must needs be the Objects that God hath set apart for the manifesting himself unto; therefore they must needs be men of Hopes, because God hath to much to communicate; and there are no other Creatures on Earth that are capable of those glorious things, but only the Saints; therefore there are glorious things for them, however they appear for the present, God hath great thoughts concerning them; to communicate much good to them.

Yea Secondly, Not only from the Nature of God, because he hath excellent things to communicate we may raise our Hopes, but God hath revealed glorious things that he doth intend to communicate to the Children of men; yea, he hath promised glorious things, he hath bound himself in a way of Covenant to make good most glorious

glorious things that he hath promised in his Word: Yea, and the Saints of God have the first fruits of those glorious things already, and that's the reason of their Hope. In Rom. 8. 23, 24. *And not only they but our selves also which have the first fruits of the Spirit. &c.* We have the first fruits of the Spirit, and therefore we groan within our selves, and we wait for the adoption, and are saved by Hope saith the Text: surely they that have received so much of the first fruits of the Spirit, they are men of Hopes.

Yea Thirdly, They are men that are begotten, born to Hopes, and therefore they are men of great Hopes, because they are of a great Birth, as we use to say of such and such men that are great Heirs; Oh such a one is born to great Hopes, and those are not dead and vain Hopes that are like to come to nothing, but lively Hopes. In that place of Peter it's very remarkable, where the Apostle speaking of the happy condition of the Saints, in 1 Pet. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively Hope by the resurrection of Jesus Christ from the dead:* Mark, he hath begotten us again to a lively Hope by the resurrection of Jesus Christ from the dead: the Saints have not only good things promised, but they are born to them; and a man makes account that his hopes are sure enough if he be born to great things. All the people of God are so: you that are Believers, it may be your Parents left you little or nothing in the World, but know, if you be godly you were born to great Hopes, to be Heirs of a Kingdom, of a Kingdom of Glory, you were born to greater things than if you were born to be the Kings and Queens of the whole World, begotten to a lively Hope, those Hopes that you have in you are not weak things nor fancies, but have a great deal of life in them, and should put life into your souls in the midst of all your sorrows: Yea, they are begotten to a lively Hope;

How? By the resurrection of Jesus Christ from the dead: You may see what the Spirit of God laies upon the Hopes of the Saints; if your souls have Hope of Life and Salvation that are true Hopes, that are the Hopes of the Saints, how came you by them? you came by your Hopes through the Resurrection of Jesus Christ from the dead.

*YOU will say, How comes the Resurrection of Jesus Christ from the dead to be a means to get our Hopes?*

How? The Resurrection of Jesus Christ from the dead doth work in this manner; It is the cause of true lively Hope in the hearts of the Saints, namely, by the Resurrection of Jesus Christ from the dead, God hath declared that he is fully satisfied for the sins of man, and that the work of Redemption is fully wrought out, otherwise Christ must have been held in the Prison of the Grave for ever; but now when Jesus Christ is let out of the prison of the grave, and the bonds of death taken from him, this doth declare to Men and Angels that the work of Redemption is perfect, it doth hold out this to the soul upon which Faith is grounded, and Hope is raised; so there's an efficacy in this to work Hope in the soul, nay then saith the poor wretched sinner that apprehended such an infinite gulf between God and it, and saw it self through the guilt of sin sunk down into such a bottomless gulf of misery. If God the Father shall testify to all the world by the Resurrection of Jesus Christ from the dead that he is satisfied, and that all the work is finished, why may not such a sinful wretch, as I am have hope of Salvation and Eternal Life through him, and indeed the consideration of this helps the soul against that temptation of presumption, for so the Devil will come when as a sinner begins to have Hope, yet I hope for all this that even this vile body of mine, may come to be hereafter like the body of Jesus Christ, glorious, and that I shall enjoy

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eternal communion with Father, Son, and Holy Spirit, when thou seest the Devil come and say, what a presumptuous wretch art thou? darest thou presume that ever thou shouldst see the face of God at the great day with comfort, that thou shouldst be raised up to have everlasting communion with God, and Christ, and the Saints? what high presumption is this? No, saith the sinner, I am content to own what thou canst charge me with in vileness and baseness, I am as vile and wretched as thou canst make me, I but yet it is not presumption for me to Hope; Why? Because that which I make the ground & bottom of my hope is not in my self, but I have revealed in the Doctrine of the Resurrection of our Lord Jesus Christ from the dead, the Lord Jesus Christ hath come and taken my Nature upon himself, and being in the form of a servant hath had the sins of the people of God laid to his charge, and hath stood before the Father clad with their sins, and he hath satisfied the Justice of God the Father, and wrought out a perfect work of Reconciliation and Redemption, and I hear that the Father hath discharged him, and he is raised now to the Heavens, and sits at the right hand of God the Father, and there makes intercession for sinners, and upon this it is that I ground my Hope, I am begotten to a lively Hope through this that Jesus Christ hath done, and therefore though I be never so poor, and vile, and sinful, yet I have enough to raise a lively Hope, that I shall one day attain to such things that are writt'n in the Book of God. Indeed the things that are written in the Book of God, they appear to me sometimes as if they were too good to be true, what is it possible that ever such a wretch as I should attain to such great and glorious things? were they not so great and glorious, I could hope for them: but now if thou understandest aright the Doctrine of Grace, and this Resurrection of Jesus Christ from the dead, it's not the greatness of the thing that any way should discourage thy Hopes, for thou hast enough to raise thy Hopes for the

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enjoyment of the greatest things that God is able to communicate, or thy soul to receive; that's certain, thou hast encouragement to hope for these; let the distance between them and thee be never so great, yet Jesus Christ being between the Father and thee, he makes up all the distance; and therefore by the Resurrection of Christ from the dead, we are begotten to a lively Hope, they are men of Hopes then certainly that are born to Hopes, and that through the Resurrection of Jesus Christ from the dead.

And Fourthly, *They are called to Hopes*; that you have in *Ephes. 1.* the Apostle there prais very earnestly for the Ephesians that they might understand this, in the 18. verse, *Oh that the eyes of your understanding may be opened, that ye may know what is the Hope of his Calling*: you are people that are called to glorious Hopes, but you understand them but little; Oh saith the Apostle, that the eyes of your understanding might be but opened, to know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints; Oh this were a good prayer to pray for many poor distressed souls: Oh they would live as men and women above the world, if the eyes of their understanding were but opened; that they might know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints.

And besides that, there's a further evidence that the Saints certainly are men of Hopes, because they do so constantly follow after God in the midst of all discouragements, they can endure so much persecution, and rejoyce so much in tribulations, and nothing can take off their hearts from God, had they not Hopes, certainly it were impossible that they should go on in that evennes in following after God, that they should endure so much persecution here in this world, it's an evidence that they are men of Hopes because they receive so little from God in this world; you know the Apostles Argument, *If we*  
*had*

*bad Hope only in this world, we were the most miserable of all men*: Do you not see how the Saints of God are persecuted and contemned? That thing that the Devil would labor to bear down our Hopes withal, is the very thing that the Apostle labors to help to raise our Hopes upon. The Devil saith, if you be sons and daughters to God, why doth God let the Devil and ungodly men prevail over you? Now the Saints turn the reason quite upon the Devil, And doth God suffer the Devil and wicked men to prevail upon us now, surely then God hath reserved Great things for us hereafter: the Devil saith, surely God doth not regard you, and it's but a fancy for you to hope seeing God leaves you to here; nay, saith a Believer, because God suffers me to be afflicted to here, therefore there is glorious things a coming; if we had Hope in this life only, or all men we were most miserable: And so divers other Evidences might be to prove that the Saints are men of Hopes; a word or two now for Application.



#### CHAP. VIII.

*Of the use we are to make of the Saints being men of Hopes.*

**Use.** First, To bless God for those Hopes that he gives you in this world, the Lord might have intended glorious things hereafter, and never revealed them to you here; but blessed be God that he tenders our weakness so that he gives us this Cork to keep us from sinking, as he gave the Sun to rule the Day, to the Moon to rule the Night. I remember a learned man doth allegorize thus upon it, *God gives us the Moon of Hope to guide us in the night of affliction*: We know Moon-light is never

never uncomfortable; the Sun of Righteousness is to arise ere long in the morning of our Resurrection, but in this life we have our Hope to guide us in our night of affliction; Oh blessed be God for revealing this unto us, and for giving us such good ground and bottom of our Hope that we may hope for such great things without fear of presumption. And let all the Saints of God be look'd upon as happy Creatures, thou seest them mean in the world, and poor; I but know, they are men of Hopes: you look upon Princes that are great Heirs with honorable respect; look so upon every child of God as one that hath a precious soul, that hath great Hopes to come hereafter; you hope in men, but they fail, and you hope in the Creatures, and they fail; yet here's the hope of the Saints, they have an Anchor that shall never fail, thou art afraid perhaps of stronger temptations that you have heard others have suffered Shipwrack upon; how shall I (saith a poor sinner) do when temptations & persecutions comes, & ill times should come, & all the props of the Creature should be taken away? The reason why so many split upon the rocks this way & that way, was either because they had no Anchor, or else it was of brittle metal; but if thou hast this Hope never fear, for it will hold thy soul from suffering Shipwrack in the greatest storms and tempests. I remember I have read of *Alexander*, he would give away all that he had for the present, and some asked him what he would keep for himself, *I have Hope for my self*, saith he; and so indeed it should cause the people of God to rejoyce in their Hope, and be content with any thing that they have, for thou hast enough to make thee rich, and manifest it by living above the world in thy conversation, by being not much troubled for the loss of the Creature, or any thing else, Oh manifest hereby that thou art a man or woman that art born to great Hopes, as it is said of the Christians that they do evidently declare that they have a City, that is, another City besides this that here they have:

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In the Epistle to the *Hebrews*, for they that say such things declare plainly that they seek a Country, and truly if they had been mindfull of the Country that they came out of, they might have had opportunity to have returned, but they plainly declare in living so above the world as Pilgrims and Strangers here, that they seek another Country: and to my Brethren, Christians should do, and as plainly too, declare to all the world, that they seek another Country, that their Hopes are not here: And do you live so? I appeal to your consciences, Are your lives such as do plainly declare before all the world that there's another Country that you seek? We see the most Christians they do so care and care for the World, and so pine at the loss of any Creature comfort, as if they had no other hopes in this Life: but now it becoms Christians to use the World as if they used it not, with indifferency of spirit, because of the great Hopes that they have, and they account their riches to be in another Country; wo to a soul if a man hath no other Hopes than he hath in this World; you know men that have their Ships at Sea, and great Hopes they have accordingly, and so should we never be troubled, if God takes away this and the other comfort, but yet as God requires us to spend freely of what we have, because we have hopes of Resurrection, and the truth is, this is one special Reason why God doth not so much care for to have his people prosper in the World; saith God, I have laid up that for them that will pay for all at last: As now, with the wicked, God doth not care though they have their hearts desire, saith God, I have an eternity hereafter to torment them, let them prosper here for a while if they will. And so on the other side, what if the Saints do suffer? saith God, I have an eternity of happiness for them hereafter, and I know when they come to possess all their Hopes, they will never think that I was a hard Master, I have enough to pay for all their sorrows and troubles that they meet withal in my waies.

CHAP.



## CHAP. IX.

*Of the Second Doctrine; implying Four Things.  
First, That sin is a Pollution: And two Uses  
whereof.*

**Doct. 2.** **T**HE Second Doctrine is, *That every man that hath this Hope, purifies himself.* The word (as I have already noted) is not *Sanctifies himself*, but *Purifies himself*; for Christ is said to Sanctifie himself that hath no sin: but *Purifying* doth imply want of Holiness, and that there is uncleanness and filthiness.

In this Second Point, there are these Four Particulars.

First, *That sin is a pollution and defilement.*

Secondly, *The Saints of God, the best of them in this World, that have the best Hopes, they have remainders of sin, they have uncleanness.*

Thirdly, *They do cleanse themselves.*

Fourthly, *That the Hope which they have is that which causes them to cleanse themselves.*

He that hath this Hope, purifies himself: sin then is uncleanness, it is filthiness. In *Matth. 15.* saith Christ himself at verſe 20. *These are the things that defile a man*; that is, that which proceeds out of the heart, the evils that flow from that unclean Fountain; these are the things that defile a man: Sin is called uncleanness and filthiness in the very abstract; and it is compared in Scripture to all kind of filthiness, to *Vomit, Mire, Mensstruous Cloathes, Sores, Wounds that have filthy matter in them*, and many such things. Now the impurity of sin consists,

First, In the contrariety that it hath to the Holiness of God,

God, it is the only thing that is contrary to Gods infinite Holiness, and to his pure Nature.

Secondly, It is the corruption and rottenness of a mans soul.

Thirdly, Sin is the mixture of the soul with that which is more base and vile than the soul, and that doth defile the soul: as your cloathes, when they have dirt upon them, there is somewhat upon them worse than the cloaths which doth defile them; but if there were Gold or Silver Lace, that doth not defile, men think not that that defiles the cloath, because that's better than the cloath: so in Mettal, it's no defiling of Silver if it be mixed with Gold, but it is, if it be mixed with Lead: So the mixture of the soul with God, with Heavenly things, doth not defile, but makes the soul more pure, more excellent; but the mixture of the soul with sinful waies, with lusts, and with the Creature, for the soul mixes its self with that which is worse than its self: thus the soul comes to be defiled as the silver is defiled with lead, and the Saints they see sin as the greatest defilement of any thing in the world, because they see into the infinite purity of Gods Nature, and into the purity of the Law, and into the excellency of their own souls, and therefore they see sin to be filthy, it is such a filthiness as makes the Creature loathsome in the eyes of God, for the creature is not loathsome in Gods eyes by any bodily defilement; one that rakes in channels, or that sweeps chimneys, such a one is not loathsome in Gods eyes, he may be more glorious in Gods eyes, if he be godly, than the Prince upon his Throne if he be wicked; though outward defilements makes us loathsome in the eyes of one another, yet not in the eyes of God; but sin is such an uncleanness that it makes us abominable in the eyes of God. If we come into his presence with the filth of our sins, he abhors us, he turns his face from us, yea, it's that defilement that doth defile all things we touch, like the defilement of the leprosie, it's that which pollutes the

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whol world; and therefore the world must be purged and purified by fire. yea, it's such a defilement as nothing but the blood of him that is the son of God can wash it away, such a defilement that all the water in the Sea can not wash away, only the blood of Jesus Christ that cleanse from all sin. Oh what a defilement is here.

### U S E, I.

Wherefore hence we learn how to judge and esteem of ungodly men that go on in the course of sin, that are wallowing in sin like Swine wallowing in the mire; they are filthy, loathsome, and abominable Creatures, how near soever they may be: you may come neat and spruce, and cannot endure a spot upon your cloathes, yet in the mean time you have that filthiness and nastiness that makes you loathsome in the eyes of the eternal God, yea, and in the eyes of the Saints so far as they are able to see. In *Prov. 13. 5.* we have such an expression, *A righteous man hateth lying, but a wicked man is loathsome, and cometh to shame*: even such a wicked man as loves Lying, it makes him loathsome, stinks above ground, a Lye especially is look'd upon as a Pest: you shall see a man that for his own ends will lye, even that sin makes him loathsome when it comes to be discovered in the eyes of all that he doth converse with; and so it is with all other wicked men, they are loathsome before the Lord.

### U S E, II.

Secondly, The Consideration of this, should teach us to take heed of sin, and to be watchful over our waies, especially when we live among those that are filthy and unclean; the better your Garments are, the more careful you are of keeping them from filth; one that hath a

fine

fine new Garment, Oh how careful is he that he preserves it from spots, stains, yea, dust too; your old cloathes you care not for though they be dirty, but new ones you are more careful of: Certainly if your souls were renewed, if you were made new Creatures, if you had the new Robes of our eldest Brother upon you, you would not but be very careful to keep your selves from spots, if the Image of God were drawn upon you. If you have a piece of board in your house, though there be spots of dirt upon it, you care not; but if you have a curious Picture drawn upon it, then spots of dirt you would account to be a great evil: so where the Image of God is drawn upon the soul, these spots and uncleanness is worse than any where else, and in that regard the sins of Gods people are worse than the sins of any; the finer any cloath is, the worse it is when stained; if you have a stain upon a course piece of Lockram, you will not care: so for men of the world that know not the excellency of their souls, though they be defiled, it is not so much; but the Saints that have refined souls, pure souls, through the Graces of the Spirit of God, their souls are made precious; Oh they should account sin to be a great evil to them, because it is a defilement to such precious souls as they have, and therefore so soon as ever they have committed a sin not to lie in it, for sin, as it is filthiness, so it soaks into the heart: you know when you have a stain, you will presently labor to get it out: Oh let no evil of sin soak into your spirits, but as soon as you have received any spot in your souls, immediately apply the warm blood of Jesus Christ to thy soul, *which cleanse us from all sin.* *1 John 1. 7.* Not *barb* cleanse, or *will* cleanse, but *cleanseth*, at the present, dayly: neither is it simply from sin, but from all sin. Oh run to this fountain that was opened for sin, and for uncleanness. Christs Blood is not yet dry, but as of al powerful and cleansing Nature now, as on the first moment it was shed upon the Cross.

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## CHAP. X.

*Of the Second Thing implied; Viz. That the Saints of God have some remainders of sin in them. And Three Uses thereof.*

**T**He Second Thing that is implied is, That there is some remainder of sin even in the hearts of the sons of God who having true Hopes wrought in them by the holy Spirit, and ere long shall see Jesus Christ as he is, and be made like to him, yet they have some defilements remain in them while they live here in this world; it may be said of every child of God as Christ said to his Disciples, you are clean, but not all; you are cleansed and sanctified, but not throughly, it cannot be said of any child of God here as it was said of *Abolon*, that from the crown of the head to the sole of the foot, he had no spot in him, he was so comely, and yet by the way *Abolon* was a reprobate for all that, it cannot be said so of any while they remain in a world that lies in wickedness: the filth of sin hath so soak'd into the hearts of men that till there be a dissolution of body and soul, it cannot be quire purg'd away; God indeed doth justify his Saints perfectly at first, but he sanctifies them by degrees, *He that saith he hath no sin* (saith this our Apostle) *be lies, and the truth of God is not in him: I need not stand to prove it, Experience proves it sufficiently.*

## U S E, I.

Oh then let all the Saints of God walk humbly before God, though God hath indued them with Hope and much Grace, yet still look upon thy black feet, thou hast a great deal of evil to be the matter of thy humiliation still,

still, God hath good ends why he doth reserve sin in the hearts of the Saints, he brings out his own Glory from it.

## U S E, II.

Secondly, Here thou seeest cause of dayly renewing thy repentance, thy Faith in the blood of Jesus Christ; do not think it enough that once thou didest beleeve, or once thou didest repent: Many people think that if ever they repented them of their sins, that will serve turn for all the time of their lives: Oh thou art not acquainted with the way of God in the hearts of the Saints, thou art to know that these Graces are to be renewed dayly; *as Grace of Faith*, thou wert a Beleever; God hath wrought Faith, yet God expects that thou shouldest daily act thy Faith upon Jesus Christ for the cleansing of thy soul, according as thou dost defile thy soul dayly, thou dost not go about the least duty, but thou dost contract filth, your houses every day gather filth and dust at least; though swine be not suffered to come into them, yet they gather some kind of uncleanness every day, and need to be swept dayly, and wash'd too: so thou needest to wash thy soul in the blood of Christ every day, and thou needest to be renewing thy Repentance every day: it's true, afterwards in the life that is to come thou shalt never renew any act of Repentance, or act of Faith upon the blood of Christ for the cleansing of thy soul; but this is thy work now, and it would be of marvelous use if we would to look upon it as to know what is our work every day; we should not lie down in peace except our consciences can tell us that this day we have renewed some act of Faith and Repentance for the cleansing of our souls, we should not let our filthiness and uncleanness go on long, but presently renew the acts of Faith and Repentance.

## U S E,



## U S E, III.

And likewise if there doth remain some filth yet, and uncleannets still in our hearts, it should teach us to long for Heaven, when that our Sanctification shall be made as perfect as our Justification is, the Saints of God will not make any ill use but good use of this point, that there are reliques of sin in them; indeed carnal hearts upon hearing such a point grow more hard, and think we have all our faults, and the best had need be purified, they have some dro's mixt with their silver, and therefore I hope we may be in a good condition (though we have some sin) as well as others: The Peacher tells us, there's not one that hath the best Hopes, is without sin: Thus carnal hearts will make an ill use of it; it may be thou that livest in a course of sin, yet thou puttest it off with this, That the best have their sins, though thou canst vex and be troubled for the los of a groat or sixpence, yet thou art not much troubled for thy sin. I shall hint four things to you.



## CHAP. XI.

*Containing four Answers to such as live in a course of sin, and put it off with this excuse, The best have their sins in them.*

**T**He first is this, Thou tellest me that the best of all hath some sin, therefore thou hopest that all is well with thee: I tell thee as well that the worst of all may have some good in them, as the Saints have had some ill in them, therefore thou hopest that notwithstanding thy evil, thou mayest go to Heaven; then I tell thee that some Reprobates have had more good in them than thou hast;

hast; notwithstanding thy good thou maist go to Hell: Thou tellest me of *Laz*, and *Peten*, and *David* that had sin, and yet they went to Heaven: then I'll tell thee of *Saul*, and *Abab*, and *Judas*, and *Herod*, and if it come to be examined it may be they had more good in them than thou hast, and yet they perished; when didst thou as *Abab* did: when the Prophet threatened him in the Name of God the text saith he humbled himself in sackcloth, and went softly: *Herod* heard *John* the Baptift gladly, and reformed many things; Oh he loved to hear *John*, and he revered *John*; hast thou done so? *Judas* was troubled for his sin, and came and made restitution of that which he had wrongfully gotten; hast thou done so? Never tell me of some sin in the Saints for to be thy comfort, rather do thou look upon the good that was in the wicked and Reprobare, and see whether that be not more for thy discouragement.

Secondly, Thou tellest me that the Saints have sin remaining in them as well as you; but what if your sin should prove a sin unto death? there's a great deal of difference in sin, Suppose a woman should have her husband lie dead and stiff, and no breath at all, one should come and say to her, why are you troubled? many men are stiff with cold, and hold their breath a great while; Oh but saith she, it's death, the stiffness is the stiffness of death, and his breath is quite gone; she will not be put off with that, that some are stiff with cold, and some hold in their breaths. So thou speakest of the sins that thou hast, and the Saints have sin; but thy sin may be that sin that proceeds from death, and not from infirmity and weakness; as in that place of *Deut.* 32. chapter, about the 50. verse, *They have corrupted themselves, their spot is not the spot of his children*: Thou hast spots and defilements in thee, that are not the spots of Gods children: but now to shew the difference between the spots of wicked men and the spots of the Saints, that would require a large Treatise: but I'll mention this now

now to take off men that they may not presume and think themselves safe with this plea, because the best of all have some sin; but let them check themselves with this; let me take heed that I go not away with this too far, let me examine, Is my spot the spot of Gods children? it may be my sin is of another Nature, my sin may prove to be the sin to death, and theirs may be but an infirmity.

The third thing that I would speak to these, is this; Those that are godly and have true grace; they have some sin remaining in them; yet I never found in Scripture, nor I think there cannot be any example found in any that had such a sin in them to plead for their sin, and to harden themselves in their sin, because that others of the Saints had sin as well as they; you shall not find this in Scripture, you shall not find this among the Saints; though they have some sin in them, yet not this sin to plead for their sin, and harden themselves in their sin upon that consideration, because other of the Saints have sin as well as they; Oh no, they rather are the more afraid and troubled for their sin: If thou hadst an ingenious spirit in thee, thou wouldst rather reason thus, Oh Lord is it so, that thou art not only dishonored by the men of the world that know thee not, but the best of thy people carry about with them a body of death, and shall I add to the sin that is committed in the world? thou hast dishonored enough, and it's that which I should take to heart that thou art dishonored by any, especially by thy own children; and shall that which should be the matter of my grief and mourning, be the hardening of me in my sins? Oh how contrary is this to the ingenuity of a Christian.

Fourthly, I might mention this one thing more, The Saints have their sins, but how are they affected with them? Paul had his sin, but how was he affected? Oh wretched man that I am, who shall deliver me from this body of death? You never find him crying out of himself, that he was a wretched man because he was hun-

dry and naked, and suffered persecution; but his sin did make him so; is it so with thee; doth the remembrance of thy sin make thee streak out to God, and account thy self in the most wretched condition because of thy sin; how art thou perplexed and troubled for the loss of thy estate, and of any evil that doth befall thee; if the enemies should come and plunder thee of all that thou hast, then thou wouldst squeek out; but now thou canst agree well enough with thy sin, and think it's no other but that which the Saints have: Will people be satisfied with this when they are plundered of all their estates and abused, I am plundered no more than others are? And the truth is, we ought to comfort our selves in this; that indeed though we suffer, yet we suffer not so much as others of the Saints of God have suffered in former times; we may reason so in our sufferings, but not reason thus by our sin, but we should rather account our sins the worse, because God is dishonored by others as well as by us. But we need say no more of this, the next Point will help us in this; and that's the third thing.



CHAPTER XII.

*Of the Saints purging themselves from sin.* First, An Objection answered. The Saints after conversion have, 1. A principle contrary to sin. 2. It's an Active Principle. 3. It's a powerful Principle against sin.

**T**hat the Saints though they have sin in them, yet they do purge themselves; he doth purifie himself: thus in 2 Tim. 2. 21. If a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Masters use, and prepared unto every good work.

The vessels of Honor that are in Gods House, that God delights to make any use of, they are such as purge themselves, not only such as are made clean, but purge themselves. In Gods House, the vessels that God takes delight in, that comes to his table, must not be filthy nasty vessels, God would not have such come to him, but vessels that are fit for the Masters use, are such as are purged, yea, they purge themselves, [*purifies himself.*]

*Object.* Can a man purifie himself? Is it not God that must cleanse and sanctifie us? In Isaiah, 1. about verse 25. I'll purely purge away thy dross, and take away all thy tin: I'll purifie them, saith God, that's his Promise: It's fulfilled spiritually to the hearts of the Saints; the Lord comes, and he purely purges away the dross, and takes away their tin from them, but here it is in the text, He purifies himself.

*Answer.* For the Answer to that, we are to know that the Acts of God upon the hearts of his Saints are in such a manner, as though they be Gods Acts, yet God is pleased to have them be acted as the actions of his people; so gracious is God to his people, as those things that he is fain to help them to do, he will have them accounted their actions: In that known place in Phil. 2. the latter end of the 12, and 13. verses, *Work out your salvation with fear and trembling (for saith he) it is God that worketh in you both to will and to do of his good pleasure:* Do you work, for it is God that worketh in you; though God do work in you, yet it's you that work too; the Saints are said to work: and this may be noted as very profitable and useful to us, to take away that lazy kind of reasoning that is in many people, they sit still and do nothing, and they can do nothing without God, what can they do, it's God that must do all? can they get power over their sins, it must be God that must do it? and so upon that they sit still and do nothing: Mark here,

here, my text saith that he purgeth himself, Oh do not stand reasoning, God calls thee to do it as if thou wert to do it alone thy self, he doth purifie himself; and if thou belongest to God, God doth put a principle into thee that thou art able to do it: Not without God: that's true, you cannot put a bit of meat into your mouthes without God: Now though it's God that doth all, yet God doth put a Principle into the new Creature, that the new Creature is able to stir and live futable to the Nature of a new Creature: what's the difference between a live thing, and a dead thing? a dead thing is that which hath no moving in its self at all (but to its Center) as the Earth and the Water only move to their Center, but let a heavy thing lie upon the Earth, and it stirs not, you may take your hand and stir it up and down, but it hath no principle within its self to move: That's the difference between life and no life, one hath a spirit in its self to move, and the other hath not: So where there is no life of Grace, there such a one by external things may be put upon this thing or that; but one that hath life, hath received a principle in its self to move: Your Jacks, and Clocks, and such kind of things that move by weight, have no principle within, but only the weights that hang down without that moves them: but now your Watches, they have a Spring within to move them. So the Saints, they have a Principle in them, that they are able to purifie themselves; it's true, God at first comes upon them, and they are merely passive; at first God comes and shews to them the evil of their sin, and holds over them the wrath that is due for their sins, and causes sin to be bitter and terrible to them, shews it in the dreadful visage of it; Look here's your sin that you take such delight and content in, see what it brings you to; and to God doth by degrees make men weary of their sin; but that doth not do the work: Afterwards the Lord comes by his Almighty power, and doth dead that bitter root that was in the soul, mortifies it, and so puts a Principle

Principle of Grace into the soul that now it's able to live to himself; at first we are meerly passive, but when God hath done that first work of his, then he puts a principle into us to act; It's true, we have need of continual supply; but observe, all the assistance that the Saints have from God to help them against their sin, it's not to put new principles into them, it's but to stir up those principles that God puts into them at their first conversion; as soon as ever God doth convert any soul, he puts a Principle of Grace contrary to every sin in them, there is no sin that the soul is inclinable to, but at the very first moment of conversion there is a principle of Grace put into the soul contrary to every sin, and therefore he doth purifie himself upon these three Considerations.

First, Because it's a Principle contrary to sin, and one contrary will seek to get out another: in wicked and ungodly men, sin is with them as their Nature, as poyson is in a Toad; but the Saints though they have sin in them, yet it is in them as their sickness, and they have a contrary Nature besides their sinful Nature, they have a sinful nature, but they are partakers of the Divine Nature, and that doth oppose the sinful Nature as fire doth water; the Saints having that Principle contrary to sin as fire to water, it's impossible but that Principle within them, must be confirming their sin, and so purifying them.

Secondly, As it is contrary to sin, so it is an active Principle, or Grace, for it's the Divine Nature, and the Divine Nature is a pure Act; God is a pure Act, and the Divine Nature that we have doth partake much of God, there's the Image of God, and to it comes near, and it's very like God, therefore must needs be very active and stirring; and things that are active, stirring, and cleansing, as water it runs, though filth comes into it, yet it's quickly cleer again because it's running: If all the filth that runs into the Thames should continue there, and the water in the Thames should stand still but two or  
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three daies, it would be ready to poyson us all; but because it is running, it is in some measure clenfed, and it is not so noysom as otherwise it would be. Now the wicked and ungodly, when they have sin in them, it comes into them as filthy water, and there it putrifies: but now the Saints sin is as a running water, the principle that they have is stirring in them, and so comes to be cleansing; and indeed the more active Christians are, the more clean. Christians; if you would be clean, let Grace be active, if Grace be stirring and active, you will be clean; as a man that is most active and stirring, usually hath the most clean body, and people that stir but little, diseases grow upon them: Grace makes the Saints so active and stirring, and so by that means they purifie themselves.

Thirdly, The Principle is a powerful Principle, it's contrary and active, and very strong in them, for it's the Divine Nature, and that must needs be very powerful. If a man hath poyson in his body, yet if he hath a strong heart, he may work out his poyson; as if a man hath had some poyson, and hath escaped, we say, if such a one had not had a very strong heart, certainly he would have been a dead man; some that have the sickness, yet having strong Natures, do work out the venom that was within them: So the Saints, though they be weak (that is in comparison with others), and have not so much strength as others of the Saints have, yet take them considered in themselves, there is not the weakest Saint, but hath the Divine Nature in them, and therefore hath that in them that is stronger than corruptions, and it will work out corruptions in time; it is the Divine Nature, therefore surely the children of God do purifie themselves; for first it is contrary to sin, and so active, and so strong; and then having the assistance of God with them, and the strength of the Covenant of Grace to go along with them, so they must needs be able to purifie themselves.



## CHAP. XIII.

*What work the Saints and Sons of God do when they purifie themselves. First, A gracious heart is willing, and takes pains to know the worst of its self. Secondly, A gracious heart, 1 Joyns and sides with every Truth: 2 It will seek to maintain every Truth: 3 It will apply the Truth: 4 It submits to the Truth: 5 It will hold the Truth on the heart when the heart would be weary of it. Thirdly, A gracious heart, sets on work all the ability it hath for the opposing of sin. Fourthly, A gracious heart takes up every duty God requires.*

**B**Ut now the main thing in this Point about purifying themselves is this, To shew what work the Saints do when they purifie themselves: Those that are the Sons of God, and have this Hope, do purifie themselves: What is the work of a gracious heart when it is purifying of its self?

First, Such a heart is truly willing, yea, and takes pains to know the worst of it self, and to find out all the secret corners where any filth of heart may possibly lie: that's the first work of a Saint when he goes about to purifie himself; he doth not lie down sullenly and heavily, and say, Lord I can do nothing, it must be thy work to sanctifie me; no, but he doth stir up, and is doing; and falls about the work, he finds that he hath abundance of sin and uncleanness; the first thing that he doth, he falls to searching, Oh that I could come to find out where all the

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the poyson of sin doth lie, there are many windings and turnings in my heart, and a great deal of filth lies there; as in a mans garments, ther's not only filth and dirt gotten, but if you should rip the garment, and look into every seam and fold, there you would see the dust gathered: And so it is in the heart, one that is a gracious heart will purifie himself, he doth not only take notice of sins that are plain in view, that every one can see as well as himself, but he will get into his own heart and be searching and examining every faculty of soul, what sin there is in my mind, and what mistakes of God, and the waies of God; are not some mistakes in my mind the cause of some evil that is in my heart and life, and what there is in my conscience, and in my thoughts; Oh the abundance of evil that there is there, there quickly he will find a sink of sin in the life. Sin in the affections, how they are carried upon wrong objects, and taken off from the right object, and if upon the right, yet they are fickle and unconstant in that way; and sin in the members of the body, the very eyes, and ears, and hands, and feet; the soul I say will be searching and trying what filth it can find in every secret corner; it takes pains, and makes it to be the work to find out all, and he is not troubled if any body will come and tell him that they are afraid that if he will examine his heart in such and such a thing, that he shall find a great deal of filth that he knew not of before: now one that is gracious, will be glad that he may be any way helped to find out any filthiness that before he did not see in himself; would any body be offended with one that should come and tell you that there is a spot in your face? he would thank you if you would tell him of that; so a gracious heart would thank any that shal help him to find out his corruptions.

The Second thing that a gracious heart doth in purifying its self is this, It doth joyn and side with every Truth of God, by which it doth come to be sanctified: every Truth though it be never so hard a truth unto it, and seems

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seems to be never so terrible, yet blesses God for every Truth, is glad of it, he is glad it is a Truth, and that it pleases God to reveal such a Truth unto him; before I knew this, there was a great deal of evil that lay in my heart, and it was like to lie longer, but I hope this Truth will help me against many corruptions in my heart, that I understood not before.

And in his joyning side with every Truth, he is not only glad of it, but will seek to maintain every Truth of God that makes against his corruptions: Many men and women when they come to some conviction of some Truth that works against some of their corruptions, if they should come into any company, and hear any body object against it, they are secretly glad that they have an Objection against it: but now a gracious heart when it hath gotten a Truth that doth tend much to the sanctification of it for the purging our of corruptions it will maintain the truth against Objections.

In the third place, It will apply the Truth, it will lay it to the sore; it will not keep it only in the understanding, soaring aloft, but applies it, and laies it home to the heart, Oh my soul, take thou notice of this Truth, it concerns thee neerly, and so laies it upon the sore where-in it knows it self to be most guilty.

And then fourthly, It submits to the Truth, it's the Truth of God, and though it will pluck away such a corruption wherein I have had so much content, yet it is the Truth of God, and I will submit to it.

Yea Fifthly and lastly, It will continue and hold the Truth upon the heart, when the heart would be weary of a Truth, sometimes you will find it, if you observe but your own hearts, in applying some Truths; your hearts through the corruption of them will be weary of some teaching Truth, and will be ready to cast it off; but then a gracious heart holds it up, and will have the Truth continue upon his heart, for the corruption is not eaten out. A Child that hath a plaister upon a sore, if it

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smarr a little will be ready to pluck it off; but let it stay on till it is well, and then it will fall off on its own accord: So, a heart that doth desire to purifie its self, keeps on the Truths of God though they be painful to the corrupt man, yet it keeps them on to draw away the corruption that is in the soul: And that's the second work of one that doth purifie himself; that is, Joyns side with every Truth of God that makes against his corruptions.

The Third thing is this, A gracious heart, it sets on work all the ability that it hath for the opposing of sin in the soul, will let none lie idle; if God hath given unto it any parts of Nature, Memory, Natural Understanding, Natural Judgment, it even stirs up all them; and if there be any common gifts of Gods spirit, it stirs them up all to get out the sin that is in the soul; it doth not hold it a light matter, as most people do, We are all sinners, and God be merciful to us, & I would we could do better, and such kind of words, and so makes sin as a light thing; and he hopes he shall do so no more; but what dost thou do to get out thy sin? dost thou stir up all that is within thee? all thy parts and common gifts, and all thy graces, and set them all on work that thou mayest purge and cleanse thy heart from thy sin? and all is little enough, for sin doth so twist its self into the hearts of the children of men, and leaven them, that it's all little enough to get out the corruptions from the soul: Indeed there's no such need of such a stir to keep the soul from the acts of grois sins in the world; that may be done without such a do: but if thou wilt come to purifie thy self as Christ is pure, there needs all this ado, and a gracious heart finds the need of all this; and that heart that doth not find the need of this, it hath cause to suspect its self that it doth not understand the way of God in the hearts of the Saints.

The Fourth thing that the heart doth in the purifying of its self, is, To take up every duty that God requires,

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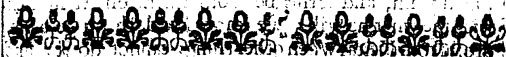
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and delight in all means and helps that God doth afford unto him, and make use of them all this way, to cleanse it from its sin, to take up all duties; do not think that because Christ must work all, therefore what need we perform any duties, and account them duty-mongers that shall make conscience of duties; but it may be those that do slight them so, they have not found the benefit of them themselves, and therefore they think that others should not make such conscience of them, as appears in the looseness of their carriage; observe the waies and the lives of those that do slight duties so much, how quickly unclean they grow; there is not that graciousness in their converse as formerly: But now the Saints do find that in duty performed in a holy way, that by them they draw nigh to God, and have communion with God, and so find that God conveys himself through those to them, cleansing of the heart.

You will say, *Can Duties cleanse the heart?*

They are the Pipes and Conduits through which God is pleased to convey himself, and grace and power for the cleansing of the heart; God conveys his Water through these Pipes for the cleansing of the heart, & therefore a gracious heart will set upon every duty; if it hath cryed one and cannot find power by that, it falls to another, & every Ordinance, and ordinary & extraordinary Duties; as you know there's some things so foul that ordinary things will not serve to cleanse them, you have the washing of things, and you have the scowring of them; some things you may wash, but all the water in the world will not make them clean, but they must be scowred: So there's a cleansing of the heart by ordinary duties, and by extraordinary duties: and make this to be the aim and end of the heart in the use of means to cleanse sin, Wherefore do I come to the Word? Oh that the Word might meet with my sin, and that God would bless the Word for to convey something to my soul to cleanse it, to purifie my heart; it comes to the Word for that very end that it might get sin cleansed;

fed; when it comes to the Sacrament, it is to that very end; Oh I have such and such corruptions that prevail against me, and I cannot get power over them, and now I come to this other Ordinance to see what the blood of Jesus Christ will do for the cleansing of my soul; and the soul before it comes to such an Ordinance propounds this end to its self. I appeal to your consciences when you go to prayer, can you say that this is one great end that you go to prayer; Oh that by this Ordinance of God I might get some power against such corruption? over my passions, over my deadness of heart, over my corruptions? and so when I go to the Word, I go for this very end: Now as you propound this to your selves, so if you indeed follow this work of purifying your hearts as you ought, when you are at the Duty, you do observe there the way of God towards you, whether God doth come in to you, according to what you do desire, whether you do feel God taking off your hearts from your sin, and letting in something of his Spirit into your souls to strengthen you against it, and then after you have done, you look back to see what you have got; suppose you pray against passion, what have you got by it; are you more humbled? and then thou shouldst be troubled in thy heart, because God doth absent himself from thee, and not grant unto thee that which thou earnest at: Thus a Christian doth purifie himself, and will not have sin to lie quiet in his heart, he hath a working heart against his sin.





## CHAP. XIV.

*Of the five last things a gracious heart doth in purifying its self from sin. Fifthly, It's willing to endure any difficulty that it may get power against sin. Sixthly, It especially labors against its chief and master sin. Seventhly, He asks his Faith upon the blood of Jesus Christ. Eightly, He is restless till something be done. Ninthly, In all this contention of the heart about sin it doth get something.*

**A** Fifth thing that a gracious heart doth in purifying its self, is this, It's willing to endure any difficulty so be it that it may get any power against his sin, he is willing to suffer any thing as well as to do: If God will be pleased that the performance of Holy Duties shall not do it, and Ordinances shall not do it; if the Lord will be pleased to take that courie, to lay his hand of afflictions upon them, to bring the fiery tryal; yet if that may be but to purge me, as in *Iza. 27. This is all the fruit thereof to purge away their sin*, speaking of great afflictions that should be upon the Church; Oh let once a gracious heart find this, and how willing is such a one to be afflicted? Yea, the main thing that doth quiet the hearts of the Saints in their afflictions is this, Oh, I hope that the Lord intends no other but this fruit to purge away my sin, and if this be Gods intention let him do with me what he will; we know fire doth purge away dross from Metal when other things cannot do it; and God sees that I have a vile wretched heart, and I must have afflictions to purge away my sin: The will of the Lord be done, and I account all my losses made up, if the loss of the dearest thing I have in the World may but help

help me with power against such a corruption.

Indeed this is the way that the Saints have to make up what they have lost in the Creature; God plucks away a child, or any thing that is dear, a carnal heart thinks it's impossible to have such a loss made up, Oh but if God will but sanctifie this affliction to take away my sin, I shall account it as great a good as I had before. So do I suffer pain, and am troubled, and have greater afflictions than others; if God by this takes away my sin, I am willing to suffer any thing: as you know, you that have some stains in your linnen clothes, so that they look yellow, you are willing in frosty nights to lay them abroad, and the frosty nights that they are abroad in, that makes them look white: and so it may be with many of your souls, you have so defiled your souls with sin, that it's not a little dirt, that may be soon wip'd away, that is upon you, but the filth of sin hath stained your hearts, and the Lord he laies you out a frosting that he might cleanse you; and so when you have such a principle as you are willing to endure any thing in the world for your cleansing; this is a purifying your selves. And then not only afflictions from Gods hands, but from mens hands too; if God should use wicked men to afflict thee never so much, they are but as Gods wisps, and it may be to scowr his people withal, and so to take away their sin, still they are bale and vile; and as soon as God hath done with them to scowr his people, he will throw the wisp upon the dunghil.

The Sixt thing that he doth in purifying himself is this, He doth labor as against all sins, yet especially against his chief and Master sin, the sin of his complexion and constitution, against that which he finds the most suitable to his corrupt Nature, that it is that he labors to cleanse himself of more than any: there's many people will labor to cleanse themselves from gross sins that they shall be disgraced by, that every body takes notice of to their dishonor, but there is some one special bosom sin it may be that



that they think they could not part withal; now one that hath this Hope that sees one sin more than another suitable to Nature, he doth lay the chief strength that he hath against that sin, against this darling sin, knowing that if he can but purge out that, the other noisome humors will follow upon that; as there may be some ill humor in the body, if that may be but purged out, other humors that are attendant upon that, they will be soon purged out; but many that go to work like unskilful Phylitians, they go to purge out the humor that is the effect of the disease, but they purge not out the humor that is the cause of the disease: So unskilful Christians, they look at humors, at sins that are the effect of such a corruption, but they never look at the sin that is the cause of that corruption.

Seventhly, In the next place, Such a one doth purifie himself, not only by doing thus, but he must be sure if he do it in a Christian way that there must be this added, or else all these will be but Legal, except he doth together with these, *endeavor to att his Faith upon the Blood of Jesus Christ, and look upon the application of the Blood of Jesus Christ to his soul, as that which doth put an efficacy and life to all the other.*

You will say, *Can a man apply the blood of Jesus Christ to his soul before he hath purified himself? he must first purifie himself, and then apply it.*

Not so: A man may lawfully without any presumption, apply the blood of Jesus Christ to his soul though he be never so vile, if he doth apply it to that end, as well to take away the filth of sin, as the guilt of sin, if thou canst but apply it so; and this a true Christian doth, not only because the blood of Christ wil make peace between God and him, and that the blood of Christ hath in it a vertue to cleanse from sin, but likewise because it's the blood of Christ that gives an efficacy to all other means, and all other Ordinances, and so he goes about to purifie himself. What's the reason that many of you that have

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sought to cleanse your selves, have been troubled for your sins? you have been upon your sick beds, and there you have cryed out bitterly for your sins, and there you have resolved against them, and you have spoken from your hearts then, yet nothing hath come upon it; but you rest in your own endeavors, and look not upon the blood of Christ as that which must give efficacy to all your endeavors and resolutions, you must do that: He that hath this Hope doth purifie himself.

Eightly, The next is this: That in all this, such a soul is rest less till something be done, and he will never be at quiet till something be done, he hath made use of these means, Well, I have done this a long time faith one, and I find nothing come of it, but he will never listen to such a temptation, but goes on continually working, and resolves he will not neglect any thing. Oh, but it may be I shall carry the corruption to my grave, the striving of my heart against it to my grave: that's the rebellion of a gracious heart, though the body is weary and the flesh, yet it goes on pursuing this enemy of it, and nothing can give rest to it; it's not what I have in the world, and what comforts I have in my family; nothing can give rest to the heart, but the cleansing it from sin. I have been abroad in company, and desired my self by such a sin, and made my self the more unfit for communion with God, and therefore nothing that I have can content my soul till I have gotten my soul in some measure cleansed: Now when the ground of your ease and quiet is from your purifying, that's ease and quiet indeed.

Ninthly and lastly, In all this contention of the heart about sin, it doth get something: You will say, I have labored and gotten nothing; do not wrong the Grace of God, let these things be done, and certainly the soul will get way against sin; it may be not just in that particular, but in something or other, either one grace or other active and stirring: A Physician may cleanse the body of a great many filthy humors, and yet the Patient not feel it presently,

sently, but he may feel his body in a worse condition than he was before he was meddled withal; he comes to the Phytician, and saith, Oh Sir, that which you gave me hath done me more hurt than good: Why? how did it work, saith he? It wrought thus and thus: Oh do not trouble your self, for do you think that I can get away all these ill humors at once? before, all the ill humors lay still, and so it did not pain you, and was more dangerous then; but now some comes to be taken away, and all the other is stirred, and so that's the reason that you find your selves worse than you were before: So it is with the soul that is thus seeking to purifie its self, Perhaps while it is laboring, such a one saith I never found my self worse in all my life, never more wandering, more deadness, more corruptions stirring; the truth is, this is but the stirrings of the humor, and there is a great deal of Hope that there is something purged away, for so the text saith, he that hath this Hope, doth not desire only to purifie himself, and wish, and pray that he might purifie himself, but he doth purifie himself; there is an actual purifying, for certainly God will not be wanting to a heart that goes upon this work in this way: And thus you have had the working of the heart in purifying of its self.

But yet the chief thing is behind, That he doth it by this Hope of his; whereas others, the main thing that hardens them in their sin, it is their Hopes, they hope that they shall be saved when they die, and that God loves them, and therefore they are secure in their evil and sinful way: the Hopes of the wicked is the very thing that doth make them more secure in their evil waies, and the Hopes of Gods mercies that the Saints have, that's the thing whereby they come to purge out corruption; yea, to purifie themselves as Jesus Christ is pure.

CHAP.



## CHAP. XV.

*The Hope of the Saints makes them purifie themselves. First, Because the Hope of the Saints is of such high, great, wonderful, glorious things: Their Hopes, 1 Are great, and therefore doth elevate their hearts: 2 Their Hopes being great and high makes them jealous of any thing may contradict their Hopes: 3 The greatness of their Hopes, fills their hearts with comfort, and therefore purifies: 4 The greatness of their Hope purges their hearts because it inflames their spirits with Love to God.*

**T**hat which remains, is, *That this Hope of his doth make him purifie himself.* That which I intend now, is to open how this Hope doth cause him to purifie himself, together with the Application of it, [*He that hath this Hope purifies himself.*]

The Hopes of the Saints are the things that makes them to purifie themselves.

There is a great many reasons why those that are the people of God should endeavor to purge out all sin out of their hearts, and not to live in any known sin, but make it their work to set themselves against every sinful way. But the thing that I am now to shew, is, How the Hopes that they have of seeing the face of God, and enjoying so much mercy from God another day, is that which doth cleanse their hearts: we have divers Scriptures for this end, to shew that this is that which cleanses the hearts of the Saints; in *Psal. 37. 3.* the Scripture

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joyns these two together, as having a special relation one unto another, *Trust in the Lord, and do good*; doing good is the fruit of trusting or hoping in the Lord, for Hope is the daughter of Faith; and in *Psalm 78.7: That they might set their Hope in God, and not forget the Works of God, but keep his Commandments*: That they might set their Hope in God: what follows that? and not forget his Works, but keep his Commandments: That soul that sets his Hope in God, will not forget his Works, but endeavor to keep his Commandments: so in *1 Pet. 3, 15*, there likewise ye have these two together, *But sanctifie ye the Lord in your hearts, and be ready to give an account to every man that asketh you a reason of the Hope that is in you, with meekness and fear, having a good conscience*: Those that are able to give a reason of the Hope that is in them, they are such as have a good conscience; a good conscience and a grounded Hope is alwaies joyned together. That man or woman that hath not a good conscience, is not able to give a reason of the Hope that is in them; you say, you hope that God will have mercy upon you, and all will be well at last; but can you give a reason of your Hope? Certainly upon that all depends, for if your Hopes should fail, you are lost for ever; Are you able to give a reason of it? will you lay the weight of your eternal Estate upon that which you are not able to give a good reason of? Every man and woman when they think of the Hope of Gods Mercies, should say, what reason am I able to give of it? Certainly your Hopes must be examined one day before the Lord and his blessed Angels and Saints, they must be examined, and therefore it is good for you now to think what reason you are able to give of it; if there be not a good conscience, there can be no reason given of it: We might name many reasons this way, how these two are joyned together, Hope and Godliness; but that the main work to shew you what there is in this hope that works the heart unto Holiness, and that causes the heart

to purifie its self even as Christ is pure.

The text is this; *Herbut hath this Hope purges himself as Christ is pure.*

First, Because it is so great a Hope, as it is whereforever it is truly, it is a Hope of such great and high things, the wonderful and glorious things that are the Objects of this Hope cannot but purge the heart from the filth of sin. Oh the difference that there is in the state of the soul before this Hope came into it, and when this Hope is in it, before I was a vile wretched worm, one that was a child of wrath, and under the curse of the Law, one liable to all the fruits of Gods eternal wrath, to be cast away for ever for ought I knew, and the Lord now hath given me Hopes that I shall see his face with joy, that all my sins are pardoned, that my soul is accepted, that I am one that belongs to his eternal election, one that he hath separated for good; I hope I am one that shall have the fruit of all the purchase of the blood of Jesus Christ, that I shall live for ever with God to enjoy communion with him, that I shall be with Christ in his Kingdom to all Eternity, and have a crown of glory incorruptible, that I shall joyn with Saints and Angels to be eternally blessing and praising God in the highest Heavens; I have hopes of such things as these are: Certainly the greatness of the Hopes of the Saints, hath a great deal of efficacy in it for the purging of the heart, and that upon these grounds, because the Hopes are Hopes of such great things. Only one Scripture that the greatness of the Hopes of the Saints is that which causes them to purge themselves from the filth of sin: the text is in *Tit. 2, 11, 12, 13*. *For the Grace of God that bringeth Salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the blessed Hope, and the glorious appearing of the great God, and our Savior Jesus Christ*: The Grace of God hath appeared: What doth it teach us?

To deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; not to reserve our godliness for the world to come: And what's the ground of this? Looking for that blessed Hope, and the glorious appearing of the great God, and our Savior Jesus Christ.

There are these three or four Particulars in this, that the greatness of the Hopes of the Saints is that which causes them to purifie themselves.

As first, The Hopes of the Saints being so great, such things, as indeed were they not revealed in the Word were blasphemy to hope for, that ever such a creature should come to enjoy so much as this Hope doth raise up the heart to expect from God.

Now it doth first elevate the heart, because the things are so high that the soul hopes for; the heart of a man or woman before God puts in these Hopes, lies grovelling upon the ground, and even the curse of the Serpent is upon such a one, upon his belly he goes, and dust he eats, he knows no other things than these that are in the world, and therefore his heart closes with them; but these Hopes they elevate and raise up the heart on high, because the things are high; as men that are busied about high things, you know they scorn the baseness that there is in others; men that are busied about high State Affairs in the Nation, they scorn the foridness that there is in other men whose business is altogether about low and mean things. Commonly mens spirits are according to the Objects that they are busied about, as those kind of people that have not other Objects to be busied about but scraping of dust-heaps, and raking of channels, they have low spirits; but men that are bred in other things, as in the knowledge of the Heavens, or State Affairs, they have spirits elevated accordingly: Now the Hopes of the Saints being such great and glorious things, do elevate the spirits of the children of God, and makes them scorn baseness; sin, it is baseness, and of all things in the world their

their hearts must be above sin, that is the greatest baseness in the world, that which carnal hearts account their chiefest good; the Saints scorn that which is below them, and under them; there is in the hearts of the Saints, a holy kind of elevation of Spirit that God loves, that is, that they should think themselves too good for those base, low, and fordid things, that the men of the world take delight in: Surely a man would think it a very sad thing to have his child love to be among Swine in the Hogs-stie, and be flapping with them in the Swill-tub; a man that is of any worth would account it a great affliction to have his child of such a low spirit, but he would have him of a higher Nature, and to scorn that: So the Hopes of the Saints puts an ingenious spirit into that which is suitable to the things that he hopes for. I remember I have read in *Ambrose*, he reports of one *Theodosa* (a godly and gracious Virgin Maid) that she being put upon to sacrifice to the Idol gods, refused it, and the Judges to invent some kind of torment to force her to do it, they could think of nothing that would more provoke her than this, To condemn her to the Stews, that she should go and live in the Stews, that she should go and live in the Stews, and to have her Body abused there; that was the Judgment that they would condemn her to, for that they thought would prevail with her above any thing; and when she was to go thither, and some others likewise with her, they made a great fire, and put it to their choice, either to be cast into this fire, or to go to the Stews; and when they saw it, they freely leapt themselves into the fire, rather than to go into that place of uncleanness: Thus you see what spirits the people of God have, how much above they are, that which the world accounts happiness: many filthy, unclean, wretched hearts, will venture the loss of God and all for to satisfy the flesh in uncleanness, and think it the greatest joy and contentment that they can have to

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satisfie the flesh in filthiness and uncleanness, if they might have liberty : but now we see the spirits of these; that they account that the greatest misery, for their hearts were elevated above such base things. And that is the first thing; The greatness of the Hopes of the Saints, doth elevate and raise them higher above the baseness of sin.

Secondly, The Hopes of the Saints, because they are such great things that they hope for; therefore it must needs be that they must be jealous and fearful of every thing that any way may contradict their Hopes, because their Hopes are Hopes of such high and great things as they are indeed; the Hopes of carnal hearts are low and mean things; and therefore they are not so fearful and jealous of that which may hinder them, because they do not see the reality of such blessed and glorious things, as the Saints do that they Hope for; but now when it is hoping for a Kingdom, Glory, Immortality, Eternal Communion with Father, Son, and Holy Spirit in the highest Heavens; certainly any thing in the world that may be crossing to this Hope, the hearts of the Saints must needs rise against : Now sin in its own Nature is such as would deprive the Saints of the enjoyment of these Hopes; howsoever, through the strength of the Covenant of Grace, God carries them on, that they shall not utterly be deprived, but yet they see that sin of its own nature would undo them.

Thirdly, The greatness of their Hopes doth fill their hearts with so much comfort, and so much satisfaction, their souls are so satisfied with the good that they hope for, that they account they have enough, so that they need not shank out to any other thing for comfort and contentment, because they have enough in their own hearts; their Hopes doth fill their souls with joy unspeakable and glorious. What's the reason why carnal hearts that seek up and down for comfort in this lust and the other lust? Because they have not enough in

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God : But now the Saints they have the Spring of consolation within, through these Hopes, these Hopes do fill them with so much comfort that the temptation that would draw them to sin, hath no power to prevail against them; for where lies the power of a temptation to sin but in this, It doth proffer some contentment that the heart had not before? and therefore people that are discontented are objects of temptation, and you do not know how liable you make your selves to temptations, when you are discontented and want comfort within; the Devil when he sees such an one, saith, here's an Object fit for me, he wants comfort, now I will go and present some comfort to him, for he is vext and troubled, and I may draw him to such and such an evil way; there's no people in more danger of temptations than melancholly and discontented persons, for the strength of a temptation lies in the proffering some contentment that I want; now if the heart be filled with comfort, and Spiritual and Heavenly things, that I find my soul fully satisfied and quieted, that I can say, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with me*, for whatsoever I want in the Creature I have the light of the face of God, and I know I have enough laid up in God, and Christ, and in Heaven, and the Covenant, and the Promises: now the Devil sees that there's little Hope of prevailing with such a soul to draw it to sin; what shall I offer contentment to them, their hearts are satisfied with better contentments than I can offer to them; but here's the ground why a temptation prevails, because the Devil thinks that he hath better comforts and contentments than you have in your own hearts; but the Devil, and World, and Flesh (put them all together) cannot offer better and sweeter comforts than this Hope in the hearts of the Saints doth fill them withal; and hence it is that the greatness of the Hopes of the Saints help to purge and to keep the heart from sin, because they do fill the heart with so much joy and

and comfort. If a man should have his body fill'd with sweet Wines, if you should come now to offer him a little dead smal Beer, do you think you could prevail with him to drink it? The Saints have the rich Wine of Heavenly consolation, and they do fill themselves through the Hopes that they have in those great things of the Gospel; they do fill their hearts with the rich Wine of the consolation of the Spirit of God, and that which the Devil, or World, or Flesh offer, it's but a little senseless stuff, dead Beer, after they are so filled with other comforts.

In the last place, The greatness of the Hopes of the Saints doth purge their hearts, because it doth inflame their spirits with love to God; Oh that ever God should look upon such a worm, a vile wre.ch in my self, a child of wrath, and an heir of Hell, that might have been fuel for the anger of the infinite God to have burnt upon to all eternity, that God should raise up my condition so as he hath done, and given me Hope, and not vain Hopes but grounded Hopes of enjoyment of such glorious and blessed things; Oh what shall I render to the Lord, the love of Christ must needs constrain such a heart: Now when a temptation to sin comes, what saith the heart, shall I do such a thing, and sin against such a God, that hath raised me from the gulf of despair, and given me the Hope of that glorious Kingdom, that he hath provided for his Saints, and shall I sin against this God, Oh these Hopes do inflame the heart whatever they are, with love unto God, and there is nothing can purifie the heart from sin more than the Love of God, the love of God in Jesus Christ is a mighty purging thing; as fire we know purges and cleanses, so the Love of God is hot in the heart, it is as a fire in the very bones, Oh it purifies the heart from the dross that before was in it, the Love of God being shed abroad in the soul, there's nothing in the World cleanses so as that doth: And that's the first ground of the purifying of the heart by these Hopes, be-  
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cause they are so great Hopes, and therefore he that hath this Hope purifies himself.



### CHAP. XVI.

*The Second Ground why the Saints Hopes makes them purifie themselves: Because their Hopes (usually) cost them very dear.*

**T**He Second ground is this, He that hath this Hope purifies himself, because his Hopes cost him dear; the Hopes of the Saints, they do cost them very dear usually, and therefore they are loth to lose them, they are careful to maintain them, knowing how dear they cost them; though I do not say, but sometimes God doth even sanctifie from the womb, and so by degrees raise the heart to hope, but even these find it cost them dear to maintain their Hopes, ordinarily it cost them dear to get them, and to maintain them; it costs them a great deal of humiliation before, it costs them many prayers, many tears; much pains taking, much searching the Word, and the Covenant of Grace, and after a long time it is that their hearts are somewhat raised with Hope: those that for the most part have these Hopes can remember in what a sad condition they were in before they had them, when their hearts were even despairing, and what a great deal of labor, and pains, and cost that they were at, before they came to have their hearts raised with these Hopes: now when they have gotten them with much difficulty and pains, they think, shall I lose them for nothing? Any of you that are of the poorer sort, that get your daily bread in the sweat of  
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your brows, if you have labored and toyled a long time, and it may be have gotten ten or twenty shillings together in laying by now a groat, and then sixpence, perhaps you have scraped a little money together; how careful are such in preserving that little? they will not lose what they have gotten with a great deal of pain and labor for a trifle: Now the Saints, they get what they have with labor and cost, and hence it is that they are so careful to preserve it; and therefore because they see that the filth and defilement of sin would hinder their Hopes, and take away the comfort of that, therefore they set themselves so much against their sin; whereas the Hopes of the greatest part of the world, are things that lightly come, and lightly go, they cost them nothing: I appeal to you, what do your Hopes cost you? what pains did you take before you attained to these Hopes? for this is certain, all men and women in the World are the children of wrath by Nature, therefore the Hopes that are Hopes of a right stamp, usually cost you dear; but you that neither know what they cost you, nor how they are to be maintained; no marvel therefore though you can lose the comforts of your Hopes, and though they purge not your hearts, though your Hopes may stand with the way of sin and wickedness; because your Hopes are so light things, you easily get them, and so you can easily part with them; you can commit sin, and still you hope the Lord will be merciful unto you, and sin again, and hope again; your Hopes come light, and go light away: But the Saints they get their Hopes by prayer, and watchfulness, care, and examination of their hearts, and the Word, and if at any time they fall into sin, they lose the comfort, and the fence of their Hope, and then they are fain to seek again, as if they were new to begin; and when was there ever any that had true Grace that have fallen as I have done? and so they are many times in their own apprehension forced to begin all afresh: now when they see what their sins puts them to, and how it doth

doth eclipse or obscure their Hopes, and cost them so dear, this is it that makes them take heed what they do. In *Exra*, 9. we read of that holy man, making this Argument in the 8. verse, *And now for a little space Grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes and give us a little reviving in our bondage: Should we again break thy Commandements?* For so he speaks upon the strength of what he said in verse 8. As if *Exra* should have said, Oh Lord, we were in great bondage, and it was a mighty work of thine ever to deliver us so far as we are delivered, and to give us a nail in thy holy place, and a little reviving in our bondage; and Lord, shall we again forsake thee, and break thy Commandements? here's an ingenious kind of arguing: Just so is the arguing of a gracious heart about his Hope, Oh Lord God, I that was in bondage, and had the Spirit of bondage upon me, and saw my self as a bondslave to sin, and to the Devil, and now Lord hast thou by thine Almighty power, and by thine infinite Grace and mercy given me a little Hope that thou dost intend good unto me in Jesus Christ, and will save this soul of mine, and bring me to Heaven and eternal life, and should I again forsake thee, and break thy Commandements? should I again return to those former sins I lived in that cost me so dear, that made such a breach between the infinite God and my soul when the Lord hath been pleased to deliver me, and give me such Hope: was there not a time that I would have given ten thousand worlds if I had had them for the raising of my heart from the gulf of despair that I saw my self sinking into? and hath the Lord been pleased to give unto me a little reviving, and shall I again break the Commandements? Oh here's a strong Argument that an ingenious, gracious heart makes use of, from the Hope that God doth give unto him, the little reviving that God gives unto him, because the Lord hath given it with much dif-

sculty, it was a wonderful work of God ever to raise him to these Hopes that he is raised to; and indeed one that hath this Hope doth admire at Gods infinite mercy that he hath been pleased to make such an alteration in his condition; Oh that such a one as I was can be able to look upon the face of the infinite and just God with Hope, and to smile upon Death, the King of Terrors, and to expect the great day of Judgment with Hope, Oh he doth admire at Gods Grace in it, and therefore he is loth to lose the comfort of it; and hence it is he comes to purge himself, he hath from hence a strong Argument against every kind of sin whatsoever: and that's the second thing whereby a gracious heart purifies himself from sin, upon the Hope that he hath.



### CHAP. XVII.

*The Third Ground why the Saints Hope makes them purifie themselves: Because their Hope is a Scripture Hope.*

**T**He Third thing is this, The Hopes of one that is godly doth purge from sin, because it is a Scripture Hope: the Saints when they Hope in God, they do not hope in a confused way, they build not their Hopes upon the Sand, but they look into the Word of God, and they build their Hopes upon the Scripture; hence then it must needs follow, that therefore their Hopes must be according to the tenure of the Scripture, and if they be so, they must needs be purging Hopes. That they build their Hopes upon the Scripture, is evident in *Psal. 119. 41. Let thy mercy come also unto me O Lord, even thy*  
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*Salvation according to the Word.* It's a very notable Scripture. if you observe it; as if *David* should say, Oh Lord, for my part I never expect Mercy nor Salvation, but according to thy Word, I never look for it upon any other terms, but merely according to thy Word; let me have thy mercy, and thy Salvation according to thy Promise, and no otherwise; if so be that thy Word will not give it me, if I have it not upon the terms of thy Word, Lord, I am content to be without it: I put this to every one of you, and desire you that you would make use of this in your own consciences; see whether you have *David's* spirit or no, Lord, I hear out of thy Word such and such things upon such and such terms, thou hast promised mercy to people that are thus and thus, and Lord God, I am content to venture my soul upon that, never to look upon thy face with any expectation of mercy but so as the Word shall bear me out in it, and if thy Word shall not encourage me, let me not have it: In the 81. verse of this Psalm, *My soul fainteth for thy Salvation, but I hope in thy Word:* still it is the Word that is the ground of the Hopes of the Saints; and in *Rom. 15.* that known place, which you have for this, in the 4. verse, *Whatever things were written afore time were written for our learning, that we through patience and comfort of the Scriptures might have Hope;* so that the Hopes of the Saints are Scripture Hopes; now upon that it must needs be that they are purging Hopes, because that the Scripture doth hold forth no ground of Hope but upon such terms of purging and purifying them. Therefore in *Isa. 1. 16.* where the ground for the Hopes of mercy is held forth, *Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek Judgment, relieve the oppressed, judge the fatherless, plead for the widow; Come now and let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool:*

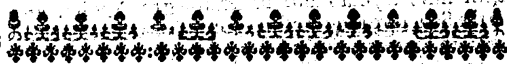


*wool*: Observe, God will not so much as partly the case with any sinner for the doing away of their sins till they come to a resolution to wash them and make them clean, and put away the evil of their doings, and cease to do evil, Come now and let us reason together saith God, there's no thought that you should have any hope of any mercy from me till you find your selves willing to put away the evil of your doings from before mine eyes.

Certainly though we cannot say that before the soul clothes with Gods mercy in Christ, there is an actual sanctification, yet this we may say, that before the soul hath any comfort to ground upon, hath any grounded Hope that ever God should put away his sins, there must be washing, there must be making clean, and putting away the evil of their doings, and ceasing to do evil, and learning to do well, this is the Scripture way of raising of the Hope of the Saints: If we would reason the case with God, we must come with such resolutions; and indeed when the soul doth first beleve, it comes as well to Christ for washing away of the evil of sin, as for washing away of the guilt of sin, if it be Scripture Hope, it must needs be a purging Hope; and upon this ground those that have this Hope do purge themselves, because grounding their Hopes upon the Scriptures they find that the tenure of the Scripture runs so, that they that will have the blessing of the Covenant of Grace must be sanctified: So in *Jer. 31. 33.* how doth the tenure of the Covenant of Grace run there? *This shall be the Covenant that I will make with the House of Israel after those daies (saith the Lord) I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people: Have you Hope that God will be your God? the terms upon which this goes, and the tenure of this Covenant is this, That God will write his Law in their inward parts: what's that? that is, he will give you a gracious frame of spirit, that there shall be an inward sympathy between your hearts, and whatsoever is written in*

in the Law of God, there shall be a disposition in your hearts suitable to what is written in Gods Law, whensoever God doth enter into Covenant with your souls he doth thus; if your Hopes be according to what is written in the Scripture they must needs be cleansing and purifying; the truth is, the Scriptures doth dash the Hopes of the wicked and ungodly: As let them but read such Scriptures as these, as in *Rom. 1. 18. For the wrath of God is revealed from Heaven against all ungodliness: what say you to this Scripture? will your Hopes stand with this Scripture? and in 1 Cor. 6. 9. there you have reckoned up a great many several sorts of sinners, and none of all these shall enter into the Kingdom of Heaven: and Rom. 8. 13. For if ye live after the flesh, you shall die; he that seeks to satisfy the flesh, and the lusts of the flesh shall die, shall perish: will your Hopes stand with this Scripture yea or no? And so in *Heb. 12. 14. Follow Peace with all men, and Holiness, without which none shall see the Lord.* Can your Hopes stand with that Scripture? It's certain the Hopes of the Saints may stand with every Scripture, with every verse in all the Book of God. You will say, some Scriptures speak terribly to me, but others speak comfortably; but if thy Hopes be right, they may stand with every line and word; there's nothing in all the Book of God that is against thy Hopes; and this again is a certain Truth; *That if it shall prove at the day of Judgment, there be but one verse in all the Book of God against thy Hopes, thou art undone for ever; do but consider of this thing and lay it up. If when thy Hopes of Eternal Life comes to be examined at the great Day, there be found but one verse in all the Book of God that is against thy Hopes, thou art a lost and undone man or woman for ever; whatever conceits thou hadst before, that all might be well with thee, whatsoever other people did think of thee, yet one Scripture at the great day will cast thee for ever. Now thy Hopes must be Scripture Hopes, and must be according**

ording to the tenure and way of the Scripture, and therefore purging Hopes.



### CHAP. XVIII.

Fourthly, *The Hope of the Saints must needs be a purifying Hope, Because it's a lively Hope.*

Fifthly, *The Hope of the Saints must be purifying because they are pitch'd upon God and Jesus Christ.*

**F**ourthly, The Hopes of the Saints must needs be purging, because they are lively Hopes: that known place that we made use of divers times, in 1 Pet. 1. 3. *We are begotten to a lively Hope; it is alwaies living, and therefore working, and how doth the liveness of the Hopes of the Saints appear but by working out corruptions? as the living Fountain, how doth it appear to be living but by continual working? in the high way as you come along, there the water lies together with the dirt; but if there were a spring that had so much dirt in it, if you stay but an hour, you shall have it run as clear as it was before: Nothing doth more lively express the difference between the sins of the Saints, and the sins of wicked men, as dirt in water in the high way, and dirt cast into a living spring: So the Hopes of the Saints are lively, and not only living, but lively; a man may be a living man, but yet not lively; but now the Hopes of the Saints, they are both living Hopes, and lively Hopes; living Hopes, they are part of the new Nature, of the spirit of Life that God doth put into the soul, that is in Scripture call'd the Life of God, and therefore very active and stirring, and so they are not only part of that life, but lively Hopes that have continual matter for to quicken and feed them; and it's the care of the Saints to be feeding  
 their*

their Hopes, and to keep them in a lively plight, because the very joy of their lives depends upon their Hopes: Continual action and stirring keeps from corruption; the Hopes of the Saints are lively, but the Hopes of the wicked are dead, dull kind of Hopes, and therefore may stand with their corruptions.

In the first place, The Hopes of the Saints must be purifying Hopes because they are pitch'd upon God, and upon Jesus Christ: I might give you many Scriptures for that, upon their pitching upon God, that former 78. Psalm, 7, and 8. verses, and in 1 Pet. 1. 21, 22. I shall not need to name the words, but their Hopes are pitch'd upon God; and in 1 Tim. 1. beginning, *Christ our Hope; pitch upon Jesus Christ; observe, how these must needs purifie; those Hopes that are pitch'd upon God whereby the soul converses much with God and Jesus Christ, they must needs purifie. The more any heart acts upon God, and upon Christ, and converses with them, they must needs have their hearts very pure; you complain of your corruptions, and a great deal of filthines abides stil in you; would you know the way to purge your hearts? Oh let your spirits be much exercised with God, and with Jesus Christ: When a gracious heart hath been between God and it in meditation in any holy duty, and hath found the ability to raise the heart to have any communion with God and Jesus Christ, Oh it can come from those duties with mighty strong resolutions against sin, and can come wonderfully cleared from the drossines of their spirits that they had before they did so converse with God and Christ. As <sup>1</sup>Moses when he was in the Mountain and conversed with God, he came down with his face shining, why? because he had been conversing much with God: So those that converse much with God they have shining hearts, and shining conversations: The reason of the dulness and drossines of your hearts and conversations, it is, because you converse much with the world; but conversing with God*  
 Y  
 and

and with Christ the holy one of God, it will cleanse and purifie your hearts. In *Job*, 11. 14, and 15. verses. *If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy Tabernacles, for then shalt thou lift up thy face without spot: Thou canst not lift up thy face without spot, and fear and trembling, except iniquity being in thine hand thou put it away far from thee; that man that would with a free heart converse with God, which would lift up his face to God with joy, and would have a steadfast heart without fear, that man if he hath iniquity in his hand he must put it away, and let not wickedness dwell in his Tabernacle, it cannot stand together; if there be any wickedness in thy house, in thy Tabernacle; if thou wilt not lose thy freedom in thy converse with God, put it away, for certainly it cannot stand both together. Now the Hopes of the Saints doth purge out wickedness, because by their Hopes they converse so much with God and Christ, and are acting so much upon them: Hence it is that they do purge and cleanse their hearts.*

Further, The Hopes of the Saints they are Hopes in the Holy Ghost; as in *Romans*, 15. 13, 14. *By the power of the Holy Ghost.*

Again, You heard before, they were grounded upon Faith, and Faith purifies the heart; Hope is the daughter of Faith, and therefore hath the efficacy of Faith in it, those things were before, but these things shew where the influence of this purifying quality of Hope is, because it is wrought by the power of the Holy Ghost, and hath the ground of it by Faith: I shall give you but only these two Arguments more; and then come to the Application.

CHAP.



CHAP. XIX.

*Two more Grounds why the Saints Hope makes them purifie themselves. First, Because the things hoped for, are such pure and holy things. Lastly, Because the purging of the heart is but a preparation for the enjoyment of all the Good a gracious heart hopes for.*

**F**irst, If we consider what are the holy things that the soul doth hope for, that is, the Objects of Hope, as before the greatness of the things, so the things themselves true saving Hope pitches upon, they are things so holy and pure, that it cannot be but that the Hopes of such things must needs purifie the heart as thus; I need go no further than the very verse before the Text, *Now we are the Sons of God, and it doth not yet appear what we shall be, but we know when he shall appear, we shall be like him, for we shall see him as he is: And every man that hath this Hope in him, purifies himself, even as he is pure: He that hath this Hope, What Hope? that is, The Hope that when Jesus Christ shall appear, we shall be like Christ, and shall see him as he is; Oh one day I shall be like to Jesus Christ; the great thing that I Hope for, it is not so much that I shall for ever be freed from Hell, and the unspeakable torments of the damned; but this I hope, that though I have a wretched heart of mine own, yet I hope one day I shall be made even like to Jesus Christ himself, and I shall see Jesus Christ as he is in all his Holiness, and all his Glory, I hope for this. Certainly if these be the things that I*  
hope

hope for, then it must needs be futable to this that I must labor to be as like Christ as I can; if so be that people did but understand what they mean when they say they hope to go to Heaven, it could not but cause them to purge themselves from sin and wickedness; thou hopest to go to Heaven, what dost thou hope for in Heaven? truly that we cannot tell, but we shall be happy and glorious; but what is it? If God hath acquainted thy soul with true Hope, this is thy happiness, That thou shalt be for ever in Heaven with Jesus Christ, and be like him, and thou shalt see him in his holiness and glory, that thou hopest for; that is the happiness of Heaven that thou enjoyest in every time thou thinkest of: Certainly, if thou canst rejoice in this Hope, then the soul should labor to be as like Christ as it can be: that which I account should be the glory of Heaven to my soul, certainly if thy heart be in Heaven, thou wouldst be glad to have as much of Heaven here on Earth as thou canst for the present.

The last thing is this, Surely he that hath this Hope must needs purge himself, because the purging of the soul is but a preparation for the enjoyment of all the good a gracious heart hopes for: now if it hopes for it, it must needs follow that it will labor to prepare for that it hopes for: as thus, Suppose there hath been a treaty of a Match between two, if it be quite off, and there be little hopes that it will go on, they never trouble themselves about preparation for it; but when there is a treaty of a Match, and it begins to go on hopefully, and they have ground fully to persuade themselves that it will proceed, and they expect the very day when the Solemnize shall be, now they begin to think of preparation, of their cloathes, and of their friends, and where they should keep their Marriage Feast; then they begin to prepare when once they make account that the thing will go on, and that the day is appointed: Thus is the difference between those that are Carnal and Spiritual; you that are carnal,

carnal, perhaps you hear of Christ, and of a match between the soul and Christ in the general; but the holy Spirit comes, and not only reveals such a thing in general, but comes and persuades the soul, though very poor and wretched in its self, yet persuades this soul, well, God the Father intends his son to be a Match for you, and the thing it is determined in Heaven, that thou art the soul that shalt enjoy Jesus Christ for thy husband to all Eternity, and the glory of Jesus Christ shall be upon thee, and the time is appointed when Jesus Christ shall come with all his glory for the full Solemnity of this Match, and to take thy soul and body to himself to live for evermore with him in those mansions he is gone to prepare: now when the soul comes first to believe this, and believing this, then comes to have Hope raised, and hopes for that day coming, the soul thinks, what must I do to prepare my self then for this Bridgroom? how shall I fit my self for this day of the coming of Jesus Christ? It is indeed as excellent a sign of true Grace as any one I know, when the heart is taken off from other things, and now hath such a clear manifestation of Christ, and such Faith and Hope in Christ, and of the part that it shall have in Christ, and communion with him: the great care and work of such a soul in the whole course of its Life here, is nothing else but to prepare it self for the meeting of this Bridgroom, to meet with Jesus Christ, and so to meet with him as to enjoy everlasting communion with him, whereas before my thoughts and care was about this and the other thing in the world, to make provision for my self though I may follow my calling in an orderly way as before I came to Christ, yet the strength of my soul is upon this great work, to prepare my soul to meet with Jesus Christ when he comes, that I may be presented blameless before him at his coming, whensoever it shall be, I have Hopes of this glorious Match; the great day of Judgment that shall be the day of horror and vexation of ungodly and wicked men, shall be the day of the glorious Match of my soul to Christ,

Christ; and therefore what is the course of my life, and the care of my heart, but to prepare my soul for this time? other men and women may be buied about this matter, and the other business, but the work that I have to do is to prepare my soul for the coming of Jesus Christ that I do expect to behold, and be made like unto him; now can this stand with the living in any way of known sin? it's impossible but where there are such things as these are, such a soul must purifie himself as he is pure.



### CHAP. XX.

#### APPLICATION.

Use 1. Of Reproof of those Hopes that are so far from purging sin, that they are great nourishers of sin. Use 2. To get the hearts of the most vile sinner to hope in Gods mercy. Use 3. To help the Saints against that great Temptation, That they have much sin in them. Use 4. It cuts the sinners of all false Hope. The Hope of most people, Is  
1 A meer contradiction: 2 Its contrary to Gods Plot in Election, and in Redemption.

#### Application.

**H**ence in the first place: Certainly then, those Hopes are to be reproved that are so far from purging from sin that they are the great nourishers of sin; they are abominable Hopes, they are therefore wicked because they have so much Hopes; if they did not believe that God were so merciful as he is, they would be more

more careful of their lives than they are: Now this is a desperate kind of believing, for men to be the more wicked because they believe God is the more merciful, and yet I dare appeal to most people, if you did think that God were not so merciful as he is, if you did believe that God were more severe than indeed you do believe, would not you be more careful of your waies? we see it by experience that at such times when men have least Hopes, that is, upon the sick bed, and death bed, and that the very Ice is cracking, and they are ready to be swallowed up of the gulf of eternal misery as they think, Oh then they would be godly; and be purging themselves, but when they have health and peace, and have some Hopes, now they are ungodly, so that the best condition that many people are in, is when they are most in despair, when they are ready to die, when their Hopes are most shak'd, then are they in the best tune: Oh but it's otherwise with the Saints; when their Hopes are most raised, then are their hearts most sanctified, and that's an excellent sign, it's as good a sign of Grace as any. If thou canst say thus, Blessed be God, when my Hopes are most raised, then is my heart most sanctified; the Scripture doth speak abundance of peace and comfort to such a soul.

#### U S E, II.

The Second Use is this, If such Hopes do purifie, hence we have warrant for to labor to get the hearts of the most vile sinners in the world to believe, and so to get hope of Gods Mercy; we have warrant to open the Treasures of Grace to the vilest sinners in the world, and to labor to draw their hearts at the very first unto Jesus Christ, and to these Hopes, because that the very Hopes will purge as much as any thing; we can never use any means to purge their hearts so much as by shewing them the Grace of God that they may Hope in. But you will say, that hope cannot stand with living in sin & corruption.

No, but the way to get the soul from sin and corruption, it is the manifestation of the Object of this glorious Hope of the Saints to the soul, the very first work that shall draw the heart to believe and hope in Jesus Christ, will draw the heart from the love of every sin and corruption whatsoever.

## USE, III.

A third Use might be to help the Saints against that great temptation and discouragement that they have because there is so much sin and corruption in their hearts, they think that therefore it is presumption for them to believe because their corruptions are so great; this point may help against that temptation. Certainly it is not presumption for thee to believe and Hope if it doth purge thy heart, why art thou afraid that it is presumption? Oh, because I have such a naughty and vile heart, therefore it's presumption for me to hope: but if I can say, because thou dost hope thou shalt not have so naughty a heart, certainly it's as pleasing to God that we should have a better heart by hoping, as well as have a better heart, and then hope, yea, it's more Evangelical to have a purged heart by hoping, than to hope because I have a purged heart; in the other thou goest on in a more legal way, to say, I'll first be purged, and then I'll hope, but if thou canst say, I'll first hope, and then my hope shall purge me: Oh go that way to understand Hope, and then thou wilt find as much and more comfort in that way than in the other.

## USE, IV.

Again, Oh how doth it cut the sinews almost of all false Hope, for they neither are purged, neither do they hope, and so are purged, purged they are, neither before Hope,

Hope, nor after their Hope; and when it is neither of both, then certainly those Hopes can never do good to the soul in the day of Jesus Christ. The Scripture compares the Hopes of the wicked to the Spiders Web, in *Job*, 6. 14. A great deal of pains you know a Spider takes in making the Web, and then comes the Beelom of the Maid, and one dash takes it all away: So there's many people spin out their Hopes, and they spin them out of themselves as the Spider doth, and not out of the Word, nor out of the bowels of Jesus Christ, but out of themselves, their good meanings, their good actions, their good serving of God, and a fine Web is made; but when the Beelom or death comes, it's all dash't; *When a wicked man dies, his Hopes perish*, Prov. 11. 7. In *Job*, 14. 19. there the Hopes of the wicked are compared to a thing that grows out of the dust; and indeed the Hopes of wicked men they grow out of the very dust, they grow not out of the Word, and the Covenant of Grace, but out of the dust, and therefore they quickly vanish and come to nothing. Those two are joyed together in *Eph.* 2. 12. *Without God, and without Hope*: Certainly abundance of people live without God in the world, and yet they will say, they have Hope; but if without God in the world, then certainly you are without Hope, without this true saving Hope: now the hopes therefore of the most people in the world, certainly they are vanishing things, and will come to nothing.

For first, They hope, but their Hope is a mere contradiction; as thus, Suppose a man should go into his ploughed field, and sow Tares in the field, well saith he, I hope I shall have as good a crop of Wheat, as any man in all the Country; would not any man in the world think that man mad that should hope for Wheat when he sowed Tares? Certainly the hopes of Heaven and Eternal life in most people are as foolish and as contradictory in themselves as this kind of Hope. What dost thou sow in thy life? thou sowest nothing but wicked-

ness in the course of thy life, and yet thou hopest for Heaven, and Glory, and Immortality, and the like; when as the Scripture tells thee plainly, *As a man soweth, so shall he reap*; and there's a most wicked presumption in thy Hope, for thee to go on in hope, and on in sin, ifay, there is an impious wicked presumption in thy hope, and it doth provoke God exceedingly against the soul, that he cannot but with indignation look upon such a heart as vile and wretched, and he will cast thee off (one day) with indignation. If a man should come and say, Sir, I do depend upon you for help in such a business, and I am undone if you help me not, for all my expectation is upon you; presently I direct him in a way that he shall go; now if he should go quite contrary to what I give him directions about, and yet say he hopes that I will help him, would not any man account himself mock'd in this case? Truly in this manner do wicked and ungodly men mock God to his very face. God doth protest in the most solemn manner that is possible for any to protest that such and such that do such things, they shall never inherit the Kingdom of Heaven; hope and hope as much as you will, yet in such a way if I be a God you shall perish; and yet saith one, I hope that God will not do as he saith; you dare not say so openly, but in effect you do, in your hearts you say so: this is a mocking God to his very face; but God will not be mock'd. And know, there's a great deal more evil in vain hopes than you are aware of, it doth dishonor God in his holiness, it's apparent that you do not know as yet what an infinite holy God it is that you have to deal with, God takes this extream ill at thy hands, and looks upon this wickedness of thy heart with indignation, that thou shouldst dare to flatter thy self with such hopes, when as the Word of God in such a solemn manner doth detest against it.

This hope of thine is quite contrary to all the plot of God in his Election, in the work of Redemption; the great

great plot in his Election, what was it? He hath chosen us that we might be a *holy People unto him*: Now if thou thinkest, I hope that God intends good unto me, and yet goest on in wickedness, thou dost cross the plot of Gods Election.

And so of Redemption, he hath purchased us to himself that we might be *zealous of Good Works*, and redeemed us from the hands of our Enemies that we might serve him in holiness all the daies of our lives; it's the very compact between God the Father and God the Son, That such as are redeemed, they should be redeemed that they might be holy to God; so that thou hoping that thou art one of Gods elect ones, and art a redeemed one of God, thou dost cross the very design that God had in the work of Election, and in the Work of Redemption: the love of sin, and hopes of Gods mercy cannot stand together.



#### CHAP. XXI.

*An Exhortation to put away sin.*

##### *Exhortation.*

**L**ast Use. If this be so, That thy Hopes cannot stand without purifying thy self, and the laboring for the greatest exactness; to be pure as Christ is pure, cannot stand with the walking in the way of sin, of filthiness and corruption; Oh then away with thy sin, wilt thou yet dare after the knowledg of all this, wilt thou yet dare to please thy self in any way of wickedness? Shall not thy heart from this day forwards be set against every

false way? shall it not go away with such resolutions? Well, the Lord forbid that there should be any one beloved in that I should entertain again; for time to come it shall be the uttermost degree of strictness and holiness that I will endeavor after, even to purifie my self as Jesus Christ is pure, for I have read that there can be no Hopes of Heaven and Eternal Life without purifying my self, and endeavoring to purifie my self even as Jesus Christ is pure; I will never cry out of strictness or preciseness and Puritanism again, but I will set my self with all my power to imitate the pattern of Jesus Christ the Holy One: Will you go away with such resolutions as this? Oh blessed be God, then, that ever you lived to hear or read of this Point; and there's a great deal of strength in it to cause you to cast away your beloved sins with indignation, and even say, get you hence, what have I to do any more with Idols, this lust, that corruption? because otherwise they will disappoint you of all your hope of Eternal Life that you expect. If you had a dear friend that were willing to set you up in trading, and whatever you would you might come to him for; but if he should say thus to you, I require this at your hands, do not accompany with such a fellow, if you do keep company with him you shall never see my face; now would not this be an argument to periwade you to cast off the company of any one if you had a friend that might enrich you? God saith in the same manner, if you be one that hath Hope; the truth is, you have Hope in God to have all the Riches that there are in God himself that you are capable of, and God is willing to bestow them upon you, I but saith he, do not you accompany with such a one, let not your heart entertain such a wicked lust as you find so suitable to your nature; for if you do, you shall never see my face, you shall never see any good in me, nor in my son; now will you yet venture upon any beloved sin for all this? is there to much good to be had in any corruption as to

countervail the loss of your Hopes? Truly, when I meditate upon this Point, I see God, and even hear him crying to wretched and wicked sinners that live in wickedness, and wallow in their filthy lusts; God is crying to them, Oh wretched sinner, if ever thou would'st have any part in me, to have any good of all the Riches that I have in Heaven or Earth, then cast away thy beloved sin saith God. And so from this Point Christ doth as it were cry to sinners, Oh wretched sinful men and women, would you have any hope ever to enjoy any good in what I have purchased by my blood? if you would have any hope for the enjoyment of it, cast away your sins, cast away your wickedness; yea, your very souls are before you crying to you, would you have us not perish eternally? would you have us to have any hope of seeing the face of God with joy, and to have happiness when we are departed from this Body? then cast away such and such beloved corruptions, for our seeing the face of God with joy cannot stand with them. Now that soul that after all this shall yet keep any way of wickedness; any beloved sin still, how just were it with God, with Jesus Christ, with the Saints and Angels, and their own consciences to cry to have Justice proclaimed against this soul, It is infinitely righteous that this man or woman should perish eternally; one day it will be so. But when you hear that your hopes cannot stand without purging your souls, and aiming at the uttermost purity; yet if your hearts be to knit to the love of any base corruption, that you will venture all: this will be the condition of every wicked man and woman that shall go on in wicked waies after the reading of these Sermons: If thou should'st be so desperately wicked as to say, for all this I'll venture, I'll venture to see whether the hopes of good in Christ & my lusts will not stand together; Oh devilish heart! thou that darest put such a thing of such infinite consequence to the venture, if thou dost so, even the Saints and Angels, and thine own conscience shall echo



forth to God. Just art thou O God to sink such a soul in eternal despair, because he had such a care to his lusts as he would venture his soul for them, and therefore just it were that he should be eternally sunk down into hideous darkness among damned Spirits for evermore.

Now the Lord give you hearts to consider of this while yet you are in the Land of the Living; for while we are alive this time is the time of raising our Hopes; whatso-ever thou art now, yet while the Lord gives thee life, there is a possibility for the raising of thy Hopes; but if God had cut thee off in thy sin, thou had'st been lost and undone for ever: Consider therefore what the Lord preacheth to thee here, seeing that the Hopes of the Saints about the glory of Heaven is such a Hope that whosoever hath it doth purifie himself even as Jesus Christ is pure.



F I N I S.



M<sup>r</sup> Burroughs on  
 { FAITH,  
 HOPE, And  
 } Walking by FAITH.

THE  
ELEVENTH BOOK

OF  
*M<sup>r</sup> Jeremiah Burroughs. Viz.*

THE  
S. A I N T S

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Faith on Earth:

BY  
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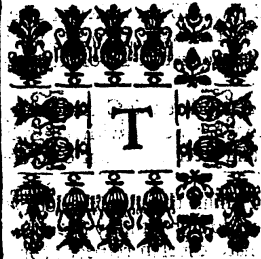
THE  
SAINTS WALK  
BY  
FAITH ON EARTH:  
BY  
SIGHT IN HEAVEN.

2 COR. 5. 7.

*For we walk by Faith, not by Sight.*

CHAP. I.

*Shewing the Scope and Meaning of the Words, what is meant by Walking, what by Sight; That Christians walk not by Carnal Sense, nor Spiritual Sense, nor by Natural Reason, nor by Spiritual Reason only, but a Principle above all these, namely, Faith.*



THE Apostle in the latter part of the former Chapter, and the beginning of this, shews what it was that carried him, and the rest of suffering Saints, through the great and manifold afflictions that they met withal in their way to Heaven, as is evident in the 17. vers. of the 6. Chap.

by that elegant Antithesis, & a double Hyperbole beyond Englishing: For our light affliction, which is but for a moment, worketh or prepareth for us a far more exceeding and eternal weight of Glory: and then it follows in the next verse, *While we look not at the things which are seen, but at the things which are not seen*: It was the exercising of their eye of Faith upon the things which were not seen; and what those things are that are not seen, are shadowed out in the beginning of this 5. Chapter. *We know that if our Earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens*, and this we groan for, being burdened with sin and misery: and then in the 6. verse, *We are alwayes confident, knowing that whilst we are at home in the Body, we are absent from the Lord*: We do not enjoy that of God that we do expect, but yet we are confident; for however things seem to work sadly in respect of ourwards, yet still we have Confidence of the great things that are to come, *For we walk by Faith, and not by Sight*: That's the Scope.

*We Walk*. That is, The constant Course of our hearts, and of our lives, is acted and guided by Faith, and not by Sight: That's the meaning of *Walking*.

*Not by sight*. Sight, that is taken either largely for Sense, not only the sight of the Eye, but for all other Sences both internal and external, one being put for all: We do not walk by Sence, and especially by the sight of our Eyes: And this Sight or Sence hath a Twofold Consideration.

1. Either first considered, as Carnal Sence, We do not walk according to what we see with our Eyes before us, we do not guide and steer our Course according to this.

2 Or Secondly, which I think the Apostle doth as truly intend as the other; we do not walk by Spiritual Sence neither; that is, in what we feel in respect of Spiritual

ritual things; no, we have a Principle to guide and act us, not only beyond Carnal Sence, but even beyond Spiritual Sence, we are guided and acted by Faith, that's a Principle higher. And this indeed is a blessed Walk of a Christian, he doth most blessedly walk with God when he comes to be guided and acted by a Principle higher than either Carnal Sence, or Spiritual Sence.

Again, *Not by Sight, but by Faith*: By *Sight* is not only meant Sence, but Reason; we do not walk according to the sight of our Understandings: that's a higher Principle than Sence. And this likewise hath a Twofold Consideration.

1. Either Carnal Reason; we do not walk according to the Carnal Reason of our minds, as if we were acted by nothing else but what we apprehend by our own Natural Reason.

2 Or Secondly, We do not walk by our Spiritual Reason only, we have a Principle beyond Spiritual Knowledge. And when I come to that Point, I shall shew how this is meant, nor only beyond Natural Knowledge, but beyond Spiritual Knowledge; Faith goes higher than that: Now that both these are meant, Spiritual Sence, and Spiritual Knowledge, it's clear to me from that which the Apostle saith here, *While we are present in the Body, we are absent from the Lord*; for we walk by Faith, and not by Sence: Though now we have a confidence, and we have some knowledge of God, and of what we shall enjoy in him, but saith he, we are absent from him, we have not that Sence of it fully as we shall have, neither have we the knowledge of it fully; but our Faith goes beyond our Sence of the presence of God, and goes beyond our Knowledge of God: We rise higher by our Faith than we can by our Knowledge. Not only Natural, but that Spiritual and Sanctified Knowledge that the Apostle had, did not reach so high as his Faith did: Thus you see the Scope and the meaning of the Apostle: In the opening of the Point we shall see it further.

## CHAP. II.

Wherein the Text is opened; and it is shewed that Worldlings guide their way according to Sight, i. e. of their Eyes, and according to their other Sence; and according to their Natural Reason. 1 The end they propound to themselves is some sensual good. 2 They judg of things according to Sence. 3 Though they have sometimes some convictions and good affections, the main work of their lives is for some good of Sence.

First, We shall treat of the Negative, What a Christian doth not walk according to, in the way of his heart or life: Nor according to Sight.

Secondly, We shall treat of the Positive, By what a Saint on Earth doth walk: He walks by Faith.

And Thirdly, How this walking by Faith is beyond walking by Sight.

First of the Negative, That he doth not walk by Sight. We walk by Faith, and not by Sight: A Christian walks not by sight as other men do: It doth imply this, That other men walk by Sight; but those that are Saints do not: Worldlings steer their Course, and guide their way here in this world according to Sight.

And First according to the sight of their Eyes, and their other Sences; they make that to be their way and guide.

And Secondly, According to their Natural Reason; they make that to be their guide, and go no further; But a real Christian is beyond all these, yea, he is beyond his Spiritual Sence, and Sanctified Reason and Knowledge.

1 First then to open to you what it is to walk by Sight,

Sight, that is, what Carnal men do when they walk by Sight.

2 And then we shall shew unto you, That they do so.

3 And Thirdly, What a great evil there is in walking by Sight.

4 And then, That Saints do not do as they do.

First, When I say that the men of the world that are Carnal, walk first by Sence, and then by Reason: They walk by Sight; I mean by that, this,

1 The great good or end that a Carnal heart propounds to its self, it is some good that is the Object of Sence; for in a Walk there is propounding an end whether you would walk to; now those that are Carnal and Natural, the end that they propound to themselves is some sensual good.

2 They judg of things according to Sence, and their hearts are taken and affected with things according as they are to Sence.

3 And then lastly, Though they have sometimes some good motions to that which is beyond Sence, sometimes they may have some convictions, and sometimes some good affections rising in them, as the morning Cloud, and early Dew, yet the constant way and tenure of their hearts is according to Sence, and to of their lives and actions, according to what they see, what they feel.

The End they propound to themselves is the good of Sence.

The Rule by which they judg, it is Sence.

That which takes their hearts, it is Sence.

The main work of their lives, it is for some good of Sence.

And though they have some Convictions, and some good Affections some times about things beyond Sence, yet the constant Byas and stream of their hearts is according to Sence: This is a description of a great many men, and the Course of most people, and I fear that many of your

your Conscience will tell you that this hath been your way.

Wicked men they are set upon the sight of their Eyes; Esau saw the Pottage that it was red, he was taken with the sight of his Eyes; so he was acted by Sight: For the Priviledges of the Birth-right was beyond sight, and he did not order his Course according to that; that indeed was an Object of his Faith: But the Pottage that was red, that the Text saith, *he saw it*; and so he went according to that: And the holy Spirit in *Heb. 12.* brands him for a prophane man, and bids all take heed of being prophane as Esau was that sold his Birth-right for a mess of Pottage;: Hence, he is four or five times branded with, *This is Edom*; Many such Edomites now adaies that prefer Earth before Heaven;: a Swine-sty before a Sanctuary, as the Gaderens: Their part in *Paris* before their part in *Paradise*; as the carnal Cardinal. *Vale lumen amicium* said *Theopimus*, farewell Eyes if I may not drink and do worse, ye are no eyes for me; he would rather lose his Eyes than his Sin: Oh take heed of sensualness. In the Epistle of *Jude*, verse 19. the Apostle makes a *Sensual man*, and one that hath not the Spirit to be all one; noting that every man that hath not the Spirit of God to act and guide him, is sensual; and led according to Sence: there be they who separate themselves, sensual, having not the Spirituall comforts the word in the Original includes both these Things that I am speaking of, Walking according to Sence, and according to Natural Reason; and it's the same word that is used for a Natural man in the *Corinthians*; *A Natural man perceiveth not the things of God*; a man that is acted by Sence, and hath meerly Natural apprehension of things: Wicked men they are carried by Sence, both yong and old; in *Eccles. 11. 9.* *Rejoyce O yong man in thy youth, and let thy heart cheer thee in the daies of thy youth, and walk in the waies of thy heart; and in the sight of thine eyes*: You will say; here yong men are

bidden

bidden to walk according to their hearts, and according to the sight of their Eyes, I but it is in a way of Irony, it doth carry with it a severe reprehension, Do if you dare; like as God said to *Balaam*, *Rise up and go to Balak*, *Numb. 22. 20.* That is, Go, if thou thinkest it good; Go, sith thou wilt needly go; but thou goest upon thy death. Let no man imagine that it ever came in the Preachers heart here, *Oleum camino addere*, to ad fuel to the fire of youthful lusts, to encite yong people (unuly enough of themselves) to take their tul (wing of sinful pleasures: but by an ironical Concession the wise man bids the yong man rejoyce, &c. yields him what he would have, by way of mockage, and bitter scoff, like as *Elihu* jeered the Baaltes, bidding them cry aloud unto their drowfie or busie god; or as *Micaiah* bad *Ahab*, *Go up against Ramoth Gilead, and prosper*; or as our Savior bad his drowfie Disciples, *Sleep on now, and take your rest*, *Mark. 14. 41.* viz. if you can at least, or have any mind to it with so many Bils & Halberts about your ears. So the Preacher seems to speak, as sometimes you use to say to those you reprehend sharply; *I go on and do thus, and see what will come of it at last*; that's the meaning of that Text. Yong men, you are let upon the waies of your own hearts, according to Sence, and the sight of your Eyes, you see a great deal of Bravery and Gallantry in the world, and whereby you shall come to live jocund and merry lives, your minds are upon that, and you will walk according to the sight of your eyes: when you see other yong men brave, and merry, and jocund, and gallant, O you think that's a brave life: well, go on, But remember that God will bring you to Judgment for all this: It notes that their hearts are mightily set upon this, to do according to the sight of their Eyes, and according to what is sutable to their own spirits: And to you know the Apostle *John* calls Covetousness, *The Sight of the Eyes*; there's the Lusts of the Flesh, the Pride of Life, and the Sight of the Eyes: The world

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is much acted by the sight of the Eyes; for Riches, that's the light of the eyes; and Pleasures here in this place of Eccles. is a living according to the light of ones eyes: And this is the way of carnal hearts. They live according to Sense; that is, they see the things that are before them, sensible unto the Flesh, and that takes their hearts; they see what the world runs after, and that their hearts are upon, and they see the Saints they suffer hard things, those that walk most strictly, yet they suffer as hard things as any; and they see wicked men that live according to the Flesh, that they prosper as well as any. These things are before them in sight, and this takes their hearts much; whatsoever is said to the contrary, they see it, and are sensible of pleasures and delights to the Flesh, and that which is the Object of Sense, that's real to them, and as for that of Faith, that they look upon as a Notion and Imagination, but the Object of Sense, that's real and certain.

And then the things of Sense they are Present, they enjoy them now; but the things of Faith they must stay for they know not when, and to have them they cannot tell how; but for those of Sense they see they may have them at present, and they find them good unto themselves: And upon this they walk according to Sight.

CHAP.

CHAP. III.

*Shewing the great evil of walking by Sense. 1 It is beneath a rational Creature, who hath his Reason given him to correct Sense in Natural things; and in things that concern his everlasting Happiness also, at least negatively, to shew him wherein his felicity doth not consist. 2 It is infinitely beneath the Spirit of Wisdom. 3 They who are acted by Sense, are liable to continual temptations, because the Devil gets into the Rational Soul by the Sensitive first. 4 Men living by Sense, are befotted and without God in the world, very unlikely to come to good because the way of Gods bringing to eternal Life, is above Reason, and above and contrary to Sense; and they who never mind an higher end in the way of their lives shall perish.*

**N**OW this is a very great Evil, for men to have their hearts taken by what they see with their eyes, and by what their Sense tells them to be pleasant and delightful to them: Oh that I could but make you see the evil of this; abundance of good might come of it, for certainly it's this that is the undoing of thousand thousands of souls: This thing that I am here treating about, is the undoing almost of all the world. The walking by Sight and by Sense. Oh how many have been defuded this way, and at length they have come by their woful experience to see the evil of this! When they have been upon their sick bed, and death bed, what hath been that which

Bb 2

they

they have cried out of most? Oh such things were so pleasant to Sense, and methoughts they were so fine and brave to mine eyes, and I was carried by that; and now God shews them otherwise to me. Oh that we could but apprehend things now as one day we shall apprehend them: that man or woman hath received great mercie from God, that hath now the same apprehension of things as one day they shall have. There's a great evil in this. To go according to the Sight of our eyes.

1 For this is beneath a Rational Creature; What hath God set Reason in Man for, but to correct their Sense, and especially in matters that do concern their chief good? I beseech you observe it, Reason is a great help to correct Sense in many things.

As you know in Natural things, Reason can correct Sense there: A Country man that is only carried by Sense, he thinks that the Sun is no bigger than his Cart Wheel, by Sense it appears no bigger: But those that understand the Principles of Astronomy, they can by Reason demonstrate as plainly as twice Two is Four, That the Sun is bigger than the whol Earth: Reason will correct Sense in Natural things; Reason certainly will help much to correct Sense in things that concern mans happinets, and mans everlasting Good, especially when it comes to be Sanctified: But Reason at least negatively, will shew a man wherein his happinets doth not consist; it will tell us certainly, That the Happinets of one that hath an immortal soul, it's not the same happinets that a Brute hath, to eat and drink, it's not to play, certainly God hath nor given a man a Rational and Immortal Soul merely that it should be serviceable to the Body, to be (as the Philosopher saith of the soul of the Swine) as Salt to keep the Flesh from stinking; Reason will shew a man that there is a higher good that man is capable of, than Sense, for that's but common with a Brute Beast; therefore it's a great evil to be acted by Sense.

2 Then

2 Then if it be below a Rational Creature, Oh how much is it beneath the holy Spirit of God, that is the Spirit of Wildom and Holinets! And if thou beest guided by Sense;

First, Thou wilt have Heathens to be witnesses against thee, that are acted by a higher way, By Reason.

But then thou art infinitely beneath those that are acted by Gods Spirit: Art thou the man or woman that hast the Spirit of God dwelling in thee to be thy guide continually? If ever thou beest say'd, I say thou must be Acted and Guided by the Holy Spirit of God.

Further, Whosoever walks by Sight, they are liable to thousand thousands of Temptations continually; Oh the danger that they are in of temptations, what a snare do they walk upon! The Sences of men are the wide doors by which the Devil comes into their souls, he doth come into the Rational Soul by the Sensitive first, and if he gets into the Sense, and prevails there, he will get into Reason and prevail there: The Eyes, Oh what Casements are they to let in the Devil by; how many men and women (as the Scripture speaks) have eyes full of Adultery, that cannot cease from sin! Saith Christ, when thou lookest upon a woman to lust after her, thou hast committed Adultery in thy heart: Oh those Casements let in wonderful evils into the soul: What was that which let in the first temptation that ever was in the World? It was the Sight of the Eyes: Eye saw the Fruit, she saw it was desirable for Knowledge: the first temptation that ever was in the world, was let in by the Sight of the Eyes. Oh Brethren, take heed of the Sight of the Eyes, the Devil comes in there; you are not willing to leave open your Doors and Casements in the night where Theeves may come in, but you bolt and shute them, and have wooden windows to keep your Casements that they come not in there: Oh we had need be careful of our Eyes, and had need have something to shut them



them that the Devil comes not in there; Oh the wonderful uncleanness and filthiness that comes in by the sight of the Eyes, and so at all other Sences, there comes in a great deal of Evil: And so when the Devil sees that a man or woman is carried by Sense, he can easily prevail with Temptations: Oh it's a dangerous thing for people to live by Sense.

In the next place, If thou livest by Sense, thou art very unlikely ever to come to good; for the way of God in bringing men to Eternal Life, is a way high above Reason, as shall be shewed; but much more above Sense: It is not above only, but Contrary to Sense, and therefore if thou beest a man that art given to thine Appetite, given to follow the sight of thine Eyes, given to Sense, it's very unlikely that thou shouldst come to any thing that's good: And hence it is that those that are led by Sense, have very illight thoughts of the waies of God, and they are the great icorners and enemies of Religion, as we read in *Philip 3. 18. For many walk* (he speaks of those that walk by Sense), *who are they? They are Enemies to the Cross of Christ, whose end is destruction, whose God is their Belly, and whose glory is their shame, who mind Earthly things: These are they that are enemies to the Cross of Christ; for Sense hinders Reason, much more hinders Grace: In Hosea, 4. there you read of those that liv'd according to Sense, at verse 11. Whoredom and Wine, and new Wine take away the heart: they are not capable of receiving Good while they live according to Sense: I will not enlarge my self to treat of a Sensual Life, but only touch it, to shew the evil of living according to Sense.*

It befores men extremely; such men as live according to sense, they have extream miry and befotted spirits: we read of those Waters in *Exek. 47. the Waters of the Sanctuary, that they had power to heal, but in vers. 11. The miry places thereof, and the marishes thereof, shall not be healed, they shall be given to salt. The miry places;*

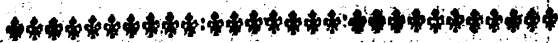
places: These may fitly re-semble sensual men; they have miry hearts, they are like the Marishes that are not heal'd by the waters of the Sanctuary: The Word of God doth little good to sensual people.

Further, Those that live according to Sense, live without a God in the world, they give themselves up to lusts with greediness, and as for a God, and a Deity, they mind not him: They live as a Godless, Christless people.

And they shall die and perish, their end is destruction: And you know what the Apostle saith in *Rom. 8. 13. He that lives after the flesh, shall die; that is, he shall perish eternally. It's a most dreadful Text, and I admire that those men that are led according to sense in the course of their lives, how they can read that Scripture without horror of conscience, in vers. 8. and 13. In the 8. So then, they that are in the flesh, cannot please God; it's call'd flesh because that sin is acted so much by the sensitive part: and then in the 13. vers. If ye love after the flesh, ye shall die: Now to live after the flesh, it is to live after the Sensitive pleasures, that give content to the flesh; and those things that are tutable to the flesh: Now how do most men in the course of their lives act? nothing but flesh, and that which is tutable to flesh, that they bleis themselves in: they have more to give content to the flesh than others have. As now, take some men that have a good estate, and live on their means; what's their lives better than others? the flesh indeed hath more pleasures than others, they have finer Houses, or sweeter Gardens, or softer Cloathes; and then the Appetite is more pleased, they have better Food, and can eat and drink more delicately than others, which they account their happiness: here's a man that lives by Sense, and this man is like to perish for ever. If you come to know no higher good, and you do not mind in the way of your lives any higher end than that which is according to sense, you are those that shall perish eternally. Indeed the Walk of Sense is very pleasant, but it's a dangerous Walk,*

Walk, and the end of it certainly will be death: Oh that you would consider of this, and be humbled for walking according to the sight of your eyes: Oh look back to the vanity of your Youths; YONG people usually walk so. Oh look back, get alone and examine your hearts and lives: why Lord am not I toucht by this Word? did it not concern me? I find that men of the world they walk according to Sence, and that which is pleasant to sence; Oh Lord, it hath been my way for a great part of my life: and any of you that do thus walk to this day, Oh that the Lord would smight you, that you might come to see the evil of it, of walking according to the sight of your eyes. Your eyes will be opened one day to see the evil of it, if they be not now.

And no mervail though the Word doth so little good to many people, the ground is because they walk according to the sight of their eyes, according to their sence: lay to thy heart that Scripture that was named in the 11. of Eccles. If thy heart be set according to the sight of thine eyes, God will bring thee to Judgment: For all those pleasant things that hath delighted thy senses in the courie of thy life, the Lord wil bring thee to Judgment: That man or woman that hath had the greater pleasure to sence, shal have the greater account to give the Lord; thou must give account of all thy sweet morsels, and of all thy stollen waters one day, and therefore be careful now to give way no further to thy Sence than that thou maiest be able to give a comfortable account of, if thou wert call'd before the Lord the while this Book is in thy hand, and thou a reading of it.



CHAP.



CHAP. IV.

*The Saints walk not by Sence. 1 They give no liberty to the eyes of their Bodies or thoughts to behold vanity, but pluck out the corruption of their Eyes. 2 They hold on their course though things seem to go never so cross according to sence. 3 They cannot by sence apprehend those great things that take their hearts most. 4 They walk not by Sence in respect of spiritual things, but by Faith, in the exercise whereof, God hath his chief glory upon Earth.*

**W**ELL, But though thou doest walk thus, yet the Saints do not; they judg not of things according to what they see with their Eyes, nor according to what they feel; but they judg as Christ judg'd, for the Saints certainly are acted by Christs Spirit; and see what the Spirit of Jesus Christ is in the 11. of Isa. in verse 2. it's said, That the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge of the fear of the Lord: here's the Spirit of a Saint, for they have a measure of the Spirit of Christ: Now in verse 3. this, saith the Text, shall make him of quick understanding in the fear of the Lord, and he shall not judg after

after the sight of his eyes, neither reprove after the bearing of his Ears: he shall not be carried according to what appears to Sense, *But with Righteousness shall he judge the poor, and reprove with equity for the meek of the Earth, and he shall smite the Earth with the rod of his mouth.* If he should judge after the sight of his Eyes, when those that are poor people, he would despise; those that are meek ones, and do put up wrongs, he would not regard; what's the reason that people that are mean and poor, though never so godly, are so despised by those that are Carnal? this is, because they judge by the sight of their eyes: But now saith the Text, *Christ shall not judge by the sight of his Eyes; How then? But with Righteousness shall he judge the poor, and reprove with equity for the meek:* he shall esteem them as high and honorable as the greatest and mightiest men in the world, and therefore you see how this was fulfilled in the 5. of *Math.* when Christ came to shew who were blessed, he begins thus, *Blessed are the Poor, and the Meek, and the Mourners:* If Christ had judged by the sight of his Eyes, he would never have judged so: I make no question but he means those that are outwardly poor, and yet those that are godly; that is, those that are outwardly poor, and yet have a Spirit to glorify God in that poor condition: for you shall find in the 6. of *Luke*, where that Sermon is again, he doth not say poor in spirit there, but blessed are ye poor; he saw that the Disciples were to suffer much afflictions, and to be poor; therefore in preparing of them, for that he saith, *blessed are ye poor;* that is, though ye be poor in this world, yet having hearts willing to submit to God, & to honor God in that poor condition, blessed are ye poor, ye are more blessed than if you had the greatest Honor and Riches in the world: he did not judge by the sight of his eyes. So Christians that are baptized with Christ's Spirit, walk as Christ walked: therefore you find *Job* professing how far he was from being acted by sight in his way, in *Job*.

31. 7. *If my step hath turned out of the way, and my heart walked after mine eyes, &c.* Then let me sow, and let another reap: and in the beginning of the Chapter there he professes that he had made a Covenant with his eyes: Oh its a notable Scripture this. He made a Covenant with his eyes, and his heart walked not after his eyes: but mark verſe 2. *For* (saith he) *what portion of God is there from above? and what Inheritance of the Almighty from on high?* this Scripture if God would but transcribe it on our spirits, it might be a means of a great deal of good, for I verily am perſwaded, though some may be guilty more grossly than others, yet there is never a one in this place, but are very guilty of the evil of following the sight of their eyes, and abundance of sin hath been let in by the sight of the eyes, as you have read already. Now look to it, do not think it's a light matter, though perhaps you think, Oh God forbid that I should commit such an act of sin as the sight of mine eyes doth occasion, no, I hope I am far from that: but mark what *Job* saith, *For what portion of God is there from above? and what inheritance of the Almighty from on high?* As if he should say, Lord, if I did give liberty to this, I were in danger never to have any portion from thee, nor ever to have any inheritance from the most high. And what doth it give you so much content to wander after the sight of your eyes, as that you will venture your portion in the Almighty, and lose your inheritance in the most High, never to have any good in him? this were a desperate thing, and yet truly so you do; those men and women that follow the sight of their eyes, I say, so they do; and if there were no other sin but this, this were enough for ever to deprive you of God; that you should never have any portion in him: Oh learn upon this Scripture to do as *Job* did then, to make a Covenant; no marvel though he made a Covenant, for he speaks as if to be he should express himself thus, I indeed have been convinced divers times, That

to follow the sight of mine eyes, is a dangerous evil, yet I find my heart would be working that way until I was fain to come to a peremptory resolution, that I would not (the Lord assisting me) do so, and to make a Covenant, for I see I am undone else: Oh that God would but cause this thought to stick in the heart of some man or woman, to conclude with themselves, Indeed, I confess my conscience tells me, that my eyes have let in a great deal of evil to me, and I have thought that I would not take that liberty as formerly I have done; but now I see I am a lost soul for ever, except I be more careful of the sight of mine eyes: *Job* when he was in his greatest afflictions, one would have thought, if at any time his Conscience would have staid, to have accused him for walking after the sight of his eyes, it would have been now; no, but in his greatest afflictions, and when his friends did charge him of so great evils that he was guilty of because they did walk according to the sight of their eyes; no, but he could say, If my step hath turned out of the way, and mine heart walk after mine eyes, &c. Oh that you could but say so, and that you would be now so careful of the sight of your eyes, that when you shall lie upon your dying pillow, you may be able to appeal to God, Lord, thou knowest I have not walked according to the sight of mine eyes: So that you see the Saints do not walk according to the sight of their eyes, nor according to Sense, no, they have mortified the flesh, and crucified the lusts of it; the work of Grace consists in mortifying the flesh, and bearing down the body; and so *David* saith in *Psal. 119.* Lord, turn away mine eyes from beholding vanity: it's a very excellent Scripture, and you should do well to take *David's* Prayer, and this one Petition to God daily, in ver. 31. Turn away mine eyes from beholding vanity, and quicken thou me in thy way: *David* would fain walk with God; Oh Lord, when I am in the way walking with thee, I find this hinders me very much, Lord, my eyes will be

wandering

wandering after vanity, and I am dull in thy way, but Lord, turn away mine eyes from beholding vanity; it is not said, Lord, keep me that my heart shall not be taken with vanitie; but Lord, turn away mine eyes from beholding vanity: *David* was careful not so much as to look at vanitie; there's many have their Consciences so far convinc'd, Oh I will not follow vanity, I but they do not make conscience of having their eyes turned away from vanitie: this holy man was necessitated to pray to God, and without Gods great help you will not be able to do this, for the eye is a quick thing: O Lord turn away mine eyes from beholding vanity, and quicken me in thy way; as if he should say, O Lord, it's this that makes me so dull that I cannot walk with thee: you sometimes have wondered at your selves; what a dead heart have I in the waies of God; though God hath convinc'd me of the excellencie of them, and I have had some sense of the sweetness, and goodnes of them heretofore, but O Lord what's the matter? Do you ask what's the matter? truly I hope God will tell you this, what it is, your eyes run after vanity; it may be not after filthines and uncleannes, as the eyes of some, but vanitie, you have given libertie to your eyes to look after vanitie, to the eyes of your bodie, and the eyes of your thoughts, after this idle thing, and the other vain things; this is enough to dead your hearts in that which is good; and you will never have a quick and lively spirit in that which is good till you come to make conscience of looking after vanity; and therefore pray to God to turn away your eyes from beholding vanitie, that so you may be more quick in the Law of God, in the waies of Holines.

And you know what a charge our Savior gives, *If thy right eye offend thee, pluck it out*: our Savior doth exprets the [right Eye] to shew that men may be carried many times by the eye to things that are evil, and it's very pleasing to the eye; but though it be thine eye that is let upon things never so dear; better be without thine eye.

eye than to suffer thine eye to run after that which is vanity, nor that he should pluck out his bodily eye, that's not the meaning, but get out the corruption of the eye: And so far as to account it a better thing to be without the eye; it were better for many men and women that they were blind than that they should give so much libertie to their eyes, to look after such vanities as indeed they do; Though Christ would not have us to lay violent hands upon our selves, yet he so speaks that we should be very careful, though we get never such content by it, and though it be very deer to us, yet to labor to pluck out the corruption of our eyes: A Godly man we see therefore walks not according to the sight of his Eyes.

As thus, Further, Though things seem to the eye to go never so crooke yet a godly man doth not alter his way; as if *Paul* should say, I confesse if we should walk according to what we see in the world, we should never hold our course of Christianity, we see the Promises are not fulfill'd, but quite contrary; we see the waies of God as they appear to the eye to be quite contrary to what he hath said in the Word, we should be at amaze now if we should look according to what we see with our eyes; we see that the most precious Saints of God are persecuted, and hated, and if we should look at things according to the eye we should quite change our course; we see the wicked and ungodly prosper, and what now should we go according to the sight of our eyes? Oh no, let us see the wicked prosper never so much, and the Godly afflicted and persecuted, it's all one to us, we go on in our way. Oh it's this that keeps the hearts of the Saints close to God and to his waies, when they do not judge of things according to the eyes; and therefore if you would keep close, and deliver your selves from temptations, consider seriously from this; and blessed be he that can believe although he sees not.

But many have not such power of Faith as to get beyond

yond the Eyes; surely that Faith that cannot get beyond Sense, is a poor and a weak Faith; there is not that preciousness in thy Faith, as the Scripture speaks of if it cannot overcome the eyes.

Furthermore, We walk by Faith, and not by Sense; we by our Sences do not apprehend those great things that take our hearts most; we cannot by our eyes see God, we may see some works of his indeed; we cannot see those Mansions that are prepared for us; we cannot see Jesus Christ our Savior, our Husband, our Head; we cannot see those Crowns of Glory: we do not walk by sight, that is, because we cannot see those Spiritual things, therefore to be discouraged in our way; what though God, and Christ, and Heaven, and those Mansions, and Crowns of Glory be not objects of our eyes, yet we go on in our way for all this.

I saith a Carnal heart, if we could see these things, you speak of Heaven, but can you see any thing beyond the Sun, Moon, and Stars? you speak of the place of the blessed, I but who ever saw it? and of Mansions and Crowns of Glory, but who ever saw them? Now because they cannot be seen, therefore carnal hearts do not regard them: I but though our eyes cannot act upon Spiritual things, yet we go on in our way: You know the people of *Israel* came to *Moses* and said, Make us gods that may go before us; they would have something that they might see: Now saith he, we do not walk according to the sight of our eyes; though we cannot see God, yet we believe in him; though we cannot see Christ, yet we love him; though we cannot see those Mansions, yet we believe them, and they are real to our Faith though we have not the sense of them: As now, God promises great things, yet many times we have not the sense of Gods Love, and we have not the sense of those Spiritual things that God hath promised; we do not feel them in our hearts, indeed sometimes God doth testify us with the love of his Love, and sometimes our eyes are even o-

pen, as *Stephen* can see Christ at the right hand of the Father, but at other times in regard of Spiritual Sense, we are in darknels, and God seems to appear against us as an enemy: now if we had nothing to walk by but by Sight, what should we do? We find that sometimes God seems to come against us, we find in our souls mightie griefs, and sorrows, and troubles, and the Joyes of God are gone from us; Oh now we were undone if we walked according to sense: Oh no, but we have help of our Faith, when al Sense and Sight fails. And I mention this now, because we shall ground much upon it when we come to shew how the Saints do walk by Faith; when they do want sense, not only outward senses to encourage them, but the inward sense of the Love and favor of God, yet then they walk by Faith: It's true, the men of the world know not any thing but by the outward senses; when they are afflicted, and feel pain in their bodies, then they feel by sense that which is very grievous to them; but the Saints are afflicted in their senses with Spiritual things, that is, they feel the want of Gods Love, and of Mercy, and Sweetnels; they feel the want of the presence of God, and yet we go on, we have not only help to our selves when the things to our bodies seems to go cross; It's true indeed that Godliness hath the promise of this Life, and of that which is to come, but we find according to our senses other wise; well, Faith will help there, and we walk by Faith.

And then to the sense of our souls, in respect of the loss of Gods presence, that's more grievous, and the sadness of our Spirits that comes that way; Oh the dark daies that we have when we lose al sight there, yet there comes in Faith and help too, for we walk by faith, and not by sight: As now, here I shall shew by divers examples how the Saints have not walked by sight in respect of Spiritual things: Consider, *Abraham*, if he had walked by sense, it had been ill with him; no, but it was by Faith: when God made these two great Promises to

*Abraham,*

*Abraham*, That he would give him the Land of *Canaan*, and make his Seed as the Stars of Heaven: If after these two were made, he had walked by Sight or Sense, he had been in an ill case: For the first thing that we reade of *Abraham* after God had made that Promise to him; *Abraham* as soon as ever he went into the Land of *Canaan* was ready to starve and was forced to fly into the Land of *Egypt* to keep himself from starving, and yet this was the Land that should flow with Milk and Honey, as a motive to him to forsake his Fathers Houie and Kindred: I but *Abraham* had Faith to help him here. And so for the other Promise, that he would make his Seed as the Stars of Heaven; *Abraham*, after this Promise was made to him, was twenty years, and had never a Child: now if he had walked by sight, what would have been become of him, both he and his wife being grown old? And after *Isaac* was born that was the only Son of the Promise, yet *Isaac* must be sacrificed: If he had had no other principle but Sense, what had become of him? he walked not by Sense. And so afterwards *Isaac* he was forty years before he marries, and was forty years without a Child. And so I might instance in *David*, he had the Promise of a Kingdom, and he was accounted to be the King of Israel: the next thing you read of *David* is, that *Saul* the King doth persecute him to take away his life, he was hunted up and down like a Partridge in the Wilderness; and at one time Sense began to prevail with *David*, One day I shall perish by the hand of *Saul*; And in my hast I did say that all men were liars; that the Prophet and al were liars; Oh but it was in his hast: Sense prevail'd now, and Faith seems to be dead: But at other times you shall see his Faith exceeding strong, he walks by Faith, and not by Sense. We shall shew more afterwards when we come to the excellencie of the walk of Faith: And so if you read *Psal.* 88. of *Heman*, which was a Godly man, yet he had that which was contrary to Sense all his daies; at

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he had walked according to sence, he had been the most miserable man that could be; he suffered the terrors of God from his youturp; and he was even distracted again: when he gave but a little way to Sence, yet the Lord carried him on: And so I might hint to you divers Scriptures where the Church is afflicted, and roft up and down, so that if it should have gone according to sence, it would have been undone. Oh the very naming of these things unto you, will shew the necessitie, and excellencie of the Point of walking by Faith, and not by Sence: now this the Lord would have his Servants do; because the more Spiritual Sence they have, the less Faith they have ordinarily, and Faith doth not appear in the acts of it when there is so much Spiritual Sence: we would fain have sence, and it is a lovely and excellent thing; but God sees that for the most part, when we have the most Sence, we have the less Faith, and so we are ready to rest upon our Sence: Observe this one thing, There is nothing more in Gods design while we live here upon Earth than the advancing of his Glorie in the work of Faith. Though God hath his Glorie in the exercise of all Graces, yet above all in the exercise of Faith. We would fain give God Glory by our enlargements in prayer, and by our joy, and going on cheertully in the course of our lives, and by prospering in our way, and carrying on all businesses before us: If alwaies the Church might prosper, and her enemies be down, and the Saints live joyfully, and all things that they undertake, they might carry before them without any contradiction; you think Gods Glory would be set out that way; Oh you are childish and foolish to think so: No faith God, but rather let me hide my self, and the Saints be in want of my preience, then will they act Faith, the naked acts of Faith will then appear, Faith will then appear in its own proper vertue: as it God should say, I do not see Faith in its own Genuine, and naked proper Vertue when there is sence joyned withall: How doth it appear that these live by Faith

Faith rather than by Sence, when they have such encouragements by Sence? No, I will therefore take away these things, and that for this end, That I may have my Name glorified by the work of Faith: And this I verily believe is the cause of the sad conditions of the Saints in this world, and why things go so crois, and the Saints are persecuted, and the wicked prevail to in their designs, It is upon this ground, That God may advance Faith: From the infinite delight that God hath in the Grace of Faith rather than in o. her Graces; and the rather because it is a Grace that God shall have the Glory of in this life only, it will cease in the life to come: Now God having the Glory of this only in this world, therefore it is that he will put them much to the actings of it: which will be discovered more when we come to shew the walking of the Saints by Faith.

To conclude this for the present about walking by this Spiritual Sence.



#### CHAP. V.

*An Admonition to yong Converts, that think the increase and decrease of Sence and Joy is the encrease and decrease of Grace.*

**I**F so be that this be the walk of the Saints not walking by Sence, I beseech you, you that are yong Converts to whom God doth give Sence for the present, lay this Tutch up, you will have use of it if you live: tis common when God converts the sou Patrist, he doth encour-

courage it by the Sence of his Love, with abundance of sence and joy ; I but they have not so much Faith as others have les sence afterwards ; but if you be not careful you will be ready to rest upon this sence and joy, and to think that according to the increate of this, is the increate of Grace ; and according to the decreate of it, is the decreate of Grace ; I but you judg as children in this : Oh therefore take this Caveat, you that are beginning in the waies of God, and have sence, Oh lay up for a rainy day ; it's not the way of God to bring his Saints to Heaven the way of Sence, no, but the way is by Faith ; and think thus, through Gods mercie I have some Sence of his love ; I but this may not alwaies be, alas, these are but like bladders which you make use of when you would teach a yong swimmer, he must not expect to have his bladders alwaies ; afterwards when he is a little exercised, he that learns him, suddenly inatches away his bladders, and leaves him without them, then he scabbles and gets up, and after wards he can tread the water, and swim better without them than with them : Just so at first God doth as it were put sence underneath to uphold his People even like unto bladders, God hath his time to take away these bladders, and you shall have nothing in the world to live upon but Faith, and if God doth enable you to live by Faith, it will be a better life than the other was : As in this case as in the Work of Nature ; Children you know when they are first born, they grow mightily for a little time ; you shall have a Child born but a month ago shoots up very much, but after it comes to more maturitie, it doth not shur up so much in so little a time ; and the reason may be given, That the Child coming out of the Mothers Womb where it lay hot and warm, and coming to the Air where it's colder, that may be one Reason, that except Nature should not put forth its self verje much, it would not be able to live. And so it is in the Work of Grace, in the change that God makes in the heart ; because at first there's a great deal of op-

position,

position, and the Saints are but weak, therefore God to help and strengthen them doth give them Sence : afterwards when they come to riper years, and grow to better understanding in the waies of God, they shal not think to shoot up so high in so little a time ; that is, so sensible as that others may perceive it. Thus the Lord doth tuppely according to our necessitie both in Nature and in Grace ; and therefore let this be laid up : Oh you that have sence at any time, do not think that you must be alwaies so, do not think that God will alwaies dandle you as it were upon his knee : As at the first, you will dandle your Children upon your knee ; but afterwards you will put them to school, and cause them to wait upon you at your Table, but not because you love them les afterwards than you did before, no, but because as they grow up they must live by other Principles ; they live by Sence at first, and therefore you only please their senses ; but as they grow up they come to have a harder kind of life. And so it is with Gods Children, though the Lord dandles them at first, and they live rather a life of Sence, though it be Spiritual Sence ; but yet as they grow up more and more, they come to live harder and harder, because the Lord would have them to exercise Faith.

Consider of this, and make use of it ; you that are Christians find the need of it in the course of your lives.

The Principle that Saints have, is beyond the sight of Reason : And that we are likewise to speak to in the same manner as to the former.

First, Beyond the sight of Natural Reason.

Secondly, Beyond Spiritual Reason. The Saints are so far from resting upon things that are suitable to Natural Reason, and from being guided by that, as they are beyond even Spiritual, and that which is Sanctified Knowledge. Faith is beyond that.

For the First,

CHAP.





## CHAP. VI.

*Worldly men walk according to what they apprehend to be Reason, and that's their happiness; and is good in the way of Justice between man and man, not in Gods Worship and Eternal Happiness. Five Expressions how they are acted by Reason in the course of their lives, and in Gods Worship.*

**I** Need the men of the World; those that are in their Natural Estate; their walk is according to their eyes, according to what they apprehend to be Reason.

First, The happiness and highest good that they have, is it but that which in a way of Reason they apprehend, and no higher; and therefore but Natural.

And then their course and way is ruled according to what principles of Reason they have: and if there be any thing propounded to them in the Walk with God, that is not suitable to their Natural Reason that they do reject. A mans Natural Reason, if he be but guided by the Rules of it, may help him to converse with men very much in the waies of Justice between man and man: But when he comes to deal with God in matters of his Eternal Estate, and of Divine Worship, there let him look to himself that he be not acted by his Reason, for he will be undone if he be.

Therefore first I shall shew you how Carnal hearts are acted by Reason in the course of their lives, and especially in the way of Gods Worship.

And Secondly; How this is not a good Rule to walk by.

And

And then thirdly, The danger that there is in walking according to the Rules of mens Reasons. And to apply that.

And then come to treat about Sanctified Knowledge.

For the first, I find Five notable Expressions of carnal hearts to shew how they are acted by their own Reason.

As first, *They lean to their own Understanding*: In Prov. 3. 5. there's a Caution, *Lean not to thine own Understanding*; noting that men naturally do lean to their own Understandings, it's that which doth support them and prop them up; let them come and hear from the Word; things that are against them, yet they lean to their own Understandings, and regard that rather than the Word; and in Hosea 13. speaking how they worshiped God, in vers. 2. *And now they sin more and more, and have made them molten Images of their silver, and Idols according to their own understanding*: They had a way of Gods Worship set out unto them in the Word, but that would not serve them, but they must go according to their own understandings. Oh this hath been the way of carnal mens worshipping of God in all Ages; what kind of Worship and Service of God had we of late, but according to mens own Understandings? and therefore we used to say, Me thinks this is very good, and there's no hurt in such and such things, but they are very decent and comely; I but that's according to your own Understandings: that should not be the way of Gods Worship, but according to the Word: Hereupon General Councils and Synods have seldom been successful about the Matters of Gods Worship, because men came with confidence, leaning to their own Understandings. That's the first Phrased when men go according to their own Understandings.

The Second is, *According to the Imagination of their own hearts*; and that you have in Jer. 9. 14. Oh they would



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would walk according to the imagination of their own hearts, rather than according to what was revealed unto them by the Word.

The Third expression is, *The walking according to their own Counsels*: they would walk according to the Plots and Imaginations, and Counsels of mens minds, rather than to follow the Counsel of the Word; and that you have in *Psal. 81. 12. They walked in their own Counsels*; and indeed God in Judgment gave them up to their own Counsels.

The Fourth Phrase is, *According to their own Thoughts*: In *Isa. 65. 2.* it's a very remarkable Scripture. The Reason of the wickedness of men, and why they did resist all the offers of Grace, and the Imitations of Christ was this, *Because they did walk according to their own thoughts. I have spread out my hands all the day unto a rebellious people*: God here complains, All the day long (saith he) I have spread out my hands; To whom? To a rebellious people: How came they to be so rebellious, and not to profit by Gods spreading out his hands? As a man when he is earnest about a thing, spreads out his hands to embrace another; so God in the offers of Grace spreads out his hands ready to embrace wretched sinners, but they are Rebels for al this: From whence comes al this? saith the Text in the next words, *Which walketh in a way that was not good; what way was that? After their own thoughts*: Oh lay up this Scripture and remember it; take heed of walking in a way after your own thoughts, you think it's a good way, but the way after your own thoughts, is an evil way, a rebellious way, it's that which makes you to be Rebels against God: How many men and women when they have some truths darted into their Spirits, that do begin to shew unto them that the way that they have walked in heretofore, hath not been good? Then they begin to think thus and thus, *If I change this way, I shall have a deal of trouble in it, and I shall lose this and the other, and it will not be com-*

fortable

fortable to me, and so according to their own thoughts they will order their way; Oh this is a dangerous walk to walk in a way according to our own thoughts: I beseech thee poor soul take heed of your own thoughts, for there's nothing more dangerous to undo you than your own thoughts, and because they are so near to men, they let them in, and dandle their own thoughts, but those thoughts that thou pleasest thy self many times in, are the thoughts that are like to undo thee for ever: They walk according to their own thoughts.

The Fifth Expression of Scripture is, *That They are wise in their own eyes*: and so you have it in *Isa. 5. 21.* and so in divers places in the *Prov.* This is to walk by Sight, to walk according to the apprehension of mens own Reason; but the Apostle did not, nor dar'd walk so: This is one main thing in the walking according to this sight and Reason; that is, such as are led according to what they see, working in a Natural way, by Natural Causes: A man that lives by the Candle light of Reason looks no further than Second Causes, if he sees Second Causes working thus and thus, then he will go that way, and follow the tract of Second Causes: Now certainly so long as thy soul is tied unto a tract of Second Causes, to work according to them, thou art not acquainted with the Spiritualness of the waies of God, nor with this walk of Faith: But reason is not that which should guide us in our way.

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## CHAP. VII.

*Reason is not that which should guide a Christian.*

1. *Reason not corrupted, is incapable of the way of the Gospel.* 2. *Reason corrupted, is enmity with God, both in the Apprehensive and Discursive Part.*

First, Reason is too low a thing to be the guide of a Christian. It is inferior to the Happiness that God made man for; God hath higher thoughts about man, to bring him to an higher Happiness than Reason can reach unto: The outward Sences are too low to guide a man that would live like a Rational Creature; outward Sence is not enough to guide men in a Civil way: So Reason is too low a thing for to guide men in a way that must lead to that supernatural Happiness that God hath made the Children of men for: Take Reason though not corrupted, right Reason, I do not speak of Reason as it is corrupted, but suppose mans Reason were not corrupted at all, but merely were ordered according to what was right Reason, yet it was too low to bring thee to that glorious Estate that God made man for; yea, if thy Reason was as perfect as *Adams* was in Paradise, yet it would be too low; for the first man was of the Earth Earthly, and his Happiness was a kind of Earthly Happiness; but that which God hath made man for now, it is a higher Happiness.

But it is too low, especially if we consider how it is corrupted: If our Reason had not received a blow, but was as perfect as *Adams* was in Innocencie, and did understand God, and the mind of God as *Adam* did, yet this could not bring us to that Happiness that God hath made man for: The way of the Gospel is higher than

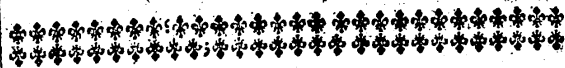
*Adam*

*Adam* did understand, or than his Reason was capable of.

But our Reason is corrupted; and the Scripture tells us of the *Wisdom of the Flesh*, that it is enmity with God: the *Wisdom*; the highest part of the *Flesh*, as in *Rom.* 8. he doth not say only, that the wisdom of the flesh is an *Enemy*, but *Enmity* to God; and the carnal mind, or the wisdom of the flesh is enmity to God, for it is not subject to the Law of God, neither indeed can be: Mark the opposition, It is *Enmity*; for it is not subject to the Law of God, neither can be; Oh what an opposition is here! And so you have another Scripture in the Epistle to the *Colossians*, where the Apostle speaks of the state of the *Gentiles*, and what they were before they were converted to God, and there he tels you, *That we were enemies in our minds by wicked works*: In your [*Mind*,] your very Reason was to corrupted as it was nothing but even esmity against God: the Apprehensive, and Discursive part of Reason is opposite to God, and therefore in 1 *John*, 5. 20. it is said there, *That God hath given us understanding, a mind to know him*: The word lignifies the Discursive Faculty, *δύναμις*, Discourse of the Mind, and Reason, whereby we may come to know the things of God. The very Discourses of men as they are Natural, they are corrupted, the Lord sees the Thoughts of the *Wise* to be but vain and corrupt, and therefore you know what our Savior said, *I thank thee O Father, Lord of Heaven and Earth, that thou hast bid these things from the Wise and Prudent*: and so saith the Apostle, *Not many Wise, not many Rich, not many Mighty*. And here I shal shew you,

First, The corrupt Principles that Reason carries men upon.

Secondly, How Reason is opposite and contrary to those main Spiritual Truths that should carry men on in the way to Life.



## CHAP. VIII.

Reason carrieth men upon corrupt Principles. As

- 1 It is not good to engage too far in any Cause.
- 2 It is the safest way to go according to the common streams of the times, and places where we live.
- 3 Not to venture present things for future, certain for uncertain.
- 4 It is not likely that a poor contemptible man, should understand more than the Learned.
- 5 To be Happy, and to be poor and persecuted, are inconsistent.
- 6 Good meanings, and performance of good Duties, are sufficient to make us accepted of God.
- 7 Zeal in some beyond others, must needs come from Hypocrisie.

First, How men that are guided by Reason, are carried on by corrupt Principles. As,

1 First, That it is not good for a man to engage himself too far in any Cause: Men that are wise for themselves, and are carried on by the wisdom of the flesh, they are acted by this corrupt Principle, That it is not good to be engaged in any thing too far; there may be more danger in such a thing than I am aware of, and therefore let me go on fair and softly, and not engage my self too far. This is one Principle of corrupt Reason, and I verily believe, that as I am naming of them, many may go along with me, and have cause to lay their hands upon their hearts, and say, the Lord be merciful to me, I have walked by sight, according to Reason, even these corrupt Principles that have in this Book been mentioned before me.

2 Secondly, It's not good to cross the stream and course of the tide where I live; it's the safest way for us

to go according to the common stream of the times and places where we live; and this is that which the Apostle in Ephes. 2. saith was the way of men while they were in their Natural Estate, *In times past you walked*; How? according to the course of the world; that was your walk: you saw the course of the world, how it was, and you thought in Reason it was fit to go according to the Current: That's the Principle that acts many Politicians that are accounted the wise men of the world, they are spirited by that Principle.

3 A Third Principle of corrupt Reason is this, Not to venture Present things for Future, and Certain things for Uncertain: Men that are wise according to the flesh, they will not venture things that are present, for things to come, especially looking upon things that are present as certain, and the other they imagine to be uncertain; and upon this Principle they are so acted and guided in their course that makes them put off the things of God, for the special and chief things of God, are things that are future, and by reason they can never be made certain: in Heb. 11. it's said, *Faith is the Evidence of things not seen*: Now according to a principle of Reason it seems to be a foolish thing for men to venture a certain good for that which is to come, and for I know not what, and I know not when: This is against Reason, and it's that which makes the wise of the world to go on in their way, and to embrace this present world: As it is said of *Demus*, It seems he was wise for himself, *Paul* told him of things for to come hereafter; but he forsakes him, and embraces this present world.

4 A Fourth corrupt Principle of Reason is this, That it's not like that a poor contemptible man should come to understand more than the learned Rabbies and Grandees of the world: Would Reason think that, that a few poor men that are contemned in the world, and whose parts of Nature are but very low in all Earthly things, yet that these should be the men that should come to understand the

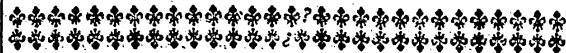
the mind of God more than men that are Learned and wise in the Learning of the Egyptians, that had better Breeding and Education ; this in Reason a man could never imagine ; and this is the great stumbling-block to the men of the world, They look, and see who are they that go on in such wates, not the Scribes and Pharisees, nor the Rulers of the people, but the Multitude, and is this like to be the right way ? Reason would tell one that 'tis not like to be the right way, Reason would inform one that the other way were more like to be the right way : Oh it would be a Mercy of God for men to be delivered from this corrupt Principle of Reason.

5 The Faith is, That to be Happy, and to be Poor and Persecuted, are inconsistent : Carnal men they walk by their Sight, by their Reason, and for one to be Happy, and yet to be poor and contemptible in the world, to be persecuted, and yet to be the happiest in the Earth, this is that which Reason cannot comprehend ; and therefore according to that Principle they walk, they cannot believe that Happiness and Perfection, and Poverty, and Contempt, and Scorn, can consist together ; this is a Riddle, a Paradox : and yet you shall observe that when the Lord Christ that is the Wisdom of the Father, and knows fully the mind of the Father, when he comes to teach us wherein Blessedness consists, he begins with Poverty, and ends with Perfection ; read but the 5. of Matthew, and see how he begins, *Blessed are ye poor ;* and in the 6. of Luke he leaves out poor in spirit, and ends with this, *Blessed are ye when ye are persecuted for Righteousness sake.*

6 A Sixth Principle of corrupt Reason is this, That good meanings, and performance of good duties, are sufficient to make one acceptable to God : A man in Reason cannot imagine what people mean to take off men from Duties, and that their good meanings are not sufficient ; they wonder that good hearts and meanings, that good works, and performance of holy duties, the living

living fairly and civilly, that the performance of these things should not make them acceptable to God, they cannot compass this ; this is a corrupt Principle that many go by.

7 Another corrupt Principle of Reason is this, That the zeal and forwardness that there is in some beyond others, must needs come from Hypocrisy : Men that are acted merely by Reason, because they understand not those Spiritual Principles that Godly people are led by, they cannot judge in Reason what need there should be of so much forwardness and zeal that there is in some kind of men. The wise men of the World walk according to such Principles as these.



#### CHAP. IX.

*Spiritual Truths are above the light of Natural Reason. As, 1 The necessity of a new Birth. 2 The more a wicked man prospers, the more cursed he is. 3 That God should work the worst things for the Saints good. 4 That the Promises are the greatest riches. 5 That all the world is vanity. 6 That we must be righteous by the righteousness of another. 7 That the Foundation of all Happiness is Self-denial. 8 That there is greater evil in the least sin, than in the greatest affliction.*

**T**HERE are other things that are very much above the light of mens Natural Reasons. As,

1 The necessity of a new Birth, of Regeneracion, that a man must not only be better than he was, but that he must be born again : you know in *John*, 3. concerning *Nicodemus*,

*Nicodemus*, that was a man of great Parts and Understanding, a Ruler among the people; yet how childish was this man in the great Principle of Regeneration; saith he, must a man enter into his mothers womb and be born again? How can these things be?

2 And then there's this thing that is mightily above man's Reason, That the more a man prospers, if he be wicked, the more cursed he is: This Reason cannot apprehend, but is crost to it.

3 And then, That God should work the worst things that do befall the Saints for good unto them; though it be never so crost and ill to them, yet that this should work for their good is a Principle beyond Reason, that they cannot understand: and men that walk according to Reason can never come to believe this.

4 Besides, That the greatest Riches that any man can have in the world, they do consist in the Promises: these Principles are foolish things to such as walk by Reason: the Promises that are in the Word will make a man richer than all the Gold and Silver in the world: A man that's meerly guided by Reason, laughs at these things, and thinks them but meer silly conceits of men.

5 Next, That all the World is Vanity; that's a foolish thing to one that's guided by Reason; What! that all the Pomp and Glory of all the Monarchs on the Earth, that it's nothing but Vanity! Come and preach of such things, that our Riches are in the Promises, and all the World is but Vanity, and such a one as walks by Reason, slight and disregards all.

6 Another Principle that he can have no skill in is this, That we must be Righteous by the Righteousness of another, that nothing but a perfect Righteousness, and a Righteousness out of our selves there must be to present us as acceptable before God: This is beyond Reason.

7 Another is this, That the Foundation of all Happiness is Self-denial, and Mortification; that if a man would be happy, he must lay the foundation of his happiness

principles

in denying of himself, in denying his will, and his own thoughts, in the mortifying of the flesh, in the opposing, especially that sin that he is most inclinable to; and there he may lay the very Ground-work of his Happiness: This Reason will not attain unto.

8 The last is this, That there is greater evil in the least sin than there is in the greatest affliction, as I have

demonstrated out of that great Point that I have long since treated upon, That the Evil of the least Sin is greater than the Evil of the greatest

Affliction whatsoever; That it is a greater evil for a man but to tell a lye, or to have an unclean thought, and to give way to it, than it is to suffer the loss of all his Estate, than to have all that he hath consumed by fire or water, than to have any Evil that can be imagined to befall him: Now come and tell this to a man that hath nothing but Reason, that walks by the sight of his Eyes, these things are a matter rather of scorn and derision to him. And yet truly, though many that do thus walk according to these Principles, do not own them, and say that they walk thus; but God sees it that they are acted by such things as these are, and for such Principles as should carry them on in the way of Eternal Life, they are above them, and they do not apprehend them: I affirm God knows it, and your Consciences know it, and may tell you that you do not apprehend those Principles that are higher than Reason. But those that walk by Faith, walk by these Principles that are thus above Reason; therefore you know what the Scripture saith, That the Natural man perceives not the things of God,

neither can he, for they are Spiritually discerned, 1 Cor. 2. 14. The Natural man cannot receive them, they are but foolish and silly things to him:

*Animalis Homo, i. e. Homo non alia quam naturali animi luce præditus.* Eeza.

Ff

The

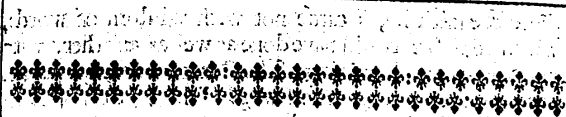
A man that hath only  
Natural abilities and  
perfections.

The Natural Man, *λογικος*  
*λογικος* here, is the same word  
that in the Epistle of Jude,  
verse 19. is translated the Sen-

sual man; that is, one that is carried on by his Natural Soul: As there is in Man a Sensitive Soul, so there is in Man a Rational Soul: the Natural man here is one that is acted by his Rational Soul, and such a one receives not the things of the Spirit of God; the Water riseth no higher than the Spring whence it came; so Natural men can ascend no higher than Nature: such a meer Animal, a sapless fellow we may read of in *Psal.* 14. 1. he cannot receive them, they are foolishness to him, because they are Spiritually discerned; and as I hinted before in the matter of Sense, so here in Reason, it is the design of God to advance Faith above it, and to beat down Sense, to mortifie the flesh. Now the danger in mens walking according to Reason follows.



CHAP.



CHAP. X.

The Danger of mens walking by Reason. 1 The way of the Gospel is above Reason, Rhetorick, and Logick. 2 Reason is excellent, but if we walk according to it, it hardeneth against God. 3 The Word works upon weak men sooner than wise, because they cannot fence off the Truth, as wise men with corrupt hearts. 4 It makes men slight in Spiritual Duties, without Communion. 5 They will not go through with a Duty, but start aside at every difficulty. 6 If God work Grace upon them, they will be fuller of doubts than others in whose understanding the Devil hath no forge.

First in this, That the way that God hath set for your eternal Life is a way above Reason; and it's a special design of God for to befool the Wisdom of the World, and to take the wise in their own craftiness; this is that God aims at: If you read the first Epistle to the *Corinthians*, Chap. 1. Verse 17. and so on, there saith the Apostle, *Christ sent me not to Baptize, but to preach the Gospel; not with wisdom of words, lest the Cross of Christ should be made of none effect*: It was Christs charge, that when I came to preach the Gospel, I should not go in that plausible way of Reason as others do, in a Rhetorical and Logical way; and to manifest Art so much; it's true, there's use to be made of Arts & Sciences that may be understood by the light of Nature; yet the way of the Gospel must be that which is above them, and it must be delivered in a way above the way of Reason,



therefore saith he, I came not with wisdom of words, which yet Paul could have done as well as another, witness his Artificial undoing of the Orators Speech, Act. 26. but he liked not to put the Sword of the Spirit into a velvet Scabbard that it could not pierce, to speak florid *potius quam solide*, as those self-seekers at Corinth did, that sought more to tickle the ear, than to affect the heart, to please, than to profit: But the Apostle purposely waved all gaudy, Court-like preaching, lest the Cross of Christ should be made of none effect; for the preaching of the Cross is to them that perish, foolishness; but unto them that are saved, it is the power of God: They see no wisdom in it; then in the 19. verse, *For it is written, I will destroy the wisdom of the Wise, and bring to nothing the understanding of the Prudent.* The way that God hath to bring men to Life, and to Salvation, is to make them fools first in their own apprehensions, to convince them of the corruption that there is in their understandings: And then in the 20. vers. *Where is the wise (the Teacher of Traditions?) where is the Scribe (or Text-man?) where is the Disputer of this world (the Teacher of Allegories and Mysteries?) Hath not God made foolish the Wisdom of this world? and so he goes on: For after that, in the Wisdom of God (not by all their Natural Reason) it pleased God by the foolishness of preaching to save them that believe: For the Jews require a sign, and the Greeks seek after Wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishness: But unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God: Even Christ and the great things of the Gospel are foolishness to those that walk according to the light of Reason: for saith he, The foolishness of God is wiser than men; he speaks here in the apprehension of the world, that is, the great things of God are accounted by the men of the world but foolishness, I but it's wiser than their wisdom,*

and

and therefore you see your calling Brethren, how that not many wise men after the flesh, nor many mighty, nor many noble are called: But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; And base things of the world, and things which are despised hath God chosen, yea, and things which are not (that are nought set by) to bring to nought things that are. You may see by this Scripture (read it at your leisure) how Gods design is to blast the wisdom of the World, and to befool all worldly excellencies; and he hath to set things in the way of Salvation as those that will stick according to the rules of their own Reason, must perish and be undone eternally: they shall never come to know the things of God.

It's a dangerous thing further (yet Reason, take it considered without the corruption of it, is an excellent thing) but walking according to it, it turns that which is an excellent thing in its self to be a mischief to thee, to be a means to harden thee against God and his ways, and to be a means to put off the Truths: A man that hath strong Natural Parts, deep Reason, and yet a corrupt heart: Oh how can this man fence off the Truth of God when others cannot: And hence it is that many times the Word works upon those that are weaker in Natural Parts than upon others, because when the Word of God comes to such a one, he hath nothing to fence off the Truth, whereas another man that is subtil, and hath strong Natural Parts, he will have this and the other Objection against it; and surely this cannot be so, because of this reason, and the other reason; and so seems to baffle the Truths of God when indeed he doth but baffle his own soul; and so he bleites himself that he hath passed it, and sent it off, when as it is but for his own ruine: And hence it is that when Christ came to preach, where do you hear of Christs converting any Scribes and Pharisees which were the learnedst men of the times: And you read of Paul that

that was for a long time together at *Athens*, yet you never read that there was a Church set up at *Athens*; there was a Church set up at *Ephesus*, and *Galatia*, and *Colosse*, and *Philipi*: Now *Athens* was the *University*, was the place where the Scholers and Learned men were, and they derided *Paul*, and jeer'd at him, and so the Pharisees they derided Christ, because they by the strength of their parts could put off the Truths of God, Oh it's a miracle to see a man that hath strong Natural Parts, and a corrupt heart converted, of all men, if God doth convert them, they have cause to bleis God abundantly: Oh they will then see how their Natural Parts were opposite to the work of Conversion, and stand and wonder how God did over-power their Objecting hearts.

And by the way, you that have weak Natural Parts be not discouraged, for perhaps if you had had greater Natural Parts, you might never have come to the understanding of Spiritual things as now you have: You read in Scripture of the women that followed Christ and his Apostles; And when as *Paul* was sent to preach at *Macedonia*, and he had a vision in the night, saying, *Come over to Macedonia and help us*: we find that there were but few women that came to hear *Paul*, and amongst the rest God opened the heart of one *Lydia* a seller of purple: Men of strong natural parts, they fence off the Truths, and keepeth them at arms end; but men of weaker parts have received them: And now this will be the glory of God to all eternity when you come to Heaven, that God should chuse you to reveal himself to, rather than the great ones of the world; and therefore be not discouraged for the weakness of your Natural parts: There's a great deal of danger in walking according to the sight of mens Knowledge and Reason.

Again, Ther's this further evil in it, That it makes men very slight in Spiritual Duties: Men that have nothing but Reason, they will perform Duties, but there's

no life nor vigor at all, no warmth of their hearts, no communion with God in them; I appeal to your Consciences, many of you that have gone but meerly in a fair Rational way before the world, though you do pray, and come to the Word, yet I appeal to you, What Communion with God have you? Those that walk according to Sight and Reason, are far from enjoyment of Communion with God, their hearts are very slight and dead in things that are Spiritual and Heavenly; all their Services that they perform are meer Natural, and therefore in a very low and mean way that they do them: you shall have those that are far beneath them in Natural Parts, when they come to pray, Oh there's a Spirituality and Heavenlyness in their Prayers; you shall have many poor people of very weak parts sending up groans and sighs in Prayer; but come to some that are Schollers, and they will have fine quaint Prayers, and set Phrases, but no warmth at all, no heat, no spirituality at all that there is in them, because they go according to Reason, and act no higher but meerly the Principles of Reason!

Moreover, Those that go according to the Principles of Reason, may make an outlet upon some work that God sets them about, but a thousand to one but they will never go through it; if there come any difficulty in the way they will quickly be carried off: there is no way to persevere in Godliness, but by being principled meerly by a Principle of Faith; if you be principled meerly by a Principle of Reason, you will never go through a Duty, but you will fault in it when you meet with any difficulty, or start aside like a broken Bow.

Again, There is this evil in it, That if ever God work Grace upon any, they will be fuller of doubts, and fears, and perplexities than others are, ordinarily it is so; there is this evil in the remainder of corrupt Reason, and I have seen it by the examples that I have known of many men of excellent parts, they being converted have had more doubts about the Mysteries of Religion, more troubled

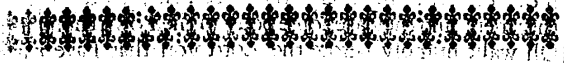
with thoughts of Atheism, more perplexed in many things, and more followed with fears about their own Estates, they having been so addicted unto Reason, there doth remain so much strength of it, after their Conversion as their Reason doth puzzle them extremely: whereas you have many of the meaner sort of people when God works Sanctifying Grace in their hearts, they never have any such doubts and fears, they look at nothing but in the morning to commit their souls to God, and read the Word, and when they meet with a Promise, their souls close with it, and blesse God for it, and so go about their business with comfort and joy, and never call any thing so into Question; the Devil hath not a forge in their understandings fit for his turn: but certainly a mans understanding that is of a large Capacity and not perfectly Sanctified, the Devil can make a great use of the unsanctified part of it to forge a great many questions and doubts that wil puzzle and perplex the soul: So far as thou walkest according to Reason, so far thou wilt be brought into perplexity, and therefore there is a great deal of danger in walking according to the sight of thine eyes.

Wherefore by way of Application.



CHAP.

Secondly, Hence let men that are of Parts learn to be humbled before God: There's nothing in the world puffs up mens minds more than the strength of Parts, than the quick sight that they have of things: when they come into company, and they see that they can have fet-



CHAP. XI.

- Use 1. We must not follow the example of men of Parts.
- Use 2. Men of Parts must be humble.
- Use 3. In the work of Conversion, judg not according to Reason.
- Use 4. To rebuke those that come not so high as Reason, or as Heathens.
- Use 5. Saints must have a Principle above Sanctified Reason.

Hence you see what a vain thing it is to follow the Examples of Men of Parts.

USE I.

If it be so evil to walk according to the sight of mens Understandings, Then surely it's a vain thing to walk as they walk, and to make their walk to be the rule of thy walk: Oh no, we must not walk according to our own Reason, much less according to the Reason of other men; that's a double folly: It's a folly and danger to walk according to the dictates of our own Reason; of other mens, that's a very great madness. No, we should look to God that he would open our eyes, that we may understand and that by a Principle higher than Reason, that so we may walk in a safe way indeed.

USE II.

Secondly, Hence let men that are of Parts learn to be humbled before God: There's nothing in the world puffs up mens minds more than the strength of Parts, than the quick sight that they have of things: when they come into company, and they see that they can have fet-

ches beyond their Companion, and can see into a business more clearly than others, they are ready to despise other men, and they are some body in their own thoughts: Oh walk humbly before the Lord you that have parts more than others, lest your parts be your undoing, lest God gives you up to walk according to your own understandings, unto your own Counsels, and then you are undone.

### U S E I I I.

It's an Use of special Direction to those that God begins at first to work the work of Conversion, unto young Converts. I beseech you consider of this one thing, and lay up this, and if God would but settle this one thing home, it may recompence you for what difficulties you come through to wait at Wisdoms gate; that is, When God is beginning to make himself known to you, and to shew you the things of Jesus Christ, and your Eternal Estate; take heed of poring too much by the eye of Reason, and judging of things according to Reason; it will keep you off from Christ if you do so: If you would indeed have the Word go on graciously and comfortably in your hearts, you must lay the naked Word and your hearts together, and do not puzzle your selves by Reason, I cannot understand how this and this thing should be thus and thus: As now, a poor soul when God begins to work, the Devil casts in this Temptation, and Reason helps to strengthen it, That such a poor wretch as I, so vile, so wicked, yet that God should have regard to me, I that can do nothing; there are others that are of great Parts, and yet that God should reject them that are able to do great things, repeat Sermons, and have great Memories, and yet that God should reject them, and have regard to me; what Service can I do for God? surely it will never come to good. I, Reason will tell you so, in a way of Reason you cannot see how this should be: but

when

when you have to do in matters that concerns your souls, you must remember not to be acted by the eye of your Understanding, it is dangerous. I remember *Luther* hath such a Speech, *Reason is the most cruel Enemy to Faith that can be*: And in another place, saith he, *In the matters of God we must not be asking why so, and what's the Reason of every thing*: If we walk according to Reason in the great things of Godliness and Eternal Life, we shall hinder our selves exceedingly; and therefore let all young Converts in the matters that concern their Souls and Eternal Estates, not hearken too much to what Reason saith: and though Reason say it cannot be, yet know, if the Word saith otherwise, I must go according to the Word. I know not how it should be, I cannot see how such a wretched heart as mine should ever be brought to any good at all, and how God should take delight and Pleasure in me, and how I should come to have communion with God, I cannot see how ever I should come to this. Well, though you cannot see it, look at the Word, and rather shut the eye of Reason than follow the Dictates of Reason: we must not walk by sight, nor walk by the Eye of Reason.

### U S E I V.

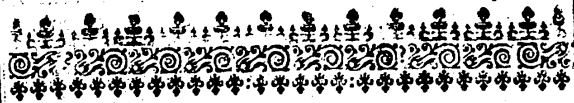
Further, It should have been to rebuke those that come not up so high as Reason: There be many that walk in such a base and wicked course that Reason would convince them to the contrary, and God will bring their Reason against them one day: The Gentiles that had nothing but the sight of Reason, would have scorn'd such waies as many walk in, they did abominate those waies of yours. Then how far are you from the walk of the Saints, and walking with God, that come not to so high a walk as the very Heathens walk; they walk'd up more to the Rules of Right Reason than thou doest.

## USE V.

The next thing is, That a Saint should be so far from ordering their waies according to Reason, as their very Sanctified Knowledge is not sufficient; though they come to have the Spirit of God to Sanctifie their Reason, yet they must have a Principle beyond this. I mean by this, That Sanctified Knowledge is not sufficient: There are many things, and the great and necessary things of Eternal Life, which are things that are to be apprehended by a Principle beyond Knowledge, which is Faith, that we cannot by Knowledge come to apprehend: As thus; The Mystery of the Trinity, of the Personal Union of both Natures in Christ, how these Bodies of ours should come to be more glorious than the Sun in the Firmament: it's impossible that we should come by Knowledge to have these things made real to us in this world; no, it must be by Faith: that's thus, The Evidence that we have of them, it is not because we come to understand these things, how these things should be by any Knowledge, but meerly because we believe what God hath said, for that's the difference between taking things by Faith, and taking things by Knowledge: we do not use to say that we believe that twice Two is Four, because that we know it by Reason: Believing is grounded upon the Testimony of another, and the proper Object of Faith is such things as are out of the reach of Knowledge: I work upon some Principles of Knowledge, indeed there are some Principles that I know, and I ground upon them, whereby I come to know that God saith thus and thus: and then I come to have this made evident to me by Faith, that goes beyond my Knowledge; for those things that we apprehend by Faith, are such things that we shall have and enjoy when Knowledge is gone. In 1 Cor. 13. saith the Apostle there, *We now* (saith he) *see through a glass darkly, but then face to face: now I know in parts, but then*

*then shall I know even as also I am known: our Sanctified Knowledge, it's not that which shall be hereafter: But by Faith we come to have the same things in effect, though not in degree; as the things of Heaven and Eternal Life that we shall enjoy when Knowledge shall be done away: Faith can get into Heaven to the Throne of God, and make evident and clear to the soul such things as we cannot come to have now by Knowledge, though our Knowledge be Sanctified: Observe what I mean in it, If we had nothing but Knowledge, and Knowledge Sanctified, that is, our understandings delivered from our corruption, and made as perfect as Adams was; yea, though our Knowledge had some Sanctified Grace whereby we were able to understand many Spiritual things beyond what Adam did, yet still there is something that we cannot have by Sanctified Knowledge without an higher Principle; we cannot fetch in the Truths of the Trinity, nor of the Personal Union of the Two Natures of Christ; though some Christianings have Grace in them, yet there is something that Faith is able to fetch in, that Knowledge is more than to be real to the soul; and that I do not think the Apostle here meant, for he speaks how it is about, *When we are at home in the body, we receive from the Lord: we know something of God now though we are in the body, I but yet we are absent from God for all that; for saith he, We walk by Faith, and not by Sight: that is, there are other things of God than we can see, and understand by Knowledge, yet by Faith these are made real to us, and therefore in Heb. 11. it is said there; that Faith is the evidence of things not seen; Certainly there the Apostle doth not mean by things not seen, only things that I do not see with my bodily eyes, but it is the evidence of things that I cannot see with my understanding; yea, I cannot in a way of Knowledge; though my Knowledge is Sanctified to me, yet I cannot come by my Knowledge to take in those things and make them evident to me, but by Faith they are,**

are, so that we walk by Faith, and not by Sight, beyond all our Natural Knowledg, and beyond all our Sanctified Knowledg, we have a Principle that carries us higher.



### CHAP. XII.

*Saints expect greater Glory than they understand : The Ground of Faith is Divine Revelation, and this is different from Knowledg, though Sanctified, which must be done away, when we shall understand not by way of Reason as now, but by the immediate presence of God.*

**O**Nly this now for the working upon your hearts by it, there's this useful and fruitful Note.

That certainly there are greater things that the Saints by Faith are taught to expect, and that by faith are made evident to them, greater things than ever they knew or could reach to by any Spiritual Understanding: we can by our Spiritual Understanding come to know that there is a great good in communion and enjoyment of God; but Faith makes good to us a greater good than we can know; we have some Notions about God and Heaven; but Faith is higher than all our Knowledg, therefore the Saints may expect greater happiness and glory in Heaven than ever they understood. The weakest Christian that hath his understanding elevated by Spiritual Illumination, is able to understand such things as the strongest man in the world that is ripest in his Natural Parts cannot

nor reach unto: but ye: by the exercise of thy Faith thou maiest bring home to thy soul the comfort of things beyond all thy Spiritual understanding, and so thou maiest pray to God that he would do thee good beyond what thou canst ask or think: I, this is the life indeed of a Christian; when a Christian doth not only make use of Natural understanding, and rise as high as he can there: But then when a Christian is illuminated by Spiritual illumination, and so comes to understand the things of God, and then comes with an Act of Faith; I but there are things that are beyond all these things that I know: For Knowledg is by the Causes or by the Effects; but now Faith goes beyond the taking in things by Causes and Effects, it takes in meerly by Revelation, so that Faith brings to the soul things that are unutterable; as Paul saith of himself when he was caught up into the third Heavens, there he heard words that were unutterable: and so Faith doth raise the souls of men to converse with the things of Heaven that are unutterable, and inconceivable to their understandings. And this is the excellency of a Christian; when he can walk thus, he can walk on high. This is to walk with God indeed.

Grace doth raise Reason higher than it was, and doth take away much corruption from Reason; but yet the Principle of the Saints in their walks is beyond their Sanctified Reason: that's thus, The main thing that doth guide and carry on the Saints in their way is that which is beyond what can be known by Reason in this world, elevated to the greatest height, as for instance, The Principal things of Christian Religion that the good of the Saints consists in, cannot be known by Reason, though elevated by Grace, it must be in a way of Faith and believing: As one God in three Persons, we believe it, but we cannot know it that there is One in Three, Father, Son, and holy Spirit, Reason can never reach to this, no, though it be Sanctified: That the way of Salvation is by a Mediator, God and Man, this is beyond Reason

Reason in the greatest height of it : The Glory of the Body, That it should be made more glorious than the Sun in the Firmament ; the way of our Communion with God and Christ in Heaven, for God to be all in all ; one cannot apprehend this by Reason, but it must be by a Principle of Faith : Let our Knowledge be raised by grace to the height, we can never come to know the causes of such things as these are : but the ground of our Faith is merely Divine Revelation ; now to receive a thing upon Divine Revelation, is different from the receiving of it in a way of Knowledge ; the Scripture is clear in this, and for it take these two or three Texts :

The first is in 1 Cor. 2. 9. *But as it is written, Eye hath not seen, nor Ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* Eye hath not seen, Ear hath not heard, neither hath it entered into the heart of Man, no not into the hearts of the Saints by any way of Knowledge ; *But God hath revealed them to us by his Spirit, it is by Revelation.* There's a great deal of difference between having things by way of Knowledge, and Revelation : When I have things in a way of Knowledge, I come to understand them upon such Principles as are written in mans Nature, or when I know that the whole is greater than any part, I do not say that I believe it, but I know it ; but that which I come to believe, it's that which we have no evidence of by any way of Reason, but only by Revelation : There may be many Reasons given in a way of helping and strengthening us to believe the Scripture and many things in Religion ; but that which is the ground and bottom of all, must be a Revelation by the holy Spirit, for Reason can never reach to those things that are the very Principles of Faith, they are beyond Reason : such things as eye hath not seen, nor Ear hath heard, neither hath entered into the heart of man.

And that place in 2 Cor. 4. 18. *While we look not at the things which are seen, but at the things which are not*

not seen ; they are not seen by us, neither by Sense, nor any kind of Reason, though never so elevated by Grace ; they are not seen, but believed.

And so that in 1 John, 3. 2. faith he, *Beloved, we are now the Sons of God, we are sanctified by the Spirit of God ; but it doth not yet appear what we shall be ; we cannot understand by Reason, not by any kind of elevation of Reason what we shall be ; But we know, that when he shall appear, we shall be like him, for then we shall see him as he is.* We do not now see God in any way of Reason so as we shall then, only we believe great things about God, but we are not able to behold him ; therefore in 1 Pet. 1. 8. *Whom having not seen, ye love, in whom, though now you see him not, yet believing :* You see how *Believing* is opposed to *Seeing* of God : therefore it's said of *Moses*, He saw him that was invisible ; he was invisible in a way of Reason, but he was seen in a way of Faith : Faith doth rise higher than Sanctified Reason. We have some kind of knowledge of some Spiritual things ; but this knowledge that we have must be done away, therefore certainly there are things that we believe, that are beyond our knowledge, beyond the knowledge of the Saints ; for the Apostle in 1 Cor. 13. 8. speaks of the knowledge of the Saints there, and faith, *Love never faileth : but whether there be Prophecies, they shall fail ; whether there be Tongues, they shall cease ; whether there be Knowledge, it shall vanish away.*

It's a very strange Expression, *Whether there be Knowledge, it shall vanish away* : What our Knowledge vanish away ! Shall not the Saints have Knowledge in Heaven ? Surely their Knowledge, you will say, should be increased in Heaven : But the Text faith here, that Knowledge shall vanish away ; that is, the things that we shall come to see in Heaven, they are things that are so high and great, that are beyond the coming to understand in that way of Reason as now we understand things in this world. We come to have Knowledge, How ? By

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the Sences; for so the Philosopher saith, Nothing goes into the Understanding, but first comes into the Sense: We come to have Knowledge from without, and we come to work from what is presented from without us; but this same kind of Knowledge shall be done away, we shall then only be swallowed up in God himself, in the Beatifical Vision of the most High; we shall see as we are seen: Certainly *we are seen*, that is, God knows us not in the way as we know things in this world, and we shall know God as he knows us, we shall have our Understandings enlightened with an immediate presence of God shining upon the Understanding, and the Understanding even swallowed up in God himself, so that Knowledge shall be done away: So then, there are things it seems in Heaven that are beyond our Knowledge, for when we come to enjoy those things, our very knowledge shall be done away. I remember that Mr. Calvin upon this Scripture saith, That all the Natural Excellencies of men here in this world, the excellent Parts and Gifts they have in the knowledge of Arts and Sciences, shall be done away; and therefore those that have weak Natural Parts, may have as clear a sight and vision of God as the greatest and most learned men in the world: Our Natural abilities that we have here, will not be any way helpful to us to the knowledge of God when we come to Heaven; but the poor weak people that are of low Understandings, so that they scarce understand any thing in a way of common Reason, yet they shall have as much Knowledge of God, and as clear an Insight into the Nature of that pure Being of Beings, and into the glorious things of God, as the greatest Rabbi that ever was upon the face of the Earth, for Knowledge shall be done away. There are therefore things that are beyond Sense, beyond our Reason that is elevated to the greatest height here in this world: and we walk by Faith. This might be of great comfort to those that have weak Parts here in this world; though their Parts be weak, yet that will not hinder them in the

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receiving of the glorious things of Heaven.

But I shall leave that about walking by Sight, and come to treat about that which is the Principal Truth in the Text: *For we walk by Faith, and not by Sight.*



### CHAP. XIII.

*The Walk of a Saint on Earth, is the Walk of Faith. What the walk of Faith is, is described, 1 Generally. 2 Particularly. First, In respect of its End, which is Twofold: 1. The enjoyment of Communion with God. 2 The Glorifying of God (both in a Gospel way.) Secondly, In respect of its Rule. Thirdly, In respect of its Separation from uncleanness in thoughts and actions. Fourthly, In respect of its acting upon Christ for strength to walk. Fifthly, In respect of its acting upon Christ for strength, 1 To resist oppositions, persecutions, outward and inward. 2 To get above discouragements. 3 To be carried through difficulties. Sixthly, In respect of its performance of Duties without self ends. Seventhly, In respect of its real satisfaction without enjoyment. Eighthly, In respect of its dependancy upon God in want of means. Ninthly, In respect of its Progress. Tenthly, Of its constancy. Eleventhly, Of its suitability to things believed.*

*The Walk of a Saint on Earth, is the Walk of Faith.*

**I**N the handling of this precious, and absolutely necessary Point.

First, I shall shew, *What the Walk of Faith is;*

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when a Saint may be said to walk by Faith.

Secondly, That this is, and ought to be the only walk of Saints on this side Heaven.

Thirdly, The necessity of it.

Fourthly, The Excellency of it.

Fifthly, Some Encouragements unto Saints when they want Sight and Sense.

Sixthly, Choice Rules that we are to observe in the want of our Sight and Sense, yea, how we should exercise Faith in the want of all.

Lastly, How Faith carries the soul through all kind of difficulties in this world; when Sight fails, yet Faith carries through. These are the Principal Heads in this Treatise.

First, What it is to walk by Faith; briefly, and more Generally thus:

Then doth a Soul walk by Faith, when the soul walks on in the way that God would have it, when Sense and Reason is at a stand, by what Faith brings to it: Many times a Christian in his course finds all things that appear to Sense and Reason to fail him, and the soul is at a loss in respect of those things, but yet Faith comes and helps at a dead lift: when Sense and Reason knows not how to go any further, Faith brings in that which carries on the soul in the way that God would have it: This is to walk by Faith.

But more Particularly thus:

To describe the Walk of a Saint by his Faith.

First, The Scope and End of the way of a Saint is presented unto him by Faith; for in a walk, a man looks at some End: Now the End and Scope of a Christians Walk, to what he walks, is Two-fold.

1 Either the enjoyment of Communion with God.

2 Or the Glorifying of God.

Object. But you will say, *Why is it only Faith that doth present this, the Glorifying of God, and the enjoyment of Communion with him? we may know by Reason*

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son that we were made for God, and we are to glorifie God in our way in the course of our lives, Reason would tell us this: and that the chiefest good of a Rational Creature is in Communion with God, Reason hints to us this; why do you say then that Faith presents this to the soul? though there be no Faith, yet a man by Reason may be convince'd he ought to glorifie God, and that his Happiness is in Communion with him.

Answer. To that I answer this, That indeed Reason will tell us these two things, but in a lower and darker way than Faith doth, and the happiness of man in either of these two things is but Natural so far as Reason carries it: Reason tells me I am to glorifie God, let me glorifie God no otherwise than Reason tells me, it's but in a Natural way: And Reason saith that my happiness is in the enjoyment of God, but if I enjoy God never any otherwise than Reason presents God to me, I can have but a Natural Happiness. But Faith goes further in presenting this Scope and End of my life: Faith tells me that I am to glorifie God in the way of the Covenant of Grace, I am to glorifie God in and by Jesus Christ, his Son; I am in the whole course of my life to lift up the Glory of God as it is revealed in the Gospel, God in Christ: and truly till we come to know this Glory that God would have from his Creature, namely the glorifying of him in his Son, in the way that he hath propounded himself, we never give him any Glory that he accepts of. He may to far accept of it, as he may blest us with some outward temporal Blessings in this world, but never accepts of it to Eternal Life; A man that hath never such strength of Reason, and sees he must not live as a Beast, but he must acknowledg and worship God that is the Infinite Supream Being of all things, he may come to know this in the light of Reason; but if he rises no higher, it's but in a Natural way, and God accepts not of that: But now when the soul comes to know God in Jesus Christ, and comes to understand the brightness of the glory

glory of God as it shines in the face of Christ, and fo comes to honor him in the way of the Gospel: this is the Scope of a Christians walk: And this is to walk by Faith. And when men only in a Rational way look at God as the last End, and to as the highest good, this is but meer Natural: But when I look upon God in Christ as my happiness in him, when I look upon God as communicating himself to his Creature through his Son, look upon the interest that my soul hath in him through Jesus Christ.

Her's the Scope of my life if I be a true Christian, the working of my heart, and all the actions of my life tend this way: you never knew what it was to walk by Faith, except you had the Scope of your life presented to you by Faith, shewing you what it is to glorifie God in his Son, and enjoy Communion with God in him. And that's the first thing in the Walk of Faith.

Secondly, The soul in walking by Faith is guided by the Rule that Faith doth present unto it: As it hath the Scope and Aim that Faith doth present to it, so the Rule that doth guide it is only presented to the soul by Faith, only by Faith: I confesse Reason will go far, will present unto men many Rules for the guiding of them in the course of their lives; such and such a way is sutable to right Reason, and such a way is against Reason, and thus far your fair Civil worldly men go; they see what is according to the Rule of right Reason, and so they are guided: But Faith presents a better Rule, the Rule of the New Creature, *Those that walk according to this Rule, (that the Apostle speaks of in Gal. 5. 16.) peace shall be on them, and the rebol Israel of God: This Rule is plainly the Rule of the New Creature, For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new Creature; and faith he, as many as walk according to this Rule, peace be on them; and mercy; and upon the Israel of God: Faith shews to my soul what*

what the Rule of my way is: the Rule of the new Creature as it is revealed in the Gospel, those Gospel Rules which I find in the Word that only are made known to me by Revelation and Faith: Whatsoever Revelation it be that the soul doth receive, it is enabled to receive it by Faith: And so, if it be but meerly a History, then we call it an Historical Faith; or if a Miracle, then a Miraculous Faith; or if it be the Revelation about the Grace of God in his Son to my soul, then it comes to be justifying Faith: But the Nature of Faith in general is that Vertue or Grace whereby the soul receives readily and freely the Revelation of the mind of God in the Gospel where God sets out the way of bringing men to Eternal Life by Jesus Christ: Now Faith, it is the receiving of these Truths of God thus revealed, and those men that stick so upon it, that they will receive nothing but what they can have Reason for, they will fall short in the day of Jesus Christ, they will fall short of that Rule that will guide men to Eternal Life. And that's the Second thing, when the soul is guided by such a Rule as Faith only presents unto it.

Thirdly, The Walk of Faith is, When the way of a Soul is likewise by Faith; that is, the way of Holiness, it is a way that is by Faith.

*Quest.* You will say, *What do you mean by, The way of Holiness, it is the way that is by Faith?*

*Answer.* By that I mean this, That whereby the soul comes to be separated in its actions, in the course of it, from all filthiness and uncleanness, it's Faith purifies the heart, it's nothing but this: then the soul walks by Faith, when by receiving those Divine Principles that are revealed in the Word it comes to be enabled to separate it's self for God from all uncleanness, and to separate the actions of it from the filth and uncleanness of the world, from those mixtures of filth that the actions of other men are mingled withal; then doth a soul walk by Faith

Faith when there is that Power in its beleeving: Thou sayest thou dost beleeve such and such Truths that are revealed in the Word, but what power hath thy Faith to cense thee? That's the way of Faith when it hath that power in it to separate thee from mixtures and base uncleannesses in the workings of thy heart and in the actions of thy life.

Fourthly, When Faith brings in strength unto the soul to enable it to go on in its way: The strength that a soul gets is by Faith, the closing of the soul with Jesus Christ, and by Faith drawing vertue from Jesus Christ, as the poor woman in the Gospel found vertue to come from Christ: so when a Christian finds want of strength to the performance of any action that God requires, what doth he now? it may be some will resolve I will do thus and thus, and leave my sin, and set upon a better Course, and they go forth in the strength of their own Resolutions, and perhaps they do somewhat, and reform their lives a little more than formerly they did: I but this is not the walk by Faith; but a Christian that walks by Faith, when he comes to see what God requires of him, and withal finds his own inability, he then goes and acts his Faith upon Jesus Christ, and the Covenant of Grace, and the Promises, and there draws strength to enable him to the performance of what God requires of him.

Fifthly, A Christian walks by Faith, when Faith brings in, not only power to do that which is required, but when there is any opposition; Faith enables to resist opposition, to resist whatsoever is in the way to hinder the Walk: As there's either opposition from without, Persecution, when men oppose such a way, and set themselves against it. Now when a Christian acting of Faith can be carried on, Though I be weak otherwise, yet through Faith in Christ I can go through opposition, and whatsoever I suffer for Christ, yet still through that

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which Christ hath revealed to me in the Gospel. Or if not outward, yet there may be inward oppositions, the fiery Darts of the Devil; you know the Scripture saith, That Faith is a *Shield* that quenches the fiery darts of the Devil; not only that keeps them off, but quenches them; this is a strange kind of Shield: A Shield, especially when Darts, and Bows, and Arrows, was of great use: Here the Devil shoots fiery Arrows; as sometimes in War, they have such a device that they will shoot out of Canions, bullets red hot; so the Devil he shoots fiery Arrows: But this Shield doth not only resist them, but quenches the fiery Darts of the Devil. And so Faith is an *Anebor* in the midst of storms and tempests to keep the soul from suffering of Ship-wrack; and not only helps against opposition, but lifts it up above discouragements, and carries it through all difficulties: I put these three together; When by what Faith brings in, the soul is enabled to go through oppositions; Raised above Discouragements; And carried through difficulties; then is a Christian said to walk.

Sixtly, Then doth a Christian walk by Faith, when his great care is to go on in his Duty, but for what shall become of him, for the success, he can commit all to God: Here's a Christian walking by Faith, when he so orders his life, as nothing troubles him in this world what should become of him, how he should be provided for, what success he should have; but let me be where the Lord would have me, and do what he would have me, and commit all my waies and success unto God alone.

Sevently, A Christian when he can satisfie his soul by what he receives by Faith as really and truly as any other men can satisfie themselves in the enjoyment of any good: Look what satisfaction to their spirits other men have in the enjoyment of what they desire, that satisfaction a Christian that walks by Faith hath, in the belee-

ving what is promised; he can find as satisfaction in the beleeving what is promised, as other men can find in the enjoyment of what they have for the present: Oh this is the walk of a Christian in his way. A man that is not acquainted with this Grace of Faith, is eager in the desiring of such and such things, and if he cannot have his desire satisfied, he is never quiet; nothing wil calm him but the satisfaction of his desire: I but, now a Christian can look into the Promise, and if he sees but the good thing promised, he is as well satisfied in the Promise, as the other is in the enjoyment of his desire; and indeed there's a great deal more satisfaction in the receiving of the Promise, than there is in what all the Creatures in the world can afford for the satisfaction of our desires; If God should give us the enjoyment of all Creatures in the world, they cannot so satisfy the desires of the soul, as a Promise can satisfy the desires of a Beleever; and this indeed is a great mystery in this walk by Faith: But this is the way of a Christian, and those that understand what the walk of Faith is, know what I mean: But unto carnal hearts they seem to be riddles, and they think them Aery Conceits and Notions; but such as know what it is to walk by Faith, know otherwise: Let but a word of Promise be given out, it's enough for a soul that walks by Faith: And because this is a great Point, I'll give you a Text or two to shew what satisfaction a Promise is to a beleeving soul that walks by Faith.

The first Scripture is in 2 Chron. 20. you find that Jehoshaphat had been praying to God in the time of a great danger, and having been praying, he received an answer of his prayer in the 17. verse, *Ye shall not need to fight in this battel, stand still, move not, and behold the Lord towards you, &c.* here he receives the Promise: Mark then in the 19. verse, *And the Levites of the children of the Korathites, and of the Children of the Korathites stood up to praise the Lord God of Israel with a loud voyce on high: They seld praising present-*  
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ly, they had not got the Victory; and in the 20. verse, there's an Exhortation to beleeve, *Put your trust in the Lord your God, and ye shall be assured; beleeve his Prophets, and ye shall prosper:* and in the 21. verse, *When he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of Holiness as they went out before the Army; and to say, praise the Lord, for his mercy endureth forever: Was Jehoshaphat out of his danger that he set singers to praise the Lord, for his mercy endured for ever? No, he was in as great a danger as before, only he had a Promise, and having a Promise, he thinks of nothing but praising of God, for his mercy endures for ever: A Carnal heart would have said, stay, let us first see what the success wil be, and then we wil sing praise; nay saith he, I have a Promise, and I am satisfied as much in that, as another man would be satisfied in the Victory.*

Another Scripture which is very famous for this, and that is in the 108. Psalm, 7. verse, *God hath spoken in his Holiness: God hath spoken;* the word is, *Come out: What then? I will rejoyce;* presently, he doth not stay for the fulfilling of the Word; I have the Word, and I know he is holy in all his Work; *I will rejoyce, I will divide Sechem, and meet out the valley of Succoth; Gilead is mine, Manasseth is mine, Ephraim also is the strength of mine head; Judah is my Law-giver; Moab is my washpot; over Edom will I cast out my shoe: Over Philistia will I triumph:* And all this because God had spoken, the thing was not done; but the Prophet was as much satisfied in the Word, as in the thing being done. This is to walk by Faith; When the soul can be satisfied in a Promise as much as others are in the enjoyment of what they have.

Eighthly, When the Soul can depend upon God alone for all, in the want of all means; when all means shall fail, and if it would consult with Flesh and Blood,  
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with Means, with Second Causes, it sees itself undone; but in the failing of all these means, yet the soul can depend upon God, and yet conclude, *It shall be*. As you know that was the Commendations of *Abraham* when his Body was even dead, yet contrary to Hope he could believe; let become of means what will, yet it is God that hath promised, and I can depend upon God in the want of all means.

Ninthly, The Progress that the Soul makes in the waies of Godliness, is by Faith; the walk of a Saint is from Faith to Faith, from one degree to another; according as Faith encreases, so there's a Progress made in the waies of Godliness; when a soul doth not stand at a stay, he is not the same that is was seven yeers ago, but is got higher and higher, and neerer to God, and all by Faith, Faith doth act the soul still higher and higher to God in a constant way and course: That Progress that a Saint makes is by Faith.

Tenthly, The Constancy of enduring in a Christian Course, it is likewise by Faith; as it's said of *Moses*, *he endured*, as seeing him that is invisible, that was invisible to Sense or Reason; but by Faith he did endure: whatsoever hinderances he had in his way, yet he kept on his way to the end, and so received the end of his Faith, even the Salvation of his Soul.

Eleventhly, Yet one more there is, and that's a General; When a Saint doth in his whol Course walk as it becoms one that doth believe such glorious things as he doth, when he holds forth in his life, the glory and beauty of those things that he professes he doth believe; for Christians they do profess their believing of very great things; The believing in God and Christ, and the special interest that their souls have in God; the believing in the Covenant of Grace; the believing of the things of  
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the Kingdom of Heaven, of their everlasting enjoyment of God there: these are great things: He may be said then to walk by Faith, when in his life and Conversation there is a futableness, and an agreement to all these great things that he professes he doth believe: You Christians, when you speak of such great things that you say you do believe, even such things that the Angels desire to pry into, do you hold forth this in your lives? This is the walk of Faith, when the walk of your lives is futable to what you profess you do believe: Oh then put all these together, and then may a Christian be said to walk by Faith:

When the Scope of his Life, and End of it, is presented by Faith.

When the Rule of his Life is by Faith.

When the way of his life, the separation from uncleanness and filthiness, is by Faith.

When the strength that he hath to walk, is by Faith.

When the power to resist opposition; To be raised above Discouragements; and to go through difficulties, are by Faith.

When he can take care for nothing but only to be where God would have him, and do what God requires of him, and leaves all to God.

When he can be satisfied in the Promise as well as others can be in the enjoyment.

And when in the want of all means, yet he can depend upon God.

When his Progress and going on, is through Faith; from Faith to Faith.

When his Constancy and Enduring to the end; is by Faith.

And when in his whol Conversation he holds forth the glory of his Faith, and lives futable to those great and glorious things that he professes he doth believe: Here is one that walks by Faith in his Course; here indeed is the life of a Saint on Earth: And whereas the Scripture  
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faith, the Just lives by Faith; the holy Spirit seems to take a great delight in the Phrase, for it's very often repeated in Scripture: And thus the Just lives and walks by Faith. That's the first thing.



## CHAP. XIV.

*The Saints in all Ages have walked by Faith.* 1  
*Enoch.* 2 *Noah.* 3 *Abraham.* 4 *Jacob.*  
 5 *All the Patriarchs.* 6 *David.* 7 *Jonah.*  
 8 *Church, though they had less means, and a less glorious object than we have.*

**I** Might shew you the Examples of the Saints at all times, how they have made their walk a walk of Faith.

1 As *Enoch's* walking with God was by Faith; that is apparent in *Heb. 11.* he pleased God; and if you read the Epistle of *Jude*, there you shall see the walk of *Enoch* with God, *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints:* *Enoch* that was the seventh from *Adam*, yet he believed the coming of the Lord with ten thousands of his Saints though it were almost six thousand yeers ago, yet *Enoch's* Faith reached to it: *Enoch* when he saw ungodly men, and heard them speak hard speeches against the waies of God, looked beyond all their prosperity, and as is he should say, it may be they prosper in this world, and they speak hard speeches; Oh the hard speeches that many ungodly

ly men belch out against the waies of God: though they prospered a while, yet *Enoch* could look beyond all their prosperity, and by his Faith was able to see the coming of *Jesus Christ* when he shall come with ten thousands of his Saints in all his glory at the great day, and the sight of this made *Enoch* walk on in his way; as if he should say, let others do what they will, and please themselves in their ungodly waies, and walk according to the Flesh; I dare not walk as they walk, for why? Oh I believe the Coming of *Christ* in all his Glory, *Enoch*: *Enoch* that lived almost six thousand yeers ago, yet he by Faith could behold the coming of *Christ*, and by that work of his Faith was he kept on in his walking with God; let men do as they please, yet he would keep on constantly in his way, and this Text shews what it was that kept him on in his way.

2 And to *Noah*, he walked with God in his Generation, surely it was by Faith too; that place in *Heb. 11.* shews plainly that it was by Faith; *By Faith Noah being warned of God of things not seen:* Mark, he did not walk by sight, but being warned of God of things not seen as yet; *moved with fear, prepared an Ark for the saving of his house, &c.* all was by Faith; and indeed that which he did, it could not be by any other Principle but by Faith.

For first, That he was so Godly in his Generation; you read in *Gen. 6.* that the whole world had corrupted their waies, *And God saw that the wickedness of man was great in the Earth, and that the very imagination and thoughts of his heart was only evil continually:* this was the corruption of the times wherein *Noah* lived; what kept *Noah* upright all this time, when mens wickedness was so great, and God was resolved to destroy men from off the face of the Earth; but saith he, *Noah found grace in the Eyes of the Lord, and Noah was a just man, and perfect in his Generation, and Noah walked with God;* surely it was by Faith: What could it be

be but a Principle of Faith that should make *Noah* fall upon building of an Ark one hundred and twenty yeers before? God tells *Noah* that there should be a Flood come upon the Earth, and therefore bid him build him an Ark: An Ark! we never read of any such vessel to swim in the Water: *Noah* might have had a thousand Reasonings; What should I that am upon dry Land, and well, must I go and build a Vessel that must carry me in the Water? and I build, what I alone, am I wiser than all besides? they will come and mock, and what new kind of fine thing is this that you are a building? To what purpose should I go to build an Ark? I am no Marriner, and I know not how to mannage it: I but I must build it; and by Faith he went on in his way.

And then suppose that a Flood should come and destroy the whol Earth, is it a likely thing that the Water should come up upon the top of high hills? Yet *Noah* beleaved this.

And then, All my Neighbors that are about me, may kill me if they please, and put me out of the Ark, and take it themselves: Sence and Reason would tell him so; and yet *Noah* went on in his way.

Well, But suppose God do put me into the Ark, and keep other men that they should not take it from me, but that I should have the benefit of it: I but then God tells me that there must be in it all manner of Creatures, two and two to come into the Ark, all venomous Creatures, and wild and savage Creatures, they may destroy me? I but *Noah* beleaved this, that God would preserve him.

Again, I must have an Ark in which may be all sorts of Creatures, and food for all these, what Vessel would be able to hold this: But yet *Noah* beleaved God.

I but when they are there, surely the very filth that would come from those Creatures, would poyson me: yet *Noah* still beleaved.

And when I am in the Ark, and all the World shall be covered.

covered over with Water, what shall become of me at last? yet he beleaved that God would provide for him.

God put *Noahs* Faith to it, and by Faith he went in to the Ark, and was preserved there: It was the walk of Faith that was *Noahs* walk in his Generation.

3 I might likewise shew you the Generation of the Saints in other times; As of *Abraham*, how when he first came from his Fathers house, what a walk he took to walk into the Land of *Canaan*, and then afterwards into *Egypt*, up and down from place to place, and had not any possession at all but of a burying place, and was in the midst of dangers and oppositions from time to time, and how God tried him in the main thing that he promised him. Oh the walk of *Abraham* by Faith, was very famous.

4 And then the walk of *Jacob's* Faith:

5 And of all the Patriarks: the History of the Bible wil discover to you the walk of all their Faith.

6 And the walk of *David's* Faith; after the promise of a Kingdom, yet how he was hunted up and down in the Wilderness like a Partridge.

7 And *Jonah* when he was put into the Whales Belly, yet he still cries to the Lord, and there acts Faith.

8 And the Church of God in general, besides particular Saints: that place in *Lam. 3.* shews the notable work of Faith in the Church of God when they were in the greatest distress, and under the Captivity of their Enemies; at the 24. verse, *The Lord is my Portion, saith my soul, therefore will I hope in him: The Lord is good to them that wait for him, to the soul that seeketh him.*

*The Lord is my portion, saith my soul:* As if the Church should say thus, If I should consult what Reason saith, and what Sence saith, and what Temptation saith, and what the World saith, they would all say that God had forsaken me, that God hath left me: But I will not regard what Sence saith, what Reason saith, what Temptation saith, But the Lord is my portion,

faith my soul; I will conclude of this in the greatest distress that I am in, yet still the Lord is my portion, faith my soul. Still she holds to this in the midst of all her distresses: and we need not instance in further particulars the 11. chapter of the Epistle to the Hebrews, is a Comment upon my Text, there you have the walk of the Saints one after another, from *Enoch's* time to the *Macabees*.

And yet take this one Note, they had not the means of Faith as we have, they had not the object of Faith revealed to them so gloriously as we have: Oh when we read the 11. chapter of the Epistle to the Hebrews, it should make us ashamed for, and troubled in the consideration of our Unbelief: Oh the glorious work of Faith that was in those Primitive Saints.

The work of Precious Faith in them appeared very gloriously; therefore it should occasion such a Meditation as this:

Oh! Should they that lived in the time of the old Testament, or before the New, yet should they thus walk by Faith? Oh how much more then should we that live in the time of the new Testament! Had they had but the four Evangelists to read over, of Christs being come in the flesh, and the manner of his coming, being born and living; and the Sermons of Christ, had they them but to have read over, and the Stories of his Apostles in the Acts, and the great mysteries of Grace that are revealed in the Epistles that we have; Oh what Faith do you think would there have been in them then! Read but the old Testament, and how little have you there of Jesus Christ, of the Covenant of Grace, and of the things of Eternal Life; no, the Apostle faith, that Glory and Immortality were brought to light by his Gospel; it was little known in the time of the Law, and yet the glimmerings that they had of those Objects of Faith, did strengthen them, and carried them through difficulties and oppositions whereby they were enabled to walk by

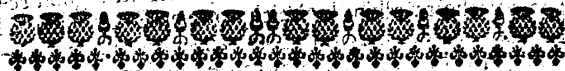
Faith.

Faith: And so it is recorded of them for their Honor even to the end of the World; They received a good report by their walking by Faith, to be an Example to us; Oh that we that are Christians, and profess our believing in such glorious things as we do, we should be ashamed that we are led to much by Sense and Reason as we are: Oh let us labor above all things to manifest the Glory of Faith, for 'tis this that God especially aims at: 'tis the great delight that God hath to lead his people along in such a way as may magnifie this grace of Faith: and therefore those of you do most honor God in the world that do most walk by Faith; not those men and women that have most comforts, they do not most honor God; those men and women that have most honors in the world, and most encouragements in the waies of obedience, these are not them that do bring most honor to God; but those that do walk most by Faith: when the Lord looks from Heaven, and sees a poor Creature that waits Sense, and hath not those encouragements that others have, and it may be thou art not used in such excellent service that others are, and thou thinkest thus; Oh the Lord hath little use of me, I am not employed in such things as others are employed in, I do little Service for God in my Generation: I but doeft thou exercise Faith in thy afflicted condition, in thy low condition, in that condition of thine where thou seemest as though God did but little regard thee, canst thou believe and exercise Faith in such a condition? Know that this is acceptable before the Lord, and thou by the exercise of faith in thy low condition, mayest bring more Honor to God than many that have excellent parts and gifts, and are employed in glorious Service for God: But of that we shall have occasion to speak more further when we come to that head of shewing the excellency of Walking by Faith.

Kk 2

CHAP.





## CHAP. XV.

*The necessity of walking by Faith: 1 Because the waies of God are mean and vile to Sense and Reason. 2 That there may be an agreement between us and God. 3 Because many things that are the Rule of our lives, depend meerly upon the will of God revealed without Reason. 4 That we may see the Authority of the Rule, and make it come with power to our hearts. 5 That we may see the reality of Spiritual things. 6 That we may see through the colors and vain shewes that are put upon the waies of Sin. 7 Because the waies of God do sometimes seem contrary to his Word. 8 Because of oppositions, outward and inward. 9 Because by it only we please God. 10 Because the End of the Saints Walking, is above Reason. 11 Because the efficacy of all means we use for any good, depends upon Faith.*

**I**n a Saints walking with God, his walk by Faith hath a Principal share. I have shewed what it was to walk by Faith. And then, that it was the walk of the Saints: this is finished. I shal proceed unto the necessity of this walking by Faith, and the Excellency of it: If a Christian doth not walk by Faith, he will certainly miscarry in his way.

First, The absolute Necessity that there is of it: If we wil profets our selves real Saints, and walk with God, we must have a great use of the Grace of Faith in all our waies.

1 The necessity of walking by Faith is this, Because that the waies of God have a great deal of outward mean-ness in them, and appears to be vile to Sense & to natural Reason; even the great things of the Gospel, they are foolishness to a carnal heart. I remember *Tacitus* that was a great Scholler, speaks of the way of the Jews (which were the only people of God) the Way and Customs that God taught them, *That it is absurd, and a sordid Way*; and yet no people upon Earth had the mind of God revealed to them, but they in their time: and *Josephus* tells of one that speaking of the Jews, saith, They are hateful to men, and more foolish than the very Barbarian: These thoughts have carnal hearts of the Waies of God; they are very mean and vile, therefore there is need of Faith to shew us the way that we should walk in.

2 There is a necessity of Faith, That there may be an Agreement between us and God, *Can two walk together and not be agreed?* How can there be an Agreement between God and our souls but by Faith? *Rom. 5. 1. Being justified by Faith we have peace with God*; our peace with God doth not come from any obedience to the Commandement, but by Faith; it is not the reforming thy life, though that must be, for it's a sign thou art not at peace with God if thou doest not reform thy life; but all these do not make up thy peace, that which makes up thy peace with God is thy Faith in Christ; yea, and when a Beleever hath made peace with God, yet afterwards he may do that which shal break his peace, the fence and the comfort of it, yea, and so far break as there may be a fatherly displeasure against him; now it must be faith that must make it up, 'tis not enough to think thus, I have done that which hath broke my peace with God, The comfort of it to my soul, I will amend, and reform, that's good, but that's not the thing that thou must rest on: I but I will renew my Faith, and exercise that upon Christ, and so make up my breach: *Reforming that will follow upon it*; but the main thing that

that makes the Agreement, it's the work of Faith, and therefore Faith is absolutely necessary.

3 Faith is of absolute necessity to walk by, Because that many things that are to be the Rule of our lives, depend merely upon the will of God as it is revealed in the Word without any Reason given for it: I confess there are many things of the mind of God that we may see a Reason for, yea, there are some Principles in mans Nature, that are not wholly done away by the fall, that will shew to him that such and such things are Rules for him to walk by: but there are others that are merely by the will of God without any Reason at all, and therefore there is a necessity of Faith for the discovering of them unto us.

4 There is a necessity of Faith, That we might come to see the Authority of the Rule by which God would have us to walk: though we may by Reason see somewhat, yet there is a Divine Lustre and Authority in the Rule: that we cannot come to know but by believing: in the 119. Psalm, 66. verse, saith David there, *Teach me good Judgment and Knowledge; for I have believed thy Commandments*: Here you see the Commandments of God are an object of Faith, as well as the Promises, which many do not think of; they think their Faith is only to act upon the Promises, I but Faith is to act upon the Commandments: That which is received by believing, is received in another way than that which is received by Reason; as if he should say, I see some Reason in thy Commandments, I but there is a Divine Authority, and lustre and glory in thy Commandments which is beyond that which is to be revealed by Reason, and that I receive by Faith: I by Faith have come to see and apply that infinite Mercie, and Glory, and Authority that there is in thy Commandments: Oh that we could but learn this, to believe the Commandments as well as to understand the Commandments, or to be convinced by Reason of them, that we are not to Lye, nor

Swear,

Swear, nor prophane the Sabbath, nor commit Adultery, nor do any act of Injustice, these things we may convince mens Consciences of: I but yet they do not believe the Commandments, that is, the infinite dreadful Authority that there is in them, for this, Reason doth not bring with power to the soul: Oh those that God works Faith in, they come to see, and to apply another kind of Authority in the Rule than they have done heretofore: therefore there is a necessity of Faith in our walking, even to make the Commands of God to come with power to our hearts.

5 There's a necessity of Faith that we might come to see the Reallity of Spiritual things; they are all but Notions to us until we come to have the use of the Grace of Faith in the course of our lives; we may talk of Justification, and Sanctification, and Adoption, and Reconciliation, and of the Love of God shedding abroad, and of the Spirit of God, and being guided by Gods Spirit, and the Priviledges of the Saints, and such things; we indeed speak of these things, but they are but meer Fancies and Notions to us till we come to have Faith, and Faith gives a real Being; according to that in Heb. 11. *Faith is the substance of things hoped for*, it gives a substance to them, and makes them to appear the most real things in the World, therefore there is a necessity of Faith for the making of Spiritual things to be Reallities to the soul.

6 There's a necessity of Faith in our walking, That we may be able to see through the colors and vain shews and pretences that are upon the waies of Sin, we shall be gul'd and deceived else by the color, and pretences; and fair shews that are put upon these, those guidings that are upon the waies of Sin; Sin will appear very fair and specious: the most dangerous and desperate waies of Sin, will present themselves seemingly desirable to us, except we have a piercing eye of Faith to look beyond present things: Faith is necessary in our walk that we may see

through

through those paintings and daubings that are put upon the waies of sin, that we may look beyond things that are present, it's said of carnal hearts, that they do not see afar off, 2 Pet. 1. 8. *If these things be in you, and abound, they make you that you shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ: but he that lacketh these things is blind, and cannot see afar off: He can see only things that are present; but you that have the knowledge of Christ, can see afar off. Oh there's a great necessity of Faith in the course of our lives.*

7 A great necessity of Faith there is in our walk in the course of our lives, because that God doth seem in his way to go often to contrary to what he speaks in his Word, therefore I shewed you that Sence and Reason is not enough, : But now I am to shew you the necessity of Faith, because that God in his waies will appear to go so contrary to his Word that we shall not be able to see them: To that I have shewed you, that God in his Works doth sometimes seem to go contrary to his Word, As in *Abraham*: Ple give you some other Instances; As his bringing of his people Israel to the Land of Canaan; he promised to them a Land that should flow with Milk and Honey: they were brought into the Southern part of the Land at first, that for the greater part was the most barren, only some little might be fruitful; but it was of all the Land the dryest part, and the most fruitless; and this is the reason of that Expression that we have in the 126. *Psalme*, 4. saith the Psalmist there, *Turn again our Captivity O Lord, as the streams in the South*; the streams that were in the South were mighty refreshing and comfortable; there were streams in other parts of the Land as well as there; but they were most comfortable, because that the Southern part of the Land was so dry and barren, and therefore any streams in the South were very refreshing unto the people; and thence is this Phrase, *Turn again our Captivity as the streams*

in the South: God brings his people into the barrenest place at first; what was this for, but to try their Faith? It seemed to be contrary to what God said of the Land, that it should flow with Milk and Honey: And so if you read the 20. of *Judges*, 28. 31. compared, God made a Promise of Victory to the People, and yet you shall find, that though he promised them Victory, at first there was a slaughter made; and such a slaughter as encouraged the enemy to hope for a victory over them again the second time: After God makes the largest and fullest Promises of mercy to his people it's his usual way to seem to go quite contrary: Oh the waies of God are unsearchable and his judgments are past finding out: If there be not Faith, we shall presently be offended when we see that the Works of God seem to go contrary to that word that we have thought we have beleev'd in.

8 A necessity there is too in respect of the strong oppositions that the Saints meet withal in their way; they meet with the Devil, and World, and Flesh, and all opposing them in their way, the oppositions from the world by waies of scorn, and contempt, and persecution, and it may be opposition from the r kindred, from their Parents, from their Governors, from their neereft yoke-fellow, bosom friend; if there be not Faith to help against all these, the soul would never endure; *Moses* endured by seeing him that is invisible. So in inward oppositions, from temptations within, from the strong corruptions that are within the soul, except Faith comes in the soul will soon fade away: there's a notable Scripture that we have in the 64. of *Isa*. 6, 7. mark there the complaint of the Church in the time of their affliction and trouble, *All we* (saith the Prophet in the name of the Church) *do fade as a leaf, and our iniquities like the wind, have taken us away*: Oh their hearts were down and discouraged; but what's the Reason of this? *And there is none that calleth upon thy Name, that stirreth*

up himself to take hold on thee; This was the Reason why they faded away like a leaf: when a leaf wants moisture, and hath the Sun to dry it, it soon fades away: so it was with them, they met with trouble and oppositions, inward and outward, so that like a leaf they did fade away; but it was upon this ground, Because none stir'd up himself to take hold on God, because they did not act Faith upon him: In the time of their sufferings when they were in a low and afflicted condition, when temptations and troubles came, then they should have stir'd up themselves to have taken hold on God; had they but had the use and exercise of Faith then, they should not have had cause to have made such complaints, and therefore a necessity there is of Faith for the overcoming of strong oppositions; Set Reason, or Experience many times against oppositions that a Christian meets withal in his way, and they are but as Paper walls to keep Bullets off: But now Faith can set even Christ himself, and the Promises of the Covenant of Grace; and these are as a Brazen wall against oppositions; it's faith that doth quench the fiery darts of the Devil. A man hath strong temptations, and there comes in the fiery darts of the Devil thick upon him: Now he begins to Reason with himself; here's these temptations, and why should I yield to them? if I yield, I shall bring shame to my self: Alas, this is but as a paper wall in comparison; and if I yield to such temptations, I shall bring a great deal of trouble and affliction to my self, and my conscience wil not let me alone, but fly in my face: these are some things to help against a temptation, but they are al but as paper walls in comparison of the actings of faith upon God and Jesus Christ: If the soul could but stir up it's self to take hold upon God in Jesus Christ, this would strengthen it far more, and be as a Brazen wall in comparison of the other.

9 And then another thing that shews the necessity of Faith, and that's a special thing to be considered of, We

We must walk by Faith, all our walk else wil be to little purpose, Because it's by Faith that we come to please God, and without that it's impossible to please him; in Heb. 11.6. *Without Faith it's impossible to please God:* Whatsoever thou doest in the way of God, yet if there be not the exercise of Faith in it, it is not accepted: Thou thinkest thou walkest with God in this Duty and the other, thou prayest continually, and hearest the Word, and receivest Sacraments, and convertest with the Saints, and doest such and such good actions; these are wel, but except Faith comes in and mingles, there's none of them please God: It may be, before thou wert acquainted with the way of the Gospel, thou wert very careful in thy course; thou did'st keep thy constant times in Prayer, and didest attend upon the Word, and didest live very wel among thy Neighbors, and read the Scriptures much, and wert careful to come to Christ's Appointments; but if thou wert not in the walk of Faith all this while (though it's better to do this than to neglect it) yet if thou beest not in the walk of Faith, these things are not pleasing to God; they are indeed not so displeasing as the neglect of them would be, and therefore they ought to be done even by unbelievers, for materially they are good, and better to do that which materially is good, than not to do it at al; I but, if you speak of pleasing God in order unto Eternal Life, and in the Complacencie that God takes in such things as he is pleased with his Saints, they do not please him so, no, it's the work of Faith in the very action that must make it acceptable to God; if you tender it up to God, it must be by faith: Oh how necessary is Faith then to make every thing pleasing to God, and therefore consider of this Note: It's not enough that you are Believers in general; that is, that you have faith in Christ, and so you have pardon of sin, but this shews there is a necessity of putting forth faith in every action.

10 Further, The Happiness of a Christian is that which is Supernatural, the last end that a Christian hath,

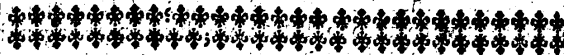
is supernatural; therefore as I shewed you when I opened what it is to walk by faith, Faith brings in the Revelation of the end of our walk; and here it shews the necessity of it: If our end in all our actions be above Reason, then we have need still of the use of faith in every thing that we do, that we may alwaies have the right end: And it is that indeed that doth commend an action in Morals, it's the end that makes the good of an action: And so in Divinity, it's not what the Action is, but what the End is; this crowns all: The necessity of faith is in this to carry on all our actions to a Supernatural End, to an End beyond Reason.

11 Lastly, It's Faith that is so necessary, Because the efficacy of all means that we use for any good, depends upon Faith: God sets us about the use of means for the attaining such ends, God never ordain'd means that they should help us to attain such ends by vertue in themselves; but God ordain'd means to convey himself through those means, and the efficacy of them must be by using them in a believing way; such and such means God hath appointed for such ends; but if I make use of those means and think that they have any vertue or efficacy for the attaining those ends, I frustrate the good of the means; but if I would use them in a profitable way, I must mix faith with them: I use these means, but it's the love, and goodness, and mercy of God that I trust in, in the use of these means. If I use the means to preserve my Natural life, I should exercise Faith there: *Asa* is blamed for using the means of the Physitian, and trusting to him, and not unto the Lord; but then much more when I use means for my soul, I come to the Word, and Prayer, and other Ordinances; there's no efficacy at all in all these any further than faith is mixed; you know what the Apostle saith, The Word did not profit them because it was not mixed with Faith; and so in Prayer, the Prayer of Faith will save the sick, but if you trust and rely upon your prayers, you will spoil; the thing indeed

deed must be done, but that wil not do it, and you will find your Prayers wil come to little; and that's the very Reason why the times of prayer in your Cloiers, and in Publick have come to so little; you have prayed against such and such corruptions, but when a temptation hath come, you have been overcome as before: you wonder at it, and think, Lord, what shall become of me? I have prayed against this sin I know not how many times, and I thought that thou hadst come in sweetly to my soul, at such a time, I had such enlargements, and I went out in the strength of my Prayer, and thought that verily I should be able to overcome my sin, but I find I am as weak as ever: It's because thou didst trust in the means, it's true, God appoints such and such means, I but he appoints faith to convey his grace through the means; thou didst pray, and wert earnest with God, I but didst thou believe in thy prayer, and act thy faith upon Christ and the Promise, and the Covenant of Grace in Prayer? Oh Faith, it's that which is necessary in the use of all means to make one to have profit and benefit in them, and therefore certainly Christians must look to that especially to walk by their Faith.

And thus you see the Necessity of it.





## CHAP. XVI.

## Of the Excellency of Faith.

*Walking by Faith is Excellent: 1 Because it hath higher apprehensions of God than others have. 2 It makes Civil and Natural actions, Heavenly. 3 It brings delight into the soul. 4 It makes us converse much with God in all things we do. 5 By it we most honor God. 6 The soul is freed from fears by it. 7 It makes us do great things for God. 8 It makes a great progress in the waies of God. 9 It causeth uprightnes in the heart. 10 We have Salvation present. 11 It is useful in all conditions. 12 It brings a good report from God himself. 13 It makes us die comfortably.*

## The Excellency of Faith.

**T**HAT walk that is by Faith, hath a great Excellency in it, many waies.

1. First Excellency thus, Because a Saint that walks by faith hath higher apprehensions of God, and the work of God than others have: the apprehensions that others have of God, are very low and mean in comparison of one that walks by faith: One that walks by faith, can see God upon his high Throne; others see but the back parts of God; but one that walks by faith, beholds his Glory with open face: when *Moses* would see the Glory of God, in *Exod. 23.* latter end, God said that he should see his back parts; but the Gospel faith, that with open face

face we behold his Glory; we do not only see the footsteps of God, but see him in his face, see him in his Glory and Excellency upon his Throne on high: and that's a most excellent thing.

2 That Soul that walk by faith, carries on all actions in a high and Supernatural way, makes his very Civil and Natural actions, to become Heavenly and Supernatural; it doth ennoble every work, and puts a price upon every thing that a man doth. I remember *Luther* hath an Expression concerning poor Milk-maids that are Beleevers, and walk in their Callings in obedience to God, and as a fruit of their faith, they are more glorious actions when they go up and down with their milk-pails, than al the Victories and Triumphs of *Alexander*, and *Julius Caesar*, and all upon the Earth; Why? Because they walk by faith; And the Scripture is very famous for this concerning *Joseph*, in the 11. to the Heb. What was the Act of *Joseph* that he did, it was the carrying of the bones of his father into the Land of Promise: when his father *Jacob* died, he would be buried in the Land of Promise, and *Joseph* carries the bones of his father thither, and that's made an act of Faith; a very low and mean action one would think to go and bury his fathers Bones in such a Ground, yet that's made a glorious Action, and recorded by the holy Spirit as a most excellent Action, Why? Because it was the action of Faith: So the meanest work of your Callings, if it be but done by faith, it's an excellent action, and honorable before the Lord. Now you that are in very low Callings, Servants that are but making clean the house, and doing the meanest works, yet still if it be as a fruit and effect of your faith, and your acting faith in the action, you make it a supernatural and a glorious action that God highly esteems of: Many poor people that are employed in mean things are discouraged; they think that others that are employed in the great affairs of the State and Churches that they are happy people; but your faith will make your

your lowest and meanest actions more glorious than theirs.

3 The Excellencie of walking by faith is this; Faith brings in whatsoever good there is in Christ, in the Covenant of Grace, in the Promises, and makes it sweet unto the soul, and now for one to walk up and down in the whole course of his life, and not only to suck in the sweetness that there is to be had from these in his first conversation, but every day to be sucking in the sweetness of the Promises; and to enjoy whatsoever is in Christ and the Covenant of Grace, it must needs be an excellent and a glorious life, and this is the life and the walk of faith: Oh it is a most delightful walk then, the walk by faith; and so far as we exercise faith, so far we bring delights into our souls; if there be any delight and good to be had, either in Christ, and the Covenant, and the Promises, it is enjoyed when we walk by faith: Surely then we need not walk droopingly, and heavily, and sadly like *Benmonies*, if we had but hearts to exercise faith.

4 Those that walk by Faith converse much with God; as they have higher apprehensions of God than others, so they converse much with God, for faith is that which takes off the heart from the Creature, and presently carries it to God through the Creature: One that hath faith in continual use, when he hath to do with any Creature, he hath communion with the Creature, but instantly his heart is upon God in it: and in the use of an ordinance, presently his heart is upon God; it doth not stay in any thing, but flies to God, and nests himself in him, and converses with him; and when he awakes in the morning, presently faith that's acted, and there it converses with God in Heavenly thoughts and meditations, and when it comes to prayer it converses with God, and when it walks up and down in the world, and sees the Sun, and Moon, and Stars, it converses with God in them; and when he hath communion with the Saints, he converses still with God: all that walk by faith they converse much with God, and therefore it's excellent.

5 It's

5 It's that Grace that in a more eminent way honors God; that I have many times spoken of, especially once handling the preciousness of the grace of faith, it honors God above all other graces, because it attributes nothing to the Creature, but all to God; and it glorifies that in God that God himself most glories in; as the mercies of God, and the faithfulness of God, God glorifies in his mercy and faithfulness in a more special manner; his mercy is over all his works, and faith gives glory to that in a most eminent manner, it gives God the glory of his Power too, and of his Wisdom, and of all his other Attributes; *Abraham* believed, and gave glory to God: they are the men and women that glorify God, that walk most by faith: You think if your hearts were more holy than they are, and more Heavenly-minded than you are, you should glorify God; it's true, that would help you, but if you could believe more than you do, you would glorify God more, and the other would follow of themselves.

6 It's an excellent walk, the walk of faith, Because by this the soul is freed exceedingly from fears, from doubts, from misgiving thoughts in the course of it: where faith is not strengthened, a Christian walks as one in the dark, afraid of every bush; so long as a Saint is but little acquainted with this mystery of Godliness in walking by Faith, every day what fears are there? if there be but any stirrings of corruption in his heart, then God's an enemy presently, and I am a Reprobate and a Cast-away; such conclusions are ready to be where there is not the use of faith: and if God seem but to absent himself a little while, he is gone for ever, and never will come again; and if the heart find temptations to come in strong, one day I shall perish by the hand of this *Saul*: Oh the fears, and doubts, and the misgiving thoughts, and jealousies that there are in the hearts of Saints, in their walk while they do not walk by faith; how are they bewildered in their course, they go on a little way, and are pre-

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sently to seek : When the soul walks by faith, it's help'd against all these, fears, and doubts, and misgiving thoughts that some souls (if they had it) would give a world to be freed from ; Oh faith some poor soul, if I could be but freed from these, what a happy life should I lead : If thou couldst learn but to exercise thy faith in the course of thy life, these would be despelled ever as the mist passeth away before the Sun ; and Temptations they would little prevail with you, as I hinted before of faith, it would quench the fiery darts of the Devil ; Temptations would not prevail so as they did, if the soul could but act faith more.

7 Thou shalt do great things for God by walking by faith : you think your grace is but smal, and you shal never do much for God ; but faith helps to do great things for God, yea, though Saints graces be but weak for the present : Those men that have the greatest measure of Sanctification, do not alwaies do the greatest things for God ; but such men as can act faith most, and have the greatest measure of that, they are those that do the greatest things for God here in the world, his best Instruments.

8 Besides, Thou wilt make great Progress in the waies of God, thou wilt go on apace ; those that walk any other way, they walk very slowly, they walk as a sick man with his staff in his hand, he can go on but slowly ; but such as can walk by faith, would have no need of the staff of Experience, and the staff of Comfort, and of Reason, and such things, such a one can walk on apace in Gods waies, yea run, if need be : A man that walks in any other walk, if he meets with any stumbling blocks, he knows not how to get over them, but one that walks by faith walks on high above stumbling blocks : if a man walks in the midst of stumbling blocks, he cannot walk fast, but if he can get above them, he rids his way more.

9 What shall I speak more about the Excellency of this ? It's that which causes uprightnes in the heart, *I am God All-sufficient, walk before me and be upright* ; as much as to say, *Abraham*, act thy faith upon me as the All-sufficient God in all thy waies, look not upon the Creature, but upon me, and then walk before me, and be upright : What's the Reason of the unevenness of Saints walking in their way ? it's for the want of Faith they walk not by Faith, and therefore if they meet with this and the other difficulty, they wil turn aside out of the way ; but where the soul can walk by Faith, it doth walk in an upright line to God, and hath no fetches about one way, nor the other.

10 By walking by Faith we come to have the present enjoyment of the end of our faith, *Receiving the end of our Faith, even the Salvation of our souls* ; it's not only you *shall have* the end of your faith, but you *have* it ; *Receiving* the end of your Faith : the Saints have Heaven now in their hearts, every step they set they enjoy the end of it : That's a great Excellency of it, to enjoy the end and reward of all our actions : In the keeping of thy Commandements there is great reward ; while I am in action, I have Heaven ; I enjoy God, and Heaven, and my last end, I have the blessing, the happiness of my last end in every thing I do : this is to walk by faith indeed : Many walk heavily in their Conversations, and yet have some hopes that at length they may get to Heaven ; but by walking by faith, we have *Eternal Life now* : its a comfortable walk when a man is walking, and sees the end of his journey before him, that encourages him ; but this is more than seeing the end of our journey, it's the enjoying of the fruit of our journey.

11 And then the Excellency of it is in this, That it is so useful ; in all Estates and conditions we have need of faith : If God puts us in prosperity, if we do not act faith there, our prosperity wil spoil us, and slay us ; If God changes our condition into advenrty, there we must



have the use of faith too; if we be in sickness, or in health, faith still; a single estate, married condition, whatsoever our Condition or Employment is, yet still faith: The usefulness of it shews the Excellency of this our walk by Faith.

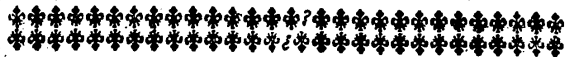
12 It's that which brings a good report too, a good report even by God himself; God commends this Grace above every Grace, in *Heb. 11. 2.* For by it the Elders obtained a good report; they were spoken ill of by men, but by their faith they obtained a good report, their names were dear and precious in the eyes of God: The Elders obtained, *ἐμαρτυρήθησαν, were attested unto.* Faith honors God, and gives him a testimonial, *John, 3. 33.* such as is that, *Deut. 3. 4.* God therefore honors Faith; according to *1 Sam. 2. 30.* and gives it his testimonial, as here, the Elders are Eternalized in this notable Chapter, this little Book of Martyrs, as one fitly calls it. I beseech you consider of this, you that take care of your names; Oh you cannot tell how to bear the loss of a good name, to be revild and contemn'd; here's the way to have a good report, it is by faith: And the truth is, though many will speak ill of you, yet go on in a constant way walking by faith, and the Lord will clear your names; trust God for your names and liberties, and comforts, and all, and you shall find your names will be cleared by God, and kept by God as boxes of precious Oynment. They all obtained a good report.

13 Lastly, This is the Excellency of it, That it will make one die comfortably; no such comfortable death to a man as this, When he meets with God in the end of his Walk; when death meets with him in this walk, it can never look terrible: If you have gotten out of the walk of Faith, into the walk of Sense, and the common course and road of the world, Death will meet you, and be very terrible to you, as the King of terrors; but if death meet with you here, it will look with a very cheerful and amiable countenance; in *Heb. 11.* it's said, *They died in Faith, not*  
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having received the Promise. (Only by the way observe this concerning the last Point, and mark how the Words are twice repeated, For by it (saith the Apostle) the Elders obtained a good report: and then in the 39. verse, And these all having obtained a good report through Faith, received not the Promise; God having provided some better thing for us, &c.) But the main place for our comfort in death is in my Text, and that which follows upon it, For (saith he) we walk by Faith, not by sight: What follows then? we are confident and willing rather to be absent from the body, and to be present with the Lord; we walking by Faith, and not by Sight, then we are confident and willing rather to be absent from the Body; let death come when it will, it shall be welcome, it cannot come amiss because we walk by faith, and not by sight: The great Reason why people are afraid of death, is because they walk by sight so much: The walking by faith, will make the soul to be willing to be absent from the body, and to let the soul to go freely out: as when a vessel hath no vent, the liquor will not run out, but give it vent and then it will run out; so here when the soul is not willing to go out of the Body, let it have but a sight of those heavenly things that faith is able to let in to it, and the soul will presently be willing to be absent from the body.

Thus then you see the Excellency of a Saints Walk by Faith.





## CHAP. XVII.

*An Exhortation to strengthen Faith by looking to the grand Covenant, when we cannot apply particular Promises, and when we can neither apply particular nor absolute Promises, by casting our selves upon Gods Attributes.*

**L**et us improve this a little to stir up Saints to the strengthening Faith above al : This I find, that many souls are very careful to strengthen other Graces, and make great complaints of the want of them ; but they are not so careful of this, neither do they make such complaints of the want of this ; few are so much troubled for the want of this, as for the want of humility, and meekness, and Heavenly-mindedness : You shal have many complain thus ; Oh that I could get my heart more humble, and more broken, then I should be happy, but Oh I have a hard heart : But get thy heart more believing than it is, and thou wilt be as happy : And so another complains, Oh if I could but overcome my Passion, get the mastery of my self, and to be meek in my carriage ; but if thou couldst get more Faith, that would do better, and would help against thy Passion : Oh if I could but overcome my evil thoughts, and pray better, how happy were I ? but rather say, Oh that I could believe more, and exercise Faith more, Oh that I could get influence from Jesus Christ more ; and this would make thee happy : If you walk not by Faith, you wil lose your way quickly, you wil lose the sight or the end of your Faith, and that wil discourage you ; and then you wil lose your  
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very way its self, and you wil be mightily ensnared, and be ready to be drawn out of your way, and stumble therein, if you exercise not Faith : But by faith you wil keep the sight of the end of your way, and keep in your way, and be delivered from stumbling blocks, from snares in your way.

Now to the end you may strengthen your Faith, remember to practice this choyce Rule :

When you cannot put forth your Faith in a particular Promise, yet hold to the main Covenant, to the great and the grand Promise ; and when you cannot put forth Faith in a conditional Promise, yet put it forth in an absolute Promise ; sometimes I cannot see particular Promises that I can act upon, but what's the Covenant of Grace, look upon the infinite freeness and the fulness of the Covenant of Grace then.

*Object.* But it may be some wil say, *I know not whether it belongs to me or no.*

*Answer.* Consider, There's *Fulness of Grace*, and *Freeness of Grace* in the Covenant ; and therefore say, Why may it not belong to me ? I am not excluded, therefore let me keep that before my soul in al my distresses, and the sure keeping and presenting of it before the soul, is a special means to draw forth the vertue of Faith.

And then, though I do not see a conditional Promise, I cannot apply that ; as thus : When God saith, *Blessed are those that mourn, for they shall be comforted, and blessed are the poor in spirit* ; Oh I do not mourn, nor am poor in spirit ; I do not find the Condition of those Promises in me ; yet there are other Promises that are absolute, and carry the Condition of those Promises in them ; as, *I will take away the heart of stone* ; he doth not say, I wil take away the stony heart if you wil do thus and thus ; but it's an absolute Promise to all that can cast themselves upon it, and it requires no preceding Conditions : This, is a mighty help in our Walk by Faith.

First,

First, By Faith look to the grand Promise, and the Covenant in general, when you cannot apply Particulars.

Secondly, Though I cannot apply a conditional Promise, yet let me look unto an absolute Promise, and let my soul hang there, and that's enough to support for the present, and let me exercise Faith there: But more of this, and the helps of Faith I shal come to treat of in the next Head; that is, What the soul should do when there is the want of Sense, when God abents himself, and the soul hath lost the sense of God, and his Love, and Mercy; and when Gods Works do not seem to go with him, but rather against him; how the soul should help and relieve it's self in that condition; for here indeed is the only act of Faith, when al Sense fails: Oh that's the soul that walks by Faith, that knows how to make use of it when al the props of Sense fails. But of that in the following Discourse.

The Life of a Saint on Earth is a mystery, for it is to walk by Faith, and no marvel though the men of the world do not understand the way of a Saint, they wonder at what they mean in denying themselves; so much as they do, and doing things that they can see no reason for: hence it appears then, that it must needs be a mystery to the world, because it's a walk by faith, *Gal. 2. 20.* is a very remarkable place for this; saith the Apostle there, *I am crucified with Christ*: as for al the Honors and Preferments in the world, they take nothing with me, I am crucified to them al: those that liv'd with him might stand and wonder, What's the matter? why should *Paul* be crucified to al the Preferments he might have had? for he was a man of great Esteem and Credit, yet he was crucified to al things; though I be crucified, yet I have a life, though I am crucified with Christ, yet I live, I have a life beyond al the things in the world; what's that? *Yet not I, but Christ loveth in me*, and the life which I now live in the flesh, I live by the faith of the Son of God; I am crucified, and am willing to be dead to al

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the things in the World; it is because, I have another life, the life of the Son of God, which I have by Faith. On the way of Godliness is a great mystery that the world do not know, the world looks upon them as a company of dead Creatures; but they have a Principle by which they live, that is beyond the thoughts of men. This I shal pass from, and proceed.

Suppose you cannot for the present have use either of Conditional Promises, or absolute Promises, yet there is some help. The Soul is to endeavor to cast it's self upon Gods Attributes, that is, to work after God that way, and do what it can to close with Gods Name; I confess we can never have any assurance of Gods Love and his Mercy, if we have it in the way of the Covenant: But it's one means to help the soul after God, when it is out of the sight of a Promise, for to venture it's self upon the Attributes of God; as upon the Mercy of God, as God is infinitely Merciful in himself; and the Power of God, and the Goodness of God: I confess these things can never fully satisfy the soul except it knows God in Christ; yet they may be some helps to keep the soul off from departing from God; it's true, the Attributes of God in themselves, can never be a sufficient object for saving Faith, yet they may be some stay of the heart for the present to keep it from departing from God, and in such a way wherein it may come to find God so much the sooner, and that was the support of the poor woman of *Canaan* that we read of in the 15. of *Matth.* the poor woman there had no Promise to rest upon, neither Conditional, nor Absolute; for when she came in the 22. ver. she cryed to Christ, saying, *Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a Devil*: But he answered her not a word: And then his Disciples came and besought him, saying, *Send her away*: But he answered and said, *I am not sent but unto the lost sheep of the house of Israel*. What have I to do with you? I am not come to you: And then he

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told her, *That the childrens bread must not be given to dogs*: Christ did stave her off from all kind of Promises, But Lord help me: Lord, she look'd upon him as a Lord, as one that had infinite power; she could not stand reasoning that the Promise belong'd to her; as if she should say, Though I acknowledg I cannot tell how to rest upon any Promise, yet thou art good and merciful, and Lord help me. It were more comfortable if we could pitch upon a particular Promise, and anchor there, or upon the Covenant in general, or upon a Conditional Promise; but if we be barr'd off from all that we have, neither Conditional, nor Particular, nor Absolute, yet still there is something to help us in looking upon God in his Attributes, though not sufficient to make it to be the object of a saving Faith.

## CHAP.

## CHAP. XVIII.

*Helps for the soul in its walking by Faith.* 1 *Whatsoever our case is, we have to deal with an All-seeing God.* 2 *Gods Word is more to be relied upon than his Works.* 3 *All good that is in all Creatures is eminently in God.* 4 *No Creature in Heaven or Earth, hath the least power to do good or hurt, any further than God pleaseth to let out himself through them.* 5 *The way of God in working for his Saints, is often above, without, and contrary to mean.* 6 *God puts the sentence of death upon a thing before he gives it.* 7 *Whatsoever Promise is made to any particular of the people of God, that may every Godly man apply to himself, being in the same condition that he was in.* 8 *No Condition so comfortless as it may be a sufficient plea for unbelief.*

**B**Ut further, To proceed in the helping of the Soul in its walking by Faith: There are these four things that I intend to prosecute in this Point.

First, *To lay before you some Principals of Faith, that Faith may help its self upon.*

Secondly, *To give you some Encouragements unto a soul that wants all Sense; when God is quite out of sight, yet what Encouragements the soul may have.*

Thirdly, I shall lay down some Arguments to move your hearts to put forth Acts of Faith even in the want of Sense, when all is out of sight.

Fourthly, Some Rules of Direction, what the soul should do in that great case of the want of Sense. These are the Four Heads, and I shal not be large in any of them.

For the First, To lay down some Conclusions or Principals that may be for the support of Faith, when Sense and Reason is at a stand.

The first thing is this: What ever my case be, yet I have to deal with God, with the infinite and glorious God, who hath the compass of all things before him, who doth not only look upon things that are now present, but with one view he sees the whol Frame and Latitude of things. Our Knowledge is like a man that is going up to the top of a Tower, and looking through a little cranny he sees thoe things that are right before him: he sees not the things that are on this side, or that, only those things that are right before the cranny: But the Knowledge of God is like a mans Knowledge that is on the top of a Tower; if there be an Army of men in the field, with one view he can see them all: Now for the soul when it is in any straits, to look thus upon God, I have to deal with that God that hath the Compass, the Latitude, the Issues of all things before him: therefore upon this, see how Faith helps its self. Though I cannot see how such and such a thing can be, yet I have to deal with an infinite God that sees all before him, and he may see waies and means that I cannot see, and although I think that such a thing tends to such and such an evil, yet God he looks beyond the present, and may see a great deal of good coming a long time after by thoe things that seems to be very hurtful for the present. The great Reason why men

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believe not; and when Sense and Reason is at a stand, their hearts sink, because they look no higher than themselves, they look not at God that hath the compass of all things in his view; if they did, this would quiet them, as a child when he is at a stand, and knows not what to do, he wil commit himself unto his Father, and thinks, my Father knows: So should we do when we are at a stand, we should consider that we have to deal with a God that hath the Latitudes and Issues of all things in his eyes at one view.

2 The Second Principle that I would lay down for the help of our Faith in the want of sight, is this: That Gods Word is more to be stuek unto than his Works, we are more to rely upon a Word, than upon a Work of God; that's a Principle that would be a mighty help to Faith: Let's search and see whether we have a Word to warrant us in our way, whether any Word of God holds forth any comfort to us.

Object. You will say, When I read the Word, I have some comfort; Oh but when I see how things are working, then I am quite taken off.

Answer. Lay up this as an everlasting Principle, That Gods Word is more to be rested upon, than the Works of God; for God puts his Word as an Object of our Faith, but God never makes any single work of his to be the Object of our Faith; as we have had occasion already to shew you how that Gods Works many times doth seem to be quite contrary to his Word: As take one work single without reference unto another work, and it would be quite contrary to his Word; as I remember I instanced in that of *Abraham*, when God promised him to make his Seed as the Stars of Heaven, and yet he must kill his Son; the Work that God would have him to do, was quite contrary to his Word; and then to bid him go from his own Country into the Land of *Canaan* that flowed with Milk and Honey; the first thing that he meets withal, was a famine in the Land of *Canaan*: Oh therefore

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rest on the Word of God rather than on any Work of his, for we cannot, nor God would not have us to understand his Works many times; God loves to be in the dark in his Works, but his Word is light; the Scripture saith, that Gods Waies are in the dark, but his Word is alwaies called light, therefore that's to be rested upon.

3 The third Principle to help our Faith in the want of Sight and Sense, is this; That all good that is in all Creatures in the World, is eminently in God himself, in the very Being of God; that so the soul enjoys al the good there is in al Creatures: I beseech you observe it, When the soul enjoys God, it doth not only enjoy a good that is better than all Creatures, that every one will say, that the mercy of God, and the goodness of God are higher and better than al the good that there is in al Creatures; no, but we must understand it yet further than that; not only that his enjoyment of God is better than having all Creatures, but we must understand thus, That al Creatures in the world, whatsoever good they have for doing any good, all that power, and sweetness, and comfort that is scattered up and down in several Creatures, it's al united in God in one; that while I have the Lord, I have al power in al Creatures whatsoever; that's a mighty Principle of Faith: For now I want light, it may be I see this and the other Creature working against me, and I see the want of help in one, and the want of help in the other; but if I can have a real sight of God, to see al the good that is in al Creatures, to be in him; this is a wonderful support: then if I have to do with nothing but God himself, I have enough, for I have al there in him: As though a man hath not such and such Herbs that grows in a Garden, perhaps he hath neither Rosemary, nor Thyme, nor Sweet-majoram, yet if he hath the Water, that is still'd out of these Herbs, he hath the Vertue and Quintessence that is in every one of them: So the soul that hath union with God, and portion in the Almighty, hath the Quintessence, and Vertue,

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and Efficacy of al Creatures in God himself: That's the Third great Principle in the helping of Faith in the want of sight and sense, in any case of trouble that the soul is in.

4 The fourth Principle of Faith is this, That all Creatures that we look upon as those that may afford us any help; al their power depends upon God, they have power neither to do good or hurt any further than God doth give out his power, and doth concur with them; no Creature in Heaven or Earth, hath the least power to do the least hurt, any further than God is pleased to let out himself through those Creatures; he hath the absolute command of all. These things are granted in the general, and you are ready to say, Who doth not understand them? It's true, it's an easie matter to convince men of that, but if it comes to examination, the very ground of the shaking of our Faith when we meet with any trouble, ariseth from the want of the use of these Principles: Let these be laid to the heart, and let there be a right and a sound understanding of these, and it will be a mighty help to our Faith.

5 The fifth Principle for our Faith is this, That the way of God in working for his Creatures, is a way often beyond al means whatsoever; God doth delight in working (and especially for his Servants) beyond al means of al Creatures, and contrary unto means; above means, without means, and contrary unto means; this is the way of God in his working for his Saints. I confesse the way that God uses to work for others (for the men of the world) it is but the way of a general Providence. It is a very useful Consideration this one Note, to consider the difference of the working of God towards the generality of the men of the world, and the working of God in reference to his Saints: The working of God towards the men of the world, is the working of his general Providence, and no further, they can expect no more; and if God work any further towards them, to bring good to them,

them, or to help them, God hath a special aim to som-what beyond them: But for his working towards his Saints, there's the right hand of God stretch out, the right hand of Gods power, and it's glorious in Excellency, that is, God in working for the good of his Saints, takes a great deal of delight in going beyond all means, without means, contrary unto means; and indeed those actions of God that he doth mind his Saints more specially in, are such: And hence are all those expressions that you have, of the right hand of God, and the excellency of his power; the excellency of his power is over *Jacob*: it's true, it's the Power of God that works all good to all Creatures in the world, and God causes his general Providence to be working for good to them; but *his Excellency is over Jacob*; that is, to work beyond, without, and contrary unto means; there's the glory of God. Saith God when he works for his people, such kind of works as are ordinary for me to do when I am working for others, will not serve turn to manifest my love and respect to my Saints, no, I'll go beyond, and without, and contrary to them.

Oh that this might have a double use upon our hearts, not only to strengthen our Faith, that when means are wanting, and come short, and seem to go contrary, yet to walk by Faith. Oh but let us likewise learn by the way from hence to be more than ordinary in our Service for God, he is more than ordinary in his working towards us: For the soul to lay up this, and to take this as for granted, That God in his special working for his People and Churches, he works otherwise than he doth for others, he works beyond, and without, and contrary unto means; and he commonly doth use to put the Sentence of death upon a thing before he gives it.

6 And that may be in the sixth place: That God in his dealings towards his people, he seldom uses to do any great matters for them; but he doth use to put the Sentence of death first upon it before it's done; he doth not use

use to come to help till just they are ready to die, until all seems to be gone, then their extremity is his opportunity; God would not give *Abraham* a child till *Sarrah's* womb was dead, and he was as it were dead: so if you examine the waies of God towards his people, he usually brings them into the shadow of death, and there is a sentence of death, and then appears the grace and mercy of God towards his people; and so the Apostle speaks of Gods dealing towards him, in 2 Cor. i. 8, 9. *We were pressed out of measure, above strength, inso-much that we despaired even of life; but*

*απορρημα, the Answer, or Denunciation of Death.*

*(saith he) we had the SENTENCE OF DEATH in our selves: But to what end? That we should not trust in our selves, but in God which raiseth the*

*dead: Hope is never higher elevated, than when our state in all mens eyes is at the lowest: You must not therefore when you find your condition brought so low, as to say, this is beyond all my strength, and God doth not use to tempt his people beyond their strength, and therefore surely God is gone, help is gone; no, now is the time for God to come if ever, when the Sentence of death is put upon a people: Oh how often have you found God sometimes coming in, when you have given up all at Sea, and if the wind had not turned just at that instant you had been gone; but then hath been the time for God to come and work for your deliverance when the Sentence of death hath been upon you, because God would have all the glory of it to himself: And that's a sixth Principle.*

7 A Seventh is this: Whatsoever Promise we have in all the Book of God to any particular of the people of God, that Promise may every godly man apply unto himself being in the same condition that he was in: If you read in the Book of God how he hath dealt with any of his Saints when they have been in any extremity or difficulty, God hath given out Promises to them to suc-

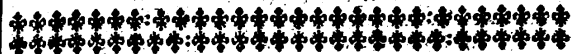


cor them, that is a Warrant for thee to lay hold upon that Promise as if it were made to thee in particular; and this is a great help to Faith; These two Scriptures are generally known, the Promise that God made to *Joshua*, he said, *I will never leave thee, nor forsake thee*: Now the Apostle in the *Hebrews*, doth apply it to the Christians that liv'd in those times. *For God hath said* (saith he) *I will never leave you, nor forsake you*: They might have said, this Promise was made to *Joshua*, and not to us: yet that way of the Apostle in applying the Promise, is a general Rule to us, that whentoever we find any Promise in Scripture concerning any particular godly man, we have warrant to make use of that as if to be that God had called to us from Heaven by name, and said *Thomas*, or *Richard*, I will do this and this for thee: That's a Seventh Principle for Faith.

8 The Eighth thing that I would lay down to help Faith in the time of the want of Sight, is this, That there is no condition that any of the People of God can be in, no condition so dark, and so wanting comfort, as is a sufficient Plea for Unbelief: Though thy condition be never so dark and dismal in thine own eyes, yet remember, it can never be so dark, so dismal, so void of comfort, or help, as should give thee any ground for thy Unbelief. Ple give you one Scripture that may serve instead of all for this, in *Isa. 50. 10. Who is among you that feareth the Lord? that obeyeth the voyce of his Servant? that walk in darknes, and hath no light? Let him trust in the Name of the Lord, and stay himself upon his God: Who is there that walketh in darkness, and hath no light? no light at all, nothing but black darknes, dismal darknes; You walk in darknes because your walk is not the walk of Faith: But who is it that walks in darknes, and sees no light of comfort at all? what should he do? Let him trust in the Name of the Lord, and stay upon his God.*

It is, Whosoever is among you that feareth the Lord: It's those indeed that fear God, so they must be qualified, and their desires are to obey the voyce of his Servants; mark, the holy Spirit speaks of two things that Godly People in their greatest weakneses may find: That is, First, The fear of God is upon their hearts, indeed although they cannot do as others of the Saints, they cannot overcome their corruptions as they, yet the fear of God is upon them.

And then Secondly, *That obeyeth the voyce of his Servant*: They can appeal to God that knoweth all things that there's nothing their souls more desires than to be obedient to God, speaking by his Servants to their souls; and though it's true, they have not power to do the thing that is required, yet there is the obedience of the heart: Well then, *Who is it?* Whosoever it be, though never so weak, though never such stirrings of corruption in them, yet if they thus fear God, and their hearts lie under the Authority of his Word, so as to be willing to yield obedience to the voyce of God by his Servants, though he walks in darknes, and sees no light, he sees no comfort, no way of succor for him, yet let him trust in the Name of the Lord, and stay upon his God, so that there is no condition so dark and dismal to any that desire to fear the Lord, and walk in his ways, but they may have exercise of their Faith in trusting in the Name of the Lord, and staying upon their God. And thus you have these Principles laid down for to ground your Faith upon, which you should lay next to your hearts, for you may have use of every one of these in your walk.



## CHAP. XIX.

*Encouragements to the soul in its walking by Faith.*

- 1 God tenders himself to all to whom the Gospel comes, in a Covenant of Grace, and not of Works.
- 2 All the good that God doth for his Creatures, especially in order to eternal Life, is for his Names sake.
- 3 There is no qualification in the Creature that is made by God as a condition to our believing.
- 4 It is the great Glory of God, and the design that he hath in the world, to glorifie himself in the way of his free Grace, and faithfulness towards men.
- 5 It's as delightful to Christ to have the end of his Death, as to us to have our souls saved.
- 6 God leaves his People without Sence of his love for many good ends to them.
- 7 God hath more Glory in saving than in casting off.

**A**S for Encouragements to the soul in its walking by Faith; consider of these Particulars.

1 That God doth tender himself unto all those to whom the Gospel comes, so as he is willing to deal with them in the way of a Covenant of Grace, and not a Covenant of Works: This is a special help and Encouragement to the soul that is in darkneis, and sees no light, who hath no sence of the Prefence, and Love, and Mercy of God, yet O thou soul look up to God; Oh the sight of God will such a soul say, is terrible to me; The Lord is a consuming fire, and who can stand before the everlasting Burnings? Oh who can endure the consuming fire? But Oh thou soul look up again, and behold

the

the Lord tendering himself to deal with thee in the way of the Covenant of Grace.

*Object.* *I but, I do not know whether I am under the Covenant of Grace.*

*Ans.* Yet when thy Ears hears the glad tydings of the Gospel, know that that's nothing else but God coming to tender himself to thy soul in the way of a Covenant of Grace: Had we to deal with God in a way of a Covenant of works; *Cursed is every soul that abides not in every thing that is written in the book of the law to do it;* then every thought of God might be very terrible to us, and I verily beleeve that it's the main ground that holds many under a spirit of bondage, and causes them to walk in a disconsolate, and distressed condition, and cannot walk by Faith, because they look upon God as having to deal with him in the way of a Covenant of Works; they see God to be a Holy, and Just, and Righteous God, and they see his Law Righteous; now they are conscious to themselves of having broken his Law, and their Consciences being defil'd with evil works, and having guiltiness upon them through their sin, upon this God is terrible to them, and they are not able to put forth any acts of faith to beleeve in him.

But on the other side, Could this soul come to behold God tendering himself to it, to deal with it in the way of a Covenant of Grace, and the Lord speaking thus, for so he doth, Oh you wretched sinful soul who art cast and undone by the Covenant of Works that first was made with man-kind, you are undone, and by that must perish for ever: But behold, there is a Second Covenant, a Covenant of Grace, wherein I am willing to have to deal with the Children of men, and through that Covenant that I have made, that is, *Beleeve and Live*, and I am he that justifies the ungodly; and in that Covenant there is a way of satisfaction for the Sons of Men, and there is acceptation even of the desires, and endeavors of the souls of poor Creatures that are otherwise full of sin; yet

yer acceptation here is through the Covenant, of their souls, and that to Eternal Life; and it is through that Covenant that I am willing to have to do with the children of men, with you in particular to whom my Gospel comes to be preached; not to deal with you merely as I am the Creator of all things, and you Creatures, as I Holy, and you Sinful; but willing to deal with you through my Son, and to apply the purchase that my Son hath made: Oh if we could but come to see the Lord so, in the midst of all fears and troubles we might come to exercise our Faith, and to walk by Faith rather than by Sence; beholding God in this manner, and indeed without the beholding of God thus we shall never be able to step a step of Faith in our walk: And that's the first Encouragement.

2 The Second is this, That all the good that God doth for his Creatures, especially in order to Eternal Life is for his own Name sake, it is out of free Grace, and nothing else; it is because Mercy pleaseth him, Mic. 7. 18. it's not because you can please him, for he will have mercy on whom he will have mercy, and whom he will he hardens; it is merely because he delights in mercy, it's from Arguments that are in his own Bowels, and not from Arguments that are or can be in thee or any Creature: What an Encouragement is here for the soul to exercise Faith? a soul that walks in darkness and can see no light, I see nothing in mine own heart but a dungeon of dismal darkness; Oh but I hear that the Fountain of all Gods goodness unto his Creatures, of all the good that he doth for his Creatures in order to Eternal Life, is merely out of free grace, and because mercy pleases him; then why may there not be a way for me then to exercise Faith, though my condition be never so sad in its self: That's the Second Encouragement.

3 The Third is this, That there is no qualifications in the Creature that is made by God as a Condition of our believing: God doth not say, that if you be thus and thus,

thus, that then you have right to believe, and so you shall come to have right to Christ, *There is nothing before Faith, that gives right unto Faith*: Indeed there may be something before that may take away some hinderances, and lets, and so may help us towards believing; but nothing before Faith that can give us a right to believing; therefore for men to say, How do I know that I have a right to believe? If thou canst believe, thy believing gives thee a right to believe; 'tis my believing makes me to have interest in the Riches, and in the Grace of the Covenant to apply it to my self, but there's nothing can give me a right to believe: If the Gospel be preached, and I find the Lord working upon my heart to draw me to believe, the Lord gives me liberty to it, that is, not that I may conceit that I have my part in Christ: All to whom the Gospel is preached, they have right to this: if they can find that in their hearts, to cast and rouse their souls upon the infinite, free, full, and rich Grace of God in the Gospel, they may do it; and they need not stand to plead whether it be not too much boldness in them to do, for thou art invited to do it freely, *Come and drink of the Waters of Life freely*; and you that have no money, no worthiness at all in you, yet the way is made over to you as well as to others: And that's a Third Encouragement.

And if at the first time when we come to believe, there be then no qualifications required to give us interest to believe, then surely at all other times we are not to reason, That because I am thus and thus, therefore I may not believe; let thy condition be as bad as it can be afterwards, yet surely it is not worse than it was at the first of all, thou art not more off than before, or at least it cannot be so ill but that this Rule may encourage thee.

Yea, though they have sin'd against knowledge, and after profession of Religion, yet still this holds a truth that there is no precedent qualifications gives thee right to believing, it doth but that which may make way, and take

take away hinderances, and therefore thou mayest be encouraged in the want of al sight and sence, yet still to exercise thy Faith.

4 The Fourth Encouragement, That it is the great glory of God, and design that he hath in the world to glorifie himself in the way of his free grace, and faithfulness towards the children of men: God doth delight in the glory of his Power, in the glory of his Wisdom, in the glory of his Bounty, in the glory of his Justice; but the great Master-piece above al things, is the glory of his Grace, in the Glory of the Riches of his Grace, and Mercy, and Faithfulness, it is that the Lord delights more in, than he doth in making the World: God as he hath made one World, so he could make a thousand Worlds by the Word of his Power: If God pleased, he could make a thousand Worlds more by one Word; yet God doth not so much delight in making of Worlds, as in shewing forth the riches of his Grace to poor wretched Creatures that have undone themselves: That's the great Master-piece of God that he will be honored in to al Eternity: Now when as the soul shall think, If that Mercy may do me good, that shall be so great as God shall have the chief Glory of above al his Works, and that God takes most delight in above al other of his Attributes, if that mercy will do me good, then this is tendered to me in the Word, and therefore I may have Encouragement to beleve.

5 Another is this, That as it is Gods great design to magnifie his Grace above al his Works, so it's as delightful to Christ to enjoy the end of his death, as it can be to any of you to have your souls saved: Christ takes as much pleasure in, and accomps it as great a good to him to have the End of his death, as any of you can accompt it to have your souls eternally saved: You think thus, Oh such and such a Mercy that I have need of, what a benefit would it be to me if God would grant me this mercy; but if God would save my sou

soul; and on my sin, and bring me to eternal Life, how happy should I be? What is thy heart set upon such a Mercy, and dost thou so prize the pardon of thy sin, and the saving of thy soul? Thou canst not prize it more than Christ prizes the fruit of his death, thou canst not get more good by thy Salvation, than Christ shall get by having the purchase which he purchased by his death; you know the Scripture in Isa. 53. *He shall see the travel of his soul, and he shall be satisfied, for by his knowledg shall my righteous Servant justify many*: This is the travel of Christs soul to bring sinners to be justified, and when Christ sees this, he is satisfied: If thou shouldst see the Salvation of thy soul, and God should as it were in a Map shew thee all that glory that thou shouldst have in Heaven to al Eternity, would not this satisfy thee? Now when Christ sees the travel of his soul, that is, in bringing Life and Salvation for sinners, this is as great a satisfaction to the heart of Christ as thy Salvation can be to thine own soul: The consideration of this, may be useful to help thee to beleve in the want of all Sence whatsoever.

6 The next is this, That God withdrawing himself from his People, and bringing of them into such a condition wherein they are without al kind of sence of his Love, and nothing but darknets; the Lord in this hath many good ends why he doth it: He doth that which is very sad to the hearts of his people, yet it is not so evil but God many times hath excellent ends for which he doth do it, he takes his Servants off from the props of the Creature, and from the prop of Sense and Reason to the end that he may be All in All to them; if there were no other end why God did withdraw himself from his Creatures, but that he might shew to them what their condition were like to be for ever, but only that he might eternally forsake them, if God had never any other end, then thou mayest be much discouraged in the want of sence: But consider what an Encouragement is here for thee

thee to think thus. Indeed my condition is sad, but hath God no other ends but only to forsake his Creature? have not I heard out of the Word many times that God hath very gracious ends, and that he doth not only aim at his own glory, but at the good of his Creature in withdrawing himself, and much good hath come by it, it hath been a means to withdraw the hearts of his Servants from the Creature, and to unite them more strongly to himself: Then why should not I make the best Interpretations of Gods dealings as may be? I was before afraid that surely God had utterly forsaken me; but when I hear this, that he hath many gracious ends why he doth for the present withdraw himself from the hearts of his People; not only many good ends why he doth outwardly afflict his people, that many are convinc'd of; Oh but that God should intend good in withdrawing himself from their Souls, that they cannot see so much: But Oh thou afflicted soul, that art tossed with tempests and with temptations and troubles, know that God hath many times gracious ends even in withdrawing himself from the very souls of his Servants. God withdrew himself from the very Soul of Christ for a time, for so he cries out, *My God, my God, why hast thou forsaken me?* therefore do not think that it is alwaies in hatred, and so as it will be a certain forerunner of Gods separation from thee: Certainly God did at that time love his own Son dearly, when he did cry out so; and indeed that may be a mighty help to our Faith, when we consider not only what God doth do many times to his dear Saints, but to his own Son; and consider that God did not withdraw himself from Christ only for satisfaction (for so it was) and to shew that we had deserved that the Lord should eternally withdraw himself from us, but it was that he might be a merciful High-Priest to us; as in *Heb. 4. We have not an High-Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are. In all Points; why? you are*

tempted.

tempted with Poverty, Christ was; you are tempted with Disgrace, Christ was: I but I am tempted with inward and Spiritual afflictions, with Gods withdrawing the Sense of his Love, and Mercy, and Goodness, what should I do there? Christ was tempted to too; *In all things*, the Scripture saith; And why was he tempted? it was, That he might be made sensible of our Infirmities, that he might be a compassionate High-Priest to us; and therefore mark the Exhortation that follows upon it in the 16. verse, *Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need.*

So I shal conclude for the present with that Exhortation; You want Sight and Sense, Oh walk by Faith, and let this be an Encouragement and help to thee for the exercising of thy Faith, That we have such a High-Priest that was toucht with the feeling of our Infirmities; and among other particulars even in that, *My God, My God, why hast thou forsaken me?* and I make no question but it was one special end why we have this very suffering of Christ in his soul recorded in the Scripture, and it was when he was afflicted outwardly, yer then he was inwardly afflicted at the same time; Christ was apprehended as a Malefactor, and so accused, he was imprisoned, and forsaken by his friends, he was in the hands of wicked men, yea, in the hands of wicked men so as to be put to death by them, and there made a gazing stock to all the World, and scorned at in the midst of his afflictions: we do not use to scorn at men when they suffer, though they suffer for their sin; but Christ was scorned at: now if ever there were a time for God to shine upon him, and to give him the sence of his Love, one would think it should be now; Oh no, but now at this time God withdraws himself from him so far as he cries out in the Agony and bitterness of his soul, *My God, my God, why hast thou forsaken me?* You are to make a Two-fold Use of it.

First, That here is a satisfaction to Gods Justice,

Christ by being forsaken for a time hath delivered all Believers from being forsaken by God Eternally.

And it is likewise an Use of very great moment, that Believers should make of it, Christ is set out as a Pattern before us, and we are to arm our selves with the same mind.

And he is set forth unto us as a High-Priest to shew unto us that he was put under such temptations as these are, to the end he might pity us, and have compassion on us in our temptations, and trials, to the end our Faith might be helped, if we should ever be brought to such a condition, to be without Sense, so as to look upon God in the greatest of our afflictions to have forsaken us, yet then cast up an Eye to Jesus Christ, and behold him thus forsaken, and know as here is satisfaction to justify for thee; so here you have an example of Gods dealing with his own Son whom his soul loved, for certainly the soul of God did alwaies love him, *I know Father, thou alwaies bearest me*, and so he did alwaies love him: Certainly the Lord had gracious ends in forsaking of him, and this is set out as a Pattern to thee for the helping of thy Faith when all Sense is wanting; and had we nothing in all the Book of God to help us to exercise Faith in the want of Sense, but only this example of Christ, and the dealings of God the Father with him, it were sufficient to help us to walk by Faith when we have no sight nor sense.

The walk of a Saint is the walk of Faith; there's nothing manifests us to be Saints but this, The walking by Faith, and not by Sense.

I shall ad one further Encouragement that may help very much, especially to a soul that is humbled before God, and is panting after the grace of God.

Consider, When you are afraid that God should cast you off because you have no sense of his Love, what should God get by it if he cast you off? If you can but bring it to this, That God shall get as much by receiving you,

you,

you, and saving you, as he shall have by casting you off, why should you not have encouragement to believe and exercise Faith in the want of Sense? When you have the most dismal thoughts of all, and Sense is furthest off, what do you think God will get, if he should cast you off?

*Object.* You will say, *He shall have the Glory of his Will, he shall show forth the absoluteness of his Will in it, and what should I look any further, what reason God may have?*

To that I Answer thus:

First, God may have the glory of his Will, and yet save you too; yea, and have the glory of his Will rather more in saving such a soul that's making after him, than he should have in casting of him off: And surely if God may have a great deal more glory, then you may have a great deal of encouragement to believe.

For if he hath the glory of his Will, *It's but his Will upon you*; but in saving of you, he may have the glory of his Will of you, and that's more glory: you shall passively glorifie his Will, that is, you shall be a Subject, as God may make it to appear before Men and Angels that he may do what he please with you: But when you shall come and subject to his Will, and lie down at his feet, he hath the glory of his Will *Actively* upon you, and this is more.

Again, God shall have the glory of his Power by casting of you off; I but when you come and fall down before him, and tremble at his Pretence, he hath it more.

Yea, and he hath the glory of his Power in shewing mercy, as well as in destruction: we have a notable Scripture for that in the Book of *Numbers*, chap. 14. ver. 17. *Moses* is pleading for the people, and now saith he, *I beseech thee let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long suffering, and of great mercy, forgiving iniquity and transgression:*

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Let the Power of my Lord be great, so that it seems the Power of God appears in forgiving iniquity and transgression, as much as in destruction: If God should destroy thee, indeed a glorious power of his would appear in thy ruine; but there wil appear as glorious a power of his in forgiving thee as in destroying; and may not this be a great encouragement to exercise Faith in the want of Sence.

*Object.* I but God's a Just God, and delights in the Glory of his Justice, and he will have the Glory of his Justice it may be upon me.

*Ans.* Nay, but thou mayest be encouraged to believe in this, because he may have as much glory of his Justice in saving thee, as in destroying thee, yea, and he may have it more in saving thee, than in destroying thee.

For first, Thou tremblest before Gods Justice: if there were no more than that, for the heart from a free act, not from a forced act, but freely; even that, is as great a glory of Gods Justice as God hath from all the damned in Hell: In destroying of the Creature God hath not more glory of his Justice than when the Creature shal by a free work, and not by a forced work, come in and tremble before Gods Justice, and subject it's self to the Justice of God, and acknowledg Gods Righteousness and Justice, if the Lord should destroy it: The glory that he hath upon the damned, it's but Passive, and that is not so much; but the glory of his Justice he hath in thee, in that thou doest freely come and acknowledg it, and tremble before it, he hath it actively, and this is more.

But Secondly, There is a way for God to have the glory of his Justice, and yet to save thee.

*Object.* You will say, Though I come freely to acknowledge Gods Justice, yet Gods Justice is not glorified fully.

*Ans.*

*Ans.* I but there is a way wherein God may save thee, and yet have the glory of his Justice fully; And that is in Jesus Christ. Now what a transcendent Encouragement is this to beleve then, when there is nothing that can be conceived wherein God shal have glory one way, but he may have it the other way, and have it more abundantly. If God doth destroy a Creature, to what end is it, but that he might have glory? Now if God may have his glory, and save a Creature, may not that Creature have hope and ground to beleve then? when as the Lord hath provided such a way of Salvation as his glory shall be no loser at all? And especially this, when the soul considers that God hath begun already such a work upon it, wherein he is in a way of glorifying himself in the soul as much as if he should have destroyed it. And thus much for the Encouragements of beleiving in the want of Sence.

I am willing to be somewhat large in this Point because it is so needful: Though I may treat of things that are but as riddles to many, yet to those souls that want the Sence of Gods Love, these things wil not be too large to such, but their hearts will greedily imbrace them. But because the want of beleiving in the want of Sence, is easier to speak of than to do, for it is one of the hardest things that are to beleve in the want of Sence; therefore I will further proceed in way of Motives, to labor to draw the heart to the work of Beleiving.



## CHAP. XX.

Motives to draw the heart to believe in want of Sense.

- 1 There's as great humility, and obedience to God in believing, as in any other way.
- 2 It is the safest way in the want of all: ence to exercise Faith.
- 3 It is the soonest way to get the Sense of Gods Love.
- 4 It is the proper time for Faith to act.
- 5 It is a glorious thing to believe in want of Sense.
- 6 It is that which honors God more than any other Grace.
- 7 It argues very much love to God.
- 8 Faith is wrought by the Almighty Power of God.

**T**HE First is this: The great hindrance of believing in the want of Sense is this, The heart thinks that the work of believing, and the work of Humility will hardly stand together; it thinks thus, that it is not fit for me to believe, but to be humbled before God, I, it is for others; they may believe, but I am a wretched vile Creature, and the work that I have to do is to be humbled.

1 Therefore the First Motive is this: That there is as great Humility and Obedience to God in believing as in any other way: and so this will take away the Two Grand Hinderances of believing: That is,

First, That it is for me to be humbled. And

Secondly, That I am very sinful, and it's for me to look rather to walk in obedience to God, and to do what God requires, before I should believe in the Grace of God.

Now

Now Humility and Obedience are as eminent in believing, as in any way whatsoever it can be made eminent in. If a Creature would study wherein to have the greatest Humility and Obedience, it must be in believing in the want of Sense, for there is much self-denial in it; for the heart of man is set upon this, It would fain have something in its self: Faith it is an emptying grace, for to deny its own thoughts, and to venture its self against its own Sense; here is a great deal of humility for men to do things when they see no Reason and encouragement for it: As a Servant, though he be not very humble, nor obedient, yet he will do some works if he hath present encouragement before his Eyes, and sees present Reason for it: But here's the trial of an obedient Servant, If he be required to do that which he sees no encouragement for before his eyes, nor able to understand the Reason of such a thing: though it's true, it is his Masters will that he should do it, yet he rather apprehends there will come a great deal of trouble upon it, rather than good; yet if he do it at the command of his Master, he shews himself humble and obedient in this: So certainly Humility and Obedience is shewn as much in this grace as in any: that's the most humble and most obedient Christian that is the most believing Christian. *This is the Command of God, that you should believe in his Son: THE Command of God, above all other Commands, that you should believe in his Son: And when the holy Spirit expresses the Subjection of the heart to God, he doth express it in the Subjection of it to the Gospel and the way of believing in Christ whether there be Sense or no; in Rom. 10. 3. For they being ignorant of Gods Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God; lo that you see that this is a great Subjection for the heart, for the heart to rest upon a righteousness above its self, a Righteousness that is in Christ, and when it sees no Righteousness in it self, yet to sub-*

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mit to the Righteousness of Christ: I have many times thought that if I were thus and thus, God would show Mercy to me; but the Lord hath withdrawn himself, and I am a wretched vile Creature. But the Gospel presents the Righteousness of Christ, and you must submit all your thoughts to the Righteousness of Christ: Here's the submission of your hearts. Those that are humble before God for the want of Sense, they think with themselves that they are willing to submit to God; if you should ask them, Would not you fain bring your hearts to be willing to submit to God? Oh yes, Oh that I could do it: If you would submit to him in any thing, submit to the Righteousness of Christ; submit all your thoughts, and all the Reasonings of your minds that are against the Righteousness of Christ, submit them to the Righteousness of Christ: Here's Humility, here's Obedience, for the soul to give up its self to the Workmanship of God; it's true, I have nothing in my self; but I give up my self to the Workmanship of God and Christ, to do with me what he pleases. Here is Evangelical Obedience.

2. A Second Motive, It's the safest way in the want of a Sense to exercise Faith: What wilt thou do O thou poor Soul that hast no sense of the Love of God in Christ? Thou wilt be glad to take the safest way; certainly this is the safest, for if thou thinkest when thou wantest Sense, to be striving and laboring in the performance of duty til Sense comes, and then thou wilt believe, thou dost not take the safest way indeed; but if thou canst cast thy self upon Free Grace as it's tendered in the Gospel: this is safer than any other way, for you shal see the danger of the other.

There is a great deal of danger in the putting thy self under a Covenant of Works; if thou goest the other way to work, as what Paul saith concerning Circumcision, *If ye be circumcised, Christ profits you nothing: Why circumcised? Because that was an eminent work*

of

of the Law which was required of them, and indeed a Seal to the whole Law; though it was a Seal too of the Gospel, and of the Righteousness of Faith, yet it was an eminent work of the Law besides, that those that were circumcised bound themselves to the Law in it, and therefore Christ did not profit them: So if you think to get Joy, and the Comforts of the holy Spirit in any other way but believing, you are in danger to put your selves out of the Covenant of Grace into a Covenant of Works.

And besides, There's very much danger in it this way, Because that by seeking to get it in working and laboring in the performance of Duties, thou art in danger never to have it, for it's never like to come that way, but by our believing, thou mayest be working any other way all thy life time, and never come to have it: Or if thou shouldest come to have it that way, and so if thou thinkest to ground thy Faith upon thy Sense still, it will be more dangerous; if thou shouldest have some joy and encouragement by thy striving, and then ground thy Faith upon that, thou art like to miscarry in thy Faith, and that Faith like to come to nothing in the conclusion: It's a dangerous thing to ground Faith upon Sense; yet many of us do rather seek to have our Faith the fruit of our Joy, than to have our Joy the fruit of our Faith; whereas we should rather lay the Foundation of Faith, and then the Joy that comes after, that's right: If after an act of believing you come to have joy, that joy is right; but if after an act of Joy, and work of Sense, you then think you can believe, you may suspect that Faith not to be right: Indeed *Good Works are a Nurse to Faith, but good Works are never to be the Mother of Faith.*

But further, It's safe in this, Because it wil free you from danger of temptations: It is to be that you be striving and struggling by Duties to get the Sense of Gods Love, if that be the thing and not by the exercise of Faith, you

will be liable to many temptations: As thus, you will be striving and struggling, but will not get strength, and then comes a Temptation; I have labored, and striven, and nothing comes of it; and therefore surely God loves me not.

Yea, There will be this Temptation: Were not I as good break off and leave off all, I see nothing comes of my Duties; and so you will have a temptation to turn aside after vanity; you will be weary of the performance of Duty within a while, though now you set upon it; therefore it's the safest way for the exercising of Faith at the first in the want of Sense, to look upon the grace of God in Christ as it's tendered, and to cast the soul upon it.

*Objct.* I but you will say, *Though there may be danger in my standing upon Sense, yet I should exercise Faith presently, there's danger of presuming, and therefore by avoiding one evil, I should run upon another.*

*Ans.* To help you against this, I shall shew you what Presumption is.

First, Presumption is this, It is to trust in Gods Mercy out of Christ; that's the first thing in Presumption, and the most men in the world that do presume, they presume upon this ground, Because they hope in Gods Mercy, but they do not apprehend the Mystery of the Gospel, how Gods Mercy is to be let out unto them through Christ, and that there is not any one drop of Gods Mercy but is to be communicated through Christ, and no other way; yet most men they rely upon Gods Mercy, and hope that God that made them will save them, and so trust upon Gods mercy out of Christ: Whatsoever hopes of Gods Mercy thou hast out of Christ is presumption, for no Creature hath any thing to do with mercy, but in and through Christ: But perhaps those that live under the Gospel will say no, they will not trust in God but through Christ.

But

But when the second thing is a trusting that God will save them through Christ, and yet they mistake Christ, and do not understand Christ aright; as thus: They trust in Gods Mercy through Christ, only to save them from danger, to save them from the punishment of their sin, merely for such self-ends as they may be delivered from punishment; and they see no excellency in Christ but as he is one that should deliver them from punishment; this is presumption too: But when the soul is not only convinced of this, and sees this by the holy Spirit, that all the Mercy of God is to be conveyed through Jesus Christ. But then Secondly, The Lord shews to the soul the Excellency of Christ, not only as one to deliver it from punishment, but as one in whom there is all good to make the soul happy for ever; there is Grace in Christ as well as Pardon, there is Sanctification as well as Redemption and Glorification; there is the bringing in the soul to God, and union with God, and the enjoyment of God in Christ; and that's the happiness that my soul desires, not only to be delivered from Hell, but that I who was broken off from God through sin, may now come to have union with him, and to be happy in the enjoyment of God as my portion for ever; and thus I trust upon Gods grace in Christ: this is not presumption certainly. Though you could do this at such a time that you cannot find any ability in your selves to perform any duty, yet if you do now cast your selves upon the grace of God in Christ that you might have life in him, not only that you might have pardon, and to be delivered from Hell, but that you might have life; do this as soon as you will, this is not presumption.

A Third thing wherein Presumption consists, is this, For men to believe that Christ is theirs, and that they shall be saved upon false grounds.

As thus, When men shall believe that Christ is theirs, and God will have Mercy upon them, and save them, why? Because they are not so bad as others; because they do  
some

some good things, and they live honestly among men, and serve God as they speak, and because God blesses them in their outward estates, and they have prayed to him, and God hath heard them, and such things; and thus they beleeve that Mercy is theirs, and they shall be saved, and because good people think well of them, and they keep company with them that are godly; here's presumption. Therefore when I exhort to beleeve in the want of Sense, I do not exhort to this, that you should presently conclude in your own hearts, well, Christ is mine, and I shall certainly be sav'd; no, but the work that I exhort to, is, To cast your souls upon the grace of God in Christ for life, and for salvation; it may be you cannot have a reflect act upon your hearts, and say, I am sure I shall be sav'd; for to exhort men and women to this, that they should persuade themselves they shall be sav'd, that's not the thing, for that must be a work of Christs Spirit. But the first act of Faith, whereby the soul, though it doth not apprehend that it shall be sav'd, yet it will venture its self upon the grace of God in Christ; and if I perish, I'll perish this way faith the soul: That's that which I exhort to, and not to make any conclusions that certainly I shall be sav'd upon such and such false grounds, no, if afterwards thou comest to make conclusions, it must be upon the testimony of the holy Spirit witnessing to thy soul, that this act of thine in casting thy soul upon Christ, is a true act indeed, and not a meer delusion. For that may be the way of coming to have Sense, not that I shall know by certain effects that my Faith is true, not that only, though that's one way; but by the testimony of Gods Spirit witnessing this unto me, that this work of mine in thus going out of my self, and routing my soul upon the grace of God in Christ, that it is a true work and not a delusion: It's true, where this witness of the holy Spirit is, it is ever according to the Word, and there will follow gracious effects from it: But certainly there may come an assurance this way, & may be

ascertain as I am certain that I see the light of the Sun by the light of the Sun; I need have no evidenc that I see the light of the Sun, but by the light of the Sun its self: And so, there may be, that certainly of the souls beleeving by the evidence of the work its self, by a work of enlightening by the Word; and this is another manner of ground of my joy, than because I am not so bad as others, and because God blesses me in my outward estate, and the like; no, I have found such a mighty work of God upon me, carrying me to his Son; and I do find now such an evidenc of the Spirit that this is the work of God; so that I am become a new Creature, I am not only not so bad as other men, but I find a mighty change in me from death to life, I find I live by new Principles, and have a new Rule, and have new Ends that I propound to my self in all my waies: But this is after this work of Faith, from the effects of it. So that it is evident that your beleeving in the want of Sense is not Presumption, but the safest way that can be taken.

3 The Third Motive is this, That it is the soonest way to get the sense of Gods Love.

*Object.* You will say, *Why?* if I could find my self to be able to overcome my corruptions, and perform such and such duties as others are able to do, then I am persuaded I should have the sense of Gods Love; but I think I shall never have it till then.

*Answer.* Thou goest the furthest way about; whether ever God will give it that way or no, it's a question: But if God should be so indulgent as to give it thee at last, yet it will be a great while first, and thou wilt be held under the spirit of Bondage a long time.

*Object.* You will say, *We cannot do it in our selves.*

*Answer.* It's true; no more can you do any thing else; but let there be that power that you endeavor to put forth in other things, do you endeavor to put it forth here, and endeavor it in the first place. (I speak to such

as the sensible, that they have not the fence of Gods Love unto them, and are longing and thirsting after it; the p-  
 confesse will come among the Directions, but it is necessary  
 ay here for the right understanding of what I mean  
 when I affirm, That it's the speediest way to get fence  
 for to labor to put forth an act of Faith even presently.  
 Thou complainest of thy dead heart; and if it were more  
 quick, thou shouldst then beleeve; for the assure thee,  
 there is no such quickening grace as Faith is: *The Just  
 shall live by Faith;* and the Scripture tells us, that the  
 Lord hath quickned us; in Col. 2:13. *You being dead  
 in your sins; and the uncircumcision of your flesh, hath  
 be quickned together with him;* How? *Having forgi-  
 ven you all trespasses;* so that the quickning of the heart  
 you see it is in the works of Justification, it's in the forgi-  
 ving of our trespasses; we first would fain have our  
 hearts quickned, and then we would beleeve that our sins  
 are forgiven us; no; but beleeving in the grace of God  
 for Justification, that's the way of quickning; Sanctifi-  
 cation doth follow after Justification; and therefore the  
 soonest way to get grace; and what fence you would  
 have in the Love and goodnets of God, is by beleeving;  
 that's the speediest way; you do but beat about the bush  
 in any other way; if you will get it abundantly sooner this  
 way, in laboring to fit up acts of Faith, in beleeving in  
 God, than you can do in any other way whatsoever. That  
 may be done in some heart this way, that may not be done  
 in some months or years in any other way.

Another Motive is this; Labor to fit up Faith,  
 and to walk by Faith in the want of fence, because even  
 when fence fails, then is the proper time for Faith to act,  
 and then Faith doth appear in its own native excellency,  
 in the proper colors of its own nature.  
 As for Love (by comparing ones Grace with anothers  
 we shall come to understand either Grace the better) for  
 us to love another when I see all things lovely in them,  
 and

and when there is nothing that any way discontents me,  
 here doth not appear any great excellency in Love; who  
 cannot but love such a one when there is all things lovely?  
 But when you can love, even though there be crofs dispo-  
 sitions, though there be many things done that do dis-  
 please you, and unlovely, yet you can love, your love  
 goes through a great many difficulties, and though there  
 be much water, it cannot be quenched: Water will  
 quench a little spark, but it cannot quench a great deal of  
 fire; I, this Love is somewhat indeed. So it is here in  
 Faith; It is not so much for a man to beleeve when he  
 hath all kind of encouragements for his beleeving, when  
 he hath fence to help him too, and experience, and all  
 things goes according to what is spoken in the Word:  
 But for me to beleeve though things seem to go quite con-  
 trary to my Faith, though things be crofs, here is the  
 proper act of Faith, and the excellency of Faith: for me  
 to be able to beleeve against discouragements, as it was the  
 commendations of *Abrahams* Faith to beleeve against  
 hope, and above hope; whatsoever there is against my  
 Faith, yet to beleeve: Certainly there were no great  
 need of the Grace of Faith, if we had alwaies fence, if we  
 had alwaies God in sight, and Heaven, and all the Glory  
 that God hath laid up for his people; if there were al-  
 waies this in our eye, then there were no great need of  
 Faith; and therefore in Heaven such kind of Faith as  
 this wil fail; the Scripture saith, that Faith and Hope  
 wil cease, but Love continues; it's because that then  
 they shall have alwaies sight: But when there is no fence,  
 then appears the proper act of Faith, therefore labor in  
 the want of fence to put forth Faith.

5 Fifty, The beleeving in the want of fence, is a most  
 glorious work in its self; there's a great deal of Glory in  
 it. I remember three things that *Luther* speaks of, that  
 are the hardest things to be done in the world; and one  
 is, *To beleeve things that seem to be impossible:* And the  
 other

both of us. To trust in God, and believe in him, when he shews himself to be an Enemy: And yet to hope in things that are defend'd: There are the hardest things to believe: Things impossible; To rely upon God, though he shew himself to be an Enemy; And to hope in things that are defend'd: but though they are very hard yet certainly they are glorious works of Faith. And another Speech he hath; Faith if be strong, it doth acknowledge God; what though God seems to leave the soul; yet when a strong Faith will acknowledge God a Receiver of the soul at that time: And again faith he, When God doth seem to persecute a soul, yet it will acknowledge God to be the helper of the soul at that very time; when God seems to damn a soul, he acknowledges God to be a Savior to the soul at that very time: Here's the strength of Faith, and this is a glorious work of Faith, To acknowledge God that forsakes to be a receiver of the soul; God that seems to persecute, to be a Helper; God that damns, to be a Savior of the soul; here's a glorious act of Faith; and certainly it's glorious in the eyes of God, and in the eyes of his blessed Angels; it's such a glorious act, wherein the very Angels attain not too: There's no act that we read that the Angels have in Heaven greater than this, Though he kills me, yet will I trust in him; that act of Job was a glorious act; the Scripture doth not mention any more glorious act of any of the Angels in Heaven than that act is; they have altogether sight, they see the face of God, and have no temptations to distrust in God; but in the midst of temptations, and when God seems to come out to kill a soul, yet then to rely upon his grace in Christ, here's a most gracious act of Faith.

6 A Sixth Motive is this, As it's most glorious in itself; so it's that which honors God more than any other Grace: You know what the Scripture saith of Abraham, he gave glory to God by believing: Why? would

not

not you can give glory to God in the greatest measure that possibly you can. If you would, it is by walking by Faith when God is out of sight, and when all things that might be otherwise on our temptations, be out of sight. You give God here the glory not only by his Power, and Goodness, and Mercy, but his Faithfulness: It's a notable Story that I remember Plutarch hath concerning Alexander in respect to his Physician, Philip: Alexander in the life had a Physician which was named Philip, in whom he did much trust for his Faithfulness; whom one Permenio sought to defame to Alexander, and wrote unto him, that he was bribed and corrupted by Darius, with large promises of great Riches to take away his life by giving of him poison: some time after, such a Letter being brought to Alexander, he made none of his Familiars acquainted therewith: but that he might shew his confidence that he had in Philip, when the hour came that he should take his Medicine, Philip came into the Chamber, and brought a Cup in his hand with the Potion he should drink; Alexander then gave him the Letter, and withal cheerfully took the Cup of him, shewing no manner of fear or mistrust of any thing, and put it to his mouth, and drunk of the Potion before the Letter could be read: By the which he did; as if he should have said, See how you are accused, but yet for all that I am not afraid, but put confidence in your Faithfulness, still. I would apply it thus: Did not Alexander honor his Physician very much in this thing, in shewing to all the world how he durst trust him? And though he had such a temptation to suspect him, and to call him into question, yet he would hearken to no such temptation, but would venture his life upon him: If Alexander had given his Physician never so much, it could not have been such an honor to him, as to shew how he would trust him in such a case as this: If we hear such and such an Accusation of such an one, yet if our hearts

can trust in them, still it's a great honor that we put upon them. Now then consider what honor Faith puts upon God; it's true, our lives are in God's hands: Saith Temptation and base Unbelief, God will leave you one day, God intends no good to you, all that you have is but to prepare you for further wrath, you will perish at last in such a way as this, God will fail you at last: Temptation would persuade us that God rather hated us in all that he doth, than intends love to us: When Temptation hath said what it can, yea, when things do seem to work as if God would destroy us at last; saith Faith, but though he kill me, I will trust upon him, I will venture my Life upon him; yea, and I will venture my life upon God in his waies; I am resolved whatsoever I suffer, and whatsoever I meet withal in those waies here, I'll lay down my life, and venture my Eternal Estate upon God in these waies of his: it may be the world scorns me, and mocks me, and saith they are but Fancies and Conceits: But well saith the soul, here I have pitcht my Anchor, and here I'll venture my Soul and Eternal Estate upon God in such waies as these are, although God doth seem to come against me as an Enemy; here's honor that we put upon God: Oh what honor is it to God when we to beleave against sight: the Lord was so well pleased with this work of *Abraham's* Faith, that he doth renew his Covenant with an Oath; he swears to him then what he will do for him: Oh it did so take the heart of God that the Lord then took a solemn Oath that he would be his God, and the God of his Seed, Oh when the Lord sees a soul put such an honor upon his Faithfulness, then he doth not only promise, but swears to do good to that soul: As when men will be tempting of God through unbelief, the Lord swears against them, as against the people of Israel, the Lord is provoked against unbelief, when you will tempt him that way; as they said, *And can God prepare a table in the wilderness? And there are the Children of Anach, and walk that*

that reach to Heaven: Why? what are these the things that will cause you to distrust in me, and be thinking of turning back again to Egypt? I wear in my wrath that you shall never enter into my rest, saith God: And so on the other side, when things seem to go quite contrary, and yet saith the soul, well, come what will come, let me suffer never so much, I'll venture all, not only my Credit, and Liberty, and Comforts, I'll venture not only my present, but my eternal estate, and I'll lay my self at God's feet: Now when the Lord sees this, Oh it's that which pleases him at the very heart, and he is ready to swear that this soul shall never miscarry: Oh it's a Grace that doth much honor God.

7 And it's a grace that doth argue very much Love to God: You say, Oh that you could love God more? those that beleave most, they love most; as I hinted before, Love is seen in this, that I will not regard any accusations; the main work of Love is this, That it makes me that I can trust my self with my Beloved; as it is said of the good wife in the *Proverbs*, That the heart of her husband can trust in her; let any come and accuse his wife never so much, yet his heart can trust in her; strong Love cannot stand with Jealousies: Certainly where Jealousies are upon every little occasion ready to rise, it is from the want of Love; and so where there is a jealousy of God, there can be no hearty love.

So likewise about our listening to Accusations; If I do not love such and such, if any do accuse them to me, I can quickly hearken and entertain any accusation of them; but if I love them, I will not entertain readily any accusations of them: As where there is several parties of men, and the Bond of Love is broken, let there be any accusation against one that is in their way, they will entertain it; but let there come any accusations against men that are of the contrary party, they will not so readily entertain them: So, if we did love God, we would never entertain any ill reports of God: where the heart doth stand

stand out against any ill reports of God; certainly the soul doth love God exceedingly.

8. Ple give you one more Motive: Consider this, That Faith wheresoever it is, it is first wrought by an Almighty power in the soules; *Ephes. 1. 18, 19. The exceeding greatness of Gods Power whereby he raised up Christ from the dead; appears in the work of Faith:* Consider this, If there be such an infinite power of God, the same power that raised Christ from the dead put forth in Faith at first, then surely Faith is able to do great things: Thus I would reason; That thing that hath the choice of Gods Power, the excellency of the Power of God, the thing wherein the glory of Gods Power appears in above all other things, that thing hath a great deal of power put into it, and is able to do great things: But so it is with Faith, read over all the Book of God, and you never find such expressions of Gods Power for the doing of any thing that ever he did since the world began, as in the 1. of the *Ephesians*, are expressions of his Power in working Faith in the soul: surely then one that hath any hope of having the work of God upon him, should argue thus, Hath God put forth such an Almighty Power in the working of this Grace in my soul, and shall this Grace be able to do nothing? If this Grace in my soul were only able to believe in God so long as I have God in sight, a little power would serve for this: but my Faith is a Grace that hath a great deal of Gods Power in it, and therefore God expects that there must be such things done by it as it may shew forth the greatness of his Power. If God gives a man only Natural Powers, he would have them to be improved to the height of them: When God works Faith in the soul at first, saith God, Ple put forth a Power even beyond whatsoever I put forth before, above all my Works that I have made: when I come to make a Believer, and to work Faith in the soul, there shall be the choice and excellency of my Power: when this is done, saith God to the soul,

Oh

Oh Believer, now walk so as to manifest what which is done in your soules, wherein the excellency of my Power doth appear, and by doing so, we shall surely walk in a Gracious, and Holy, and Blessed way by Faith in the way of all Sence.



### CHAP. XXI.

Motives to stir up weak Believers to the exercising of their Faith, when they want Sence. 1 Their Sence of Gods Love afterwards will be sweeter. 2 They be stronger against Temptations afterwards. 3 It will turn their greatest afflictions into their greatest Blessings. 4 To have jealousy of God for withdrawing, is tedious to his spirit.

I Shall go on further in some few Motives for the stirring up of weak Believers in the exercising of their Faith.

1. Surely in the first place, The sight and sence that we shall come to have after our believing when there was no sight, will be so much the sweeter and more comfortable; a mercy that comes after Gods withdrawing of himself, and our exercising of Faith, is the sweetest mercy of any mercy; when a mercy is raised from the dead, as *Isaac* that was born against the apprehension of common Sence, and was a child of Faith, his name was called *Isaac*; now *Isaac* signifies *Lambster*, because *Isaac* was a matter of much Joy to his Parents: and so certainly

certainly whatsoever child it be that comes of Faith, is a child of Joy, whatsoever mercy comes upon the exercise of our Faith, and that when all things seem to work contrary, that mercy, Oh 'tis a sweeter mercy, it will pay for all the affliction that we had in the time of the want of Sence.

2 If in the want of Sence, and the sight of Gods Love we can exercise Faith: That soul that can do so will be easily able to overcome almost any temptation afterwards: If so be that thou canst so prevail by Faith upon thine heart to stand out in such an affliction as this is, when thou wantest the sight and sence of the Love of God, and yet thy Faith can work through this; if it can, it will easily be able to overcome any temptation afterwards: As suppose in any other business, a man hath not the success he desired and expected, but is crost in it, it may be upon this temptation is very strong upon some, and they begin to be discouraged: But for one that hath been acquainted with any Spiritual dissections, and yet their Faith hath wrought through them; such a one will think surely, it is not so much for me to go on in my way, and to work through this discouragement, the want of success in such a business, as it was once for me to go on, and to work through that discouragement that I had, namely, in the want of the sight and sence of Gods Love; Faith helped me at that dead list then, and why not now? and so for any other affliction: Let any affliction be upon their bodies, or estates, in respect of their friends, of any that are near to them, those afflictions are nothing in comparison of the want of the sight and sence of Gods Love in Christ: If the soul be but enabled here to work through this by Faith, it will find all afflictions to be but easie to him, therefore it is of great concernment for you to walk by Faith in the want of sence.

3 By this means if we can exercise Faith in the want of Sence, we shall turn the greatest Afflictions into the greatest Blessings; of all afflictions that are in the world, the

the want of the sight and sence of Gods Love in Christ is the greatest affliction; but by the exercise of Faith we shall make this to be a blessing to us; we shall get abundance of experience, and we shall come to have the Love of God more sweet unto us: and then having gotten through a difficulty as this is, we shall by it come to have more establishment a great deal in the constant way of our lives, and come to have more communion with God, and delight in God, and so we shall have a Blessing by that which is the greatest affliction of all.

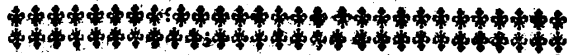
4 Fourthly, and lastly, Consider what a tedious thing it must needs be to the Spirit of God, for a Saint upon Gods withdrawing himself, and the want of sight, presently to have jealous thoughts of God: As it would be tedious to any loving Husband, if he could never go abroad upon any occasion, and be out of the presence of his Wife, but presently she were jealous; or if in the house he should find fault with any little thing; presently she concludes her Husband loves her not, because his expressions are not so full, or his countenance so amiable at one time as at another; this would be very grievous to the spirit of a Husband to have such constructions to be made. Look how tedious it would be to the spirit of a Husband to have such ill constructions made by his carriage or absence upon any necessary occasion; so tedious is it to the Spirit of God for a soul to be making such ill constructions upon Gods withdrawing himself, or because he doth not alwaies manifest himself in the same way at one time, as at another: Oh let us take heed that we be not burdensom to the Spirit of God by our Unbelief. There are many people that are partly afflicted by Melancholly and Unbelief that are very tedious to the spirits of those they converse with; and as they are tedious to the Spirits of those with whom they do converse, so certainly their carriage is very tedious to the Spirit of God, they do grieve the Spirit of God by their Unbelief, therefore let us take heed of our Unbelief in the want of



Sence, and labor to exercise Faith:

*Object.* I but you will say, *What should we do? it's easie indeed to Tell us that we should exercise Faith in the want of sight and sence, but it is not so easie to Do it.*

*Ans.* I confess it is one of the hardest things in the world to exercise Faith in the want of Sence; therefore for help in this, take these Rules of Direction.



### CHAP. XXII.

*Directions for the exercise of Faith in the want of Sence. First, Be afraid of Unbelief as much as of Presumption. Secondly, Listen not to any thing that makes against the Word. Thirdly, One Promise is enough to rest upon, though you think other Scriptures are against you. Fourthly, Treasure up some Principles before temptation that you will stick to, As 1 There can be no conclusion of Reprobation, as of Election. 2 It is better to set upon Duties though we cannot do them as we ought, than omit them. 3 Where there is no peace with sin, there sin is not a sufficient ground to hinder the peace of the soul. 4 Where the soul complains for the want of Grace, it cannot conclude against it self that it hath not that Grace. 5 There is a Faith of Adherence when there is none of Evidence.*

### DIRECTIONS.

**F**irst, Be afraid of Unbelief, as much as you are afraid of Presumption: If Believers, especially those that are weak, would be as much afraid of Unbelief

Unbelief, as they are afraid of the sin of Presumption. You shall have many that are afraid to presume, but if scarce enters into their thoughts to be afraid of Unbelief; if I presume, then that's dangerous, I may quickly destroy my self that way: But why should you not be as much afraid to destroy your self by Unbelief; there is not only destruction in Unbelief as well as in Presumption, but there is a wronging of the Grace of God in it, and so there may be more danger of sin in the one thing than in the other; it's true, there is sin & danger in presumption, and there is sin and danger in unbelief too; and the truth is, that unbelief is a more secret sin, and that which we may fall into before we are aware, sooner than the other: Now if the soul would but reason after this manner, It's true, I think that the Promises of Mercy belongs not unto me, and therefore I am afraid I should presume; but what if I should wrong the Grace of God! is not that a tender thing? and is there any thing in the world that God stands more upon to have honored than his Grace in Christ? and what if it should prove that I have wronged the Grace of God in Christ all this while, what a sad thing would it be! and would not that be as grievous to God as any thing else? Oh if you would but do thus, this would be a very great help to you; for there would be this Use of it, That it would make you to be willing to listen as well to those things that may further your believing in the grace of God in Christ that may honor Gods Grace as to listen to those things that may take you off. We find by experience, That those that are weak, let one speak to them never so much by way of encouragement to Faith, they scarce listen to what is spoken, or doth not remember it; but whatsoever hints of any thing they have that any way may discourage them, that they mind, and their thoughts run after, and work upon, all that possibly they can: now it appears by this, that they are not afraid of the sin of Unbelief so as of the sin of Presumption: Certainly next to that sin against the ho-

ly Spirit, there is no greater sin in the world, than the sin of Unbelief; and it is that which doth more cross the designs that God hath of honoring of himself, than any other sin whatsoever; therefore be afraid of it, and charge thy heart with it, as thou woul'dst charge thy heart with that which thou art most inclinable to: If thou wert inclinable to uncleaneis, woul'dst not thou lay a charge upon thy heart to take heed of the least stirrings that way? If thou wert inclinable to worldlineis, woul'dst not thou lay a charge upon thy heart against that? So charge thy heart to take heed of any beginnings of the sin of Unbelief, because that's the sin that thou art most inclinable to. If thou wert impatient, wouldest not thou be careful to charge thy heart to take heed of that sin? Charge thy heart to take heed of this sin of Unbelief. That's the first Rule.

Secondly, The Second Rule of Direction is this, At any time when thou hast a word that doth but seem to make for thee, take heed that thou doest not hearken to any thing against that word, but require a proof for it out of the Word; as thus, If thou hast any thing in Gods Word that is presented to thee, in any way for the helping of thy Faith in the want of Sence, never listen to any thing that makes against that word, but require a proof for it out of the Word: many times when we have a word that speaks well, and encouraging our Faith, we set many times our own fancies, and conceits, and surmises, and jealousies, and fears against the Word, and this doth us much harm: But when we have a word we should never listen to surmises, nor jealousies, and fears; but here's a Word, and can I have as much out of the Word against me in such a thing, as I have here in the Word to encourage me? doth the Word beat me off as well as encourage me in this way? If indeed I can bring out of the Word, that they that are thus and thus, have no Grace, that such and such things as these are, cannot stand

stand with true Grace; if I can prove this out of the Word, then it is somewhat. Where have you almost any man or woman that comes with any Objections against their estates and conditions, with any of their doubts, that bring any Word for to strengthen their doubts withal? Indeed their doubts that are in them, seem to be very strong, and prevail much to discourage their hearts; but is it from the Word that their doubts are strengthened? You shall seldom hear them to bring any text of Scripture for their doubts; only they are afraid, and was ever any of Gods People so as they are? But they come not thus, and say, Sir, Here's such a place of Scripture that I read such a day, and me thinks this Scripture makes against me. If you would go no further than the Scripture for your doubts, it were an easie matter to help to answer them, for then we could shew you what God intends in that Scripture; but it's almost impossible to answer jealousies, and fears; we could answer ten Scriptures sooner than one jealousy and fear, that hath no ground from Scripture: Give me but a Scripture for your doubts, I can give you another that may be for your encouragement; as that Scripture where Christ saith, *He that comes unto me, I will in no wise cast off;* the Scripture requires nothing but coming to him; and then, *Ho, every one that thirsteth, come and buy without money, and take the Waters of the Well of Life freely:* these Scriptures, we can plainly shew you the meaning of the Spirit of God in them for encouragement; but can you shew such Scriptures as any of your doubts are grounded upon? Many of you have many doubts concerning your Sanctification; but have you any text that tels you, that where Sanctification is not perfect, that there the soul hath no interest in Christ? Therefore this may encourage any soul to come in and believe, because there are no such Scriptures as doth tell any, That because they have not perfection in Sanctification, or because there are remainders of corruption in them, that therefore

therefore they have no interest in God and Christ. If we would take no comfort but from Scripture, and we would listen to no Objections but from Scripture, then it were an easie matter to get Faith to be exercised, and we should walk by Faith more than we do, if we would rest upon the Word, both for the ground of our encouragement, and for our doublings; so as to resolve the Word shall be as much the ground of my doubts and fears, as it shall be the ground of my Faith and Comforts: Do but hold to this, and then you will be mightily helped to walk by Faith, and not by sight; for though sight fails us, yet the Word never doth fail, but abides the same; a true and an everlasting Foundation.

Thirdly, If you have any one sign that may encourage you, you may take comfort from that though you find not another; If upon the searching in the Book of God, you find any one Promise making for you, though you may think other things are against you, that one is enough for you to rest your souls upon; for where there is one, though you are not able to apprehend the other, yet there are others too: For that's a certain Rule, Every Promise doth hold forth Christ; and where there is any one Grace, there's all Grace, though it cannot be seen: As a man may know as certainly a wicked man by the living in any one known sin, and by his heart closing with it; though he doth not live in others; yet there is no sin mortified in that man that hath any one sin reigning in him; that is, if he hath any one sin that he knows to be a sin, and yet his heart closes with it, and is not let against it as an Enemy to him, this man hath not any sin mortified: so, where there is any one Grace, there is every Grace, though it cannot be seen. If I should come to one that is carnal, and if I see but the sin of Covetousness, of Envy, of Worldlyness in him, if I should charge him, and say, that you are an unclean person too; he would deny it, he thinks himself far from it, Why? Because

Because he doth not commit the act of it: but that's certain, where thou art under the power of any one sin, there's no sin mortified: So, where any child of God can but find the work of any one Grace; it may be such a one will say, I can find no work of other Graces, but I bless God, there is some Grace I can find; as for instance, this Grace, That I love the Saints, I love the Brethren, and I love them because they are Godly, and upon the more holy ground; and I find I love the Word, and the more holy the Word is, the more do I love it: If there be but this one Particular, though thou canst not find the exercise of other Graces, yet thou mayest certainly conclude there are all Graces: All Graces are in that soul where there is any one Grace: this would be a mighty help to Faith in the want of Sense. When you come to examine your heart, it may be the Devil will be putting you upon those Graces that are the weakest of all, and are most opposed by your corruptions, and will be ready to tell you, that you have no Grace because you have not that Grace: but is there any other grace that you have? If you can find in your souls there is any grace, certainly you may conclude, that you have an interest in God and his Love, though he be out of sight.

Fourthly, A Fourth Rule of Direction to walk by Faith in the want of sight, is this, Labor to treasure up some Principles, or some certain Conclusions and Truths that you will stick too, and resolve upon whatsoever temptations comes against them: As for Instance thus:

I Here's one Principle which is as clear as any thing in the world, and that I can easily convince any man of, that is not in a temptation; but if you be not satisfied in it before a temptation comes, you will not be so soon convinc'd of it when it is come; as this one Truth, That there is no threat in the Word of God that is absolute, so as that it may not be recall'd: Or rather take it thus;

There

There is no certain sign in the Word of God whereby any one can conclude themselves to be a Reprobate: Observe now the difference of Gods grace; how Gods grace is beyond his wrath and displeasure in this, in the manifestation of it: Promises of mercy you have absolute, but the threats of Gods wrath, you have none but conditional; yea, and so conditional as may be recal'd again: And signs of Election you have certain, whereby we may know our Election; but signs of Reprobation, whereby any man or woman while they live should conclude themselves to be Reprobates, there's none in all the Book of God, only that of the sin against the holy Spirit, which is a sin that such a soul that is making after God, and longing after the light of his face, is far enough from: Oh the grace of God in this for to help against unbelief, and help our Faith; That God should be pleased for to manifest his Election certain, in the Word, *We know your Election*, saith the Apostle; he speaks of the Election of others: *For our Gospel came to you, not in word only, but in power*: but there is no certain tie of Reprobation, *Those whom he hath predestinated, he hath called*: we know by our calling, our predestination, but we cannot conclude our selves to be Reprobates; I confesse there are some signs that are dangerous ones; that is, Such as may make men fear, yea, and conclude too, That if they should live and die in such a condition, then they were Reprobates, that's certain: and some are more black brands than others of Reprobation, As the turning of the grace of God into wantonness, that's one of the blackest brands of Reprobation of any; or for God to suffer a man to prosper in a wicked course; but yet these are not certain: Though a soul doth turn the grace of God into wantonness, yet who knows but that God may convince that soul? Lay this as a Principle, That there can be no conclusion of any one, excepting that which I touched on before, no concluding that they are Reprobates: And whatsoever threatenings there are in the Word, they

are

are not so absolute, but there is a way that God pro-  
pounds in the Word, a way for my, and for thy soul, to  
deliver my self, or thee, to deliver thy self from the  
strength and power of those threatenings; that is, by be-  
lieving, and by repenting: This is said for men and wo-  
men to believe; but in time of temptation, it is not so  
easie to believe this.

Oh lay this for a conclusion, let my condition be the  
worst that possibly can be imagined, let me lay up this for  
a Conclusion, There is no threat that is absolute, but  
the soul while it lives may be delivered from it.

And Hear this, That there is no Condition so sad that  
is a certain sign of a Reprobate: There can be no Conclu-  
sions of Reprobation as of Election.

2. Another Principle is this, That it is better for to set  
upon those things that God requires of us though we can  
not do them as we ought, than wholly to omit them:  
You will find this an extraordinary help: I know no-  
thing a greater hinderance to the work of Faith in the  
soul than this: for those that are enquiring after God  
and his Ways, because they cannot do Duties as they  
might, or cannot get that good that they desire, there-  
fore they think that they were better to let all alone: and  
Temptations work strongly that way, and if temptations  
can prevail over the heart in this thing, it hath yet enough  
to keep the soul under a spirit of bondage, and unbelief  
always: But if this be a conclusion laid that I had better  
be doing what God would have me, and using the means  
that God requires, than let them alone: it were better to  
be doing, though I cannot do as I ought: As sometimes I  
have had of Water that doth run through a pipe, though  
it keep nothing in, yet it keeps the pipe sweet: so though  
you cannot remember any thing of the Word, but it runs  
through your memory, yet it keeps you from being mur-  
ky, or from gathering fish: I come to a Sermon, indeed I  
cannot say I have gotten much by it; but thus far, if I  
neglect the Word, my heart will grow more corrupt: a

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great deal than if thou comest to the Word: And so, a man that is sick in his stomach, it may be he eats some meat, but his stomach casts it all up again; you will say, were not this man as good eat no meat at all? yet you will give him meat for all that, for there is something that is turned to nourishment that doth uphold the life of the man: And so 'tis in the use of means, though we think that all the means are lost, yet there is something insensibly that doth work; and however, thou art in the way that God would have thee to be in; and if there were nothing else but this, this were enough: Lay this for a Principle, and it will be advantagious in the time of disputation.

3 Another Principle is this, That where there is no peace with sin, there sin is not a sufficient ground to hinder the peace of the soul: I mean by that *No peace with sin*, not only that our consciences are against our sins, but that our hearts, our wills and affections are against them as well as our consciences; for I confess the conscience of a wicked man may be against his sin, though his sin doth close with his will and affections; but where there is a fight against sin by the will and affections, that soul feels sin to have a contrariety to the disposition of the heart, there is a contrary temper and disposition in the heart to sin; there the remainder of sin is not a sufficient ground to hinder the peace of the soul: There may be a great deal of corruption in the soul, but while it is as a disease, and not mingled in the very temperature of the soul, there it is not a sufficient ground to hinder the peace of the soul.

4 A Fourth Principle is this, That where the soul finds the want of any Grace, or at least sensible that it cannot be sensible as it would be, and doth hunger after that grace, and prize it above all comforts in this world, and that for the excellency there is in it, there the soul cannot conclude against its self, that it hath not that grace in it, it is too much boldness for the soul to conclude,

clude against its self that it hath not that grace in it, it is too much boldness for the soul to conclude, God hath never wrought such a grace in me; if so be that I find, that because I have not the sense of that Grace, and the work of it as I desire, that this is the burden of my soul, it is that which is the grief of my heart, that I do want the exercise of such a grace, and the Lord knows how I would prize it, not only because it is necessary, I cannot be sav'd without it; but how I would prize it as that wherein there is an Excellency, a Beauty, a Glory, and this is that which my soul longs for, and I am making after with all my might; such a soul cannot conclude, That that Grace is not wrought within it. Oh this would answer an hundred Doubts, and Queries, and Objections of many people in the time of the affliction of their consciences about Graces, that will thus conclude, Well, Certainly there's such and such a Grace that I have not, and because I have not that, I am afraid I have none at all: But if this be put to thee, Is not this the burden of thy soul that thou wantest such and such Graces as these are? and dost thou not prize the happy condition of those that have them? and is not thy soul in a way of hungering and thirsting after that Grace, and laboring for it? Thou shalt speak against the grace and the goodness of God to thee, if thou shouldest conclude that thou hast not this Grace already; it may be in thee, and under the Clods, though perhaps thou dost not see it so clearly in the fruit and effects of it.

5 A Fifth Conclusion is this, That there is a Faith of Adherence where there is not a Faith of Evidence, lay up that; take the expression thus, There may be union with Christ, where there is no vision: It is no argument, because I have no vision, therefore I have no union; neither is it an argument, because I have not Faith of Evidence, therefore I have no Faith of Adherence; a soul may truly and safely stick and cleave unto God, unto Christ, by a faith of Adherence, though it have no Faith of Evi-

dence to it self for the present: this is helpful to the soul to help it in believing in the way offered, when God is out of sight. If the soul hath not that Faith of Evidence that it doth desire, for it then to conclude it hath no faith at all, thou mayest have a Faith of Adherence, and thou shouldest try whether thou dost not find thy heart to cleave to Jesus Christ, and to close with him. Now these Principles are to be laid before hand, and there is no man that is out of a temptation, but wil acknowledge these things.



### CHAP. XXIII

*A Fifth Direction for the exercise of Faith in want of Sence; which is, When Reasoning and Temptations wax strong, the way is not to answer them, but to pray. Sixthly, Set before thee, the Covenant of Grace. Seventhly, Ask Faith and Repentance afresh.*

**F**ifthly, Another Direction in the want of Sence, is this; That when Reasonings and Temptations grow strong, the way is not to answer them with Reasonings, and to seek to satisfy those temptations; but rather to fall to prayer, and to spread them before the Lord, as *H Ezekiel did Rabshares* rayling Letter: the Devil comes sometimes, and even rails upon God and his Truths, and Waies, and Saints, but do thou go and spread them before the Lord, do not think to answer Reasoning with Reasoning, the Devil will be too hard; if thou beguest to Reason with Flesh and Blood, and thinkest to satisfy thy self by thine own Reasonings, the Devil will be too hard,

hard, he is too cunning a Logician for thee; we must not fight with the Devil in his own way, that is, by Reason, for the Devils have stronger Parts and Reasons than we can have, if we rest to our own Understanding: But the way is to fly to Jesus Christ, to beseech him that he would answer these Reasonings and Temptations: Oh when a soul can in the quietness of it commit its self to Jesus Christ, and spread its case before him, Lord, I am put to a non-plus here, I know not what to say to my self, and my condition, only I think that I can say this, That I love thee, as you know when Christ spake to Peter, *Lovest thou me? Lord, thou knowest that I love thee: It may be Temptation comes and saith, If you loved God, you would do thus and thus, and surely these and these things cannot stand with a true Love to God: it may be thou canst not answer every particular, but canst thou go in the quiet of thy heart, and appeal to God, Lord, thou knowest that I love thee, I know not what to say to these things that are suggested; but Lord, thou knowest that I love thee? Indeed if a man should come and bring some Evidences to you, and Reasons to convince you, that your heart is naught, and your waies are evil; it's not enough for you to stand out and say, well, say what you will, yet I believe that my condition is good, and it's not so bad as you will make it; it's not for you to answer men so, but when there comes a temptation of the Devil, you are not bound to give the Devil an accompt, as you are to give your Brother an accompt: If you can go into the presence of God, and appeal to God that your waies are right, and that God knows you, love him, that may be an answer to a thousand temptations that comes into your minds: And if you can open your hearts freely in Prayer, and look up to Jesus Christ your great Champion, and desire his help to assist you in this Combate: this is a better way than to think to stand out with Reasoning and wraffling with temptation: Oh rather, rather appeal to God in Prayer, and open your hearts*

hearts to him, and that's the way. Luther used to say, *That his Prayers were the Leeches of his Cares*; as Leeches will suck out corrupt blood, so Prayers will get out the strength of temptations: Many Physicians in some cases will rather seek to purge the Body that way than by giving a Potion; the Leeches sucking out corrupt blood will sooner cleanse the Body than a Potion: And so the Leeches of Prayer will many times sooner help against a temptation than any other thing that can be done.

Sixthly: Further, In the time of Dissertion, the Direction that we should take, is this; Labor to keep in thine eye, the Object of Faith: So as to behold, and look upon that which may help thy Faith, set before thee, the Covenant of Grace, the Freeness, the Fulness of Gods Grace in Christ as 'tis revealed in the Covenant, the plentiful Mercy that is there, keep that in thine eye: Many when they want the sight of Gods Favor, they then are altogether poring upon their corruptions, looking upon the black side of the cloud; but though you cannot apprehend yet, that God is yours, and the Favor and Love of God in Christ, yet you may keep in your eye those things that are the Object of the Faith of such as are true Believers; what is it that raises the Faith of Believers, but the presenting of the Glory and Riches of the Covenant of Grace to them? Now do not you turn away your eyes from it.

*Object.* You will say, *But I know not whether it belongs to me.*

*Ans.* Yet look upon it, keep your eyes upon it, upon some special part of the Gospel, some remarkable Scriptures as have most of the Gospel in them, as that, *So God loved the world, that he sent forth his only begotten Son, &c.* and 2 Cor. 5. 19. And such Scriptures that hold forth much of the Gospel should be kept in your eyes, meditate on them, rouse them in your thoughts and you know not what they may work.

*Object.*

*Object.* You will say, *These things do belong to Believers.*

*Ans.* Nay, They do not belong only to those that are actual Believers already; but they are so that end revealed, that they might work Faith where it is not: they have a generative faculty in them, it is through the Gospel that Faith is begotten, as well as encreased; therefore keep those things in your eye for the raising of your Faith: And that's another help in the want of Sense.

Seventhly, I shall give you one more, and that is, In the want of Sense and Sight, let it be your great care if you think you have not had Faith and Repentance before, yet now afresh to act it: That's likewise a Rule that upon any occasion in speaking to those in Dissertions, I ever make use of, and shall ever as a special Rule as any I know for to help those that are in any spiritual Dissertions, to renew an act of Faith and Repentance, yea, if they think they never believed before, yet to strive to put forth a work of Faith and Repentance; that is thus, It may be the soul hath examined and searched to know what the condition is between God and it, and can find no evidence at all that ever it had any grace, yet what hinders but that you may now believe? do not spend so much time to look over your old Evidences, to find out your Evidences that were of ancient date, as forthwith to strive to put forth a new act of Faith: If thou beest non-plust with the temptations of the Devil, or thine own heart, that thou knowest not what in the world to say; but answer thus, Well, grant the worst that may be, Suppose all that hath been before were false, yet what hinders, but that now I may believe? Remember what hath been said, There is nothing that gives sight to Christ but believing, and nothing gives any man sight to believe, but believing, therefore what hinders but that at this instant I may believe? I do not mean this by believing, to conclude that my condition is good, for many Christians are held under the Spirit of bondage  
by

by this, they think the Nature of Faith is this, For to conclude in their own thoughts, that their condition is good, and that they certainly shall be saved; that's a fruit of Faith, but not the Nature of Faith: The Nature of Faith is the rolling of the soul upon the free Grace of God in Christ. Now though there be many things that may hinder me from concluding that my state is good, yet there is nothing that should hinder me from rolling my soul upon the free Grace of God in Christ: A man hath some hope that he hath such an Acquittance, or a Bond among some Papers in his Boxes, but he cannot find it; if he hath to deal with one that's Faithful, he may go likely, and get his Bond renewed, or get an Acquittance made anew before he can find his old one; So 'tis here, we having to deal with a Faithful God, when many times we have lost our Evidences, lost our Bonds; the way is to go and renew our Acquittances, to renew our Bonds, to renew our Evidences; that is, to go and exercise Faith afresh; what hinders me that now this very morning or evening, but that I may put forth an act of Faith upon Jesus Christ.

I shall conclude with this one Note: I affirmed to you before, that there was a Faith of Adherence, where there is not a Faith of Evidence; let me now tell you, That there is a Venturing Faith, as well as of Adherence and Evidence: Indeed this Venturing Faith is an Adherence, but when the soul cannot have encouragement to believe under the notion of Adhering to Jesus Christ, it may be the violence of temptation seems to drive it off from Adhering: But for the helping of those that are under temptation, and want Sense altogether, let Faith be presented under the Notion of Venturing; though we have not the word in Scripture, yet we have the thing, as that of the poor woman of Canaan, though she were put off, and call'd a Dog, and the like, yet *Dogs have ears*; and so that of Job, *Though he kill me, yet will I trust in him: If I perish, I perish*, as Esther said:

And

And so when the soul can but come to this, Well, it's true, I am out-reasoned by temptation, and I know not what in this world to say to my self what my condition is, I see I am puzzled, and I am never-like to work out this temptation in that way of Reasoning I am in; but for my part, I am resolv'd upon this, If the Lord destroy me, he shall destroy me relying upon him; it's true, I do not know yet whether God will receive me or no, I have not that Evidence, and for my cleaving to the grace of God in Christ, whether I can do it or no I cannot tel, but this I am resolv'd, Here I will venture, and if I perish, I will perish, casting my soul upon the Grace of God in Christ; this shall be my way: I am sure, if I depart from God, I must perish; if I should be weary of God and his Waies, and forsake them, and embrace mine own sinful waies, I am certain that I shall perish there; but Plerather do this, I will venture my soul here, and here I will lie as a poor, wretched, miserable Creature in my self, and I will cast an eye up towards his Holy Temple, towards the Grace of God, and here my soul shall pitch and venture, I'll cast Anchor here, whether the Tempest will be so great that it will break Anchor and Cable I know not, but I am sure if I do not cast Anchor, I shall run upon the Rocks and split, and suffer Ship-wrack.

I confels were not the soul in a temptation, this were not enough, meerly to venture, we must not rest in this, we must it il be laboring to find that our souls do adhere, and cleave to the Grace of God in Christ, and never be at quiet till we have got some assurance of it too. But I declare what is to be done in the time of temptation; when a man is in a storm and tempest, then it is a work acceptable to God, and it hath had very often exceeding good success; when a soul not knowing what to do, yet at length it hath concluded thus, If I am undone I will be undone in Christs arms, and here I will hang, and ride at this Anchor, and if the Lord should shake me into Hell, yet I'll hang as long as I can, and here I'll venture:

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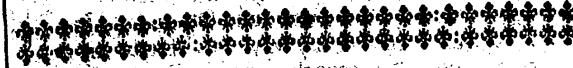


Oh this will keep thee from departing from God, and will be such an acceptable work to God as it's like that thou shalt not be long without some manifestation of God to thee to encourage thee in thy way: and for to make all the former good, Ple leave this one thing with you, and that's this ; Know, that all times are not fit times for you to judge of your condition in; it's not a fit time to judge whether a Tree be alive or dead in the midst of Winter ; 'tis not a fit time to weigh Gold when I am abroad in a tempest and storm ; 'tis not a fit time to judge of the Constitution of ones Body in the Fit of a Fever ; and of the comeliness of ones Countenance in the time of an Ague ; no, if you would judge of the Body, you must do it when it is in health ; and so, if you would weigh Gold, it must be when the Scales may stand even : There are many poor weak Beleevers that did never pass any judgment upon themselves, but in the hour of a Temptation, which is the unfittest time ; no, rather stay while you are your self, and then you may be fitter to judge of your estate.

These Directions may be some good help for your Faith in the want of Sence, that while God withdraws himself, yet you may be able in some measure through the Lords assistance to walk by Faith, when you cannot walk by sight.



CHAP.



CHAP. XXIV.

The Principal Ingredient in every Duty, is the acting of Faith : Refer'd to two Heads : First, How a Christian should walk by Faith in time of affliction. Secondly, How he should walk by Faith when God calls him upon any difficult Service. Helps to walk by Faith, when God appears as an Enemy to the soul. 1 It hath been the condition of the dearest Saints. 2 It is Unbelief to apprehend him so. 3 If God were really so, fly not from him. 4 If thy soul be at enmity with sin, God is not thine Enemy. 5 There is enough in Christ to reconcile Enemies. 6 Consider it is for thy negligence. 7 Trust in God though he appear never so terrible.

The Principal thing in a Saints Walk with God, is to walk by Faith : Observe but this Rule in all Duties that you do perform, let it be your main care to act Faith in the Duty : it is that which Beleevers are faulty in, they make conscience of such and such Duties, and they are careful, not only to do those things that God requires, but to do them in that manner that God requires, that is, in Sincerity, in Zeal, in strong Affections, in Serioulness ; yet they do not so much consider of the acting of Faith : The Principal Ingredient in every Duty, is the acting of Faith ; If we Pray, it is the Prayer of Faith ; if we Hear, it is mixing of the Word with Faith ; if we receive the Lords Supper, it is the discerning of the Lords Body ; in every Service we must look how much Faith

Faith hath been exercised; If you perform any Duty, look back, I have done what God requires of me, but how have I done it? how hath my soul closed with the free Grace of God in Christ after I have done all that I can? yet have I been beat down in mine own thoughts, and advanced free Grace? have I found my soul acting upon the Promise at this time, when I have been Praying, and Hearing, and Receiving? These thoughts are but seldom in the hearts of many Christians, they look at rather the performing of a Duty in a Moral way, than in a true Christian and Evangelical way. I shall proceed to some further Gates about the walking by Faith: And they may be refer'd to these Two Heads:

First, Either, How a Christian should walk by Faith in time of Affliction. Or,

Secondly, How he should walk by Faith when God calls him to any difficult Service.

When God laies any affliction upon us, yet it is not Sence that we give way to, but it is Faith that we act in our afflictions.

And then when God calls me to any work, though at the first I may think it is beyond me, I shall never be able to accomplish it, yet in this difficult work I am to walk by Faith, and act Faith, and if any thing will carry me through, it is Faith.

First for Afflictions, they are of two sorts: Either Inward, or Outward Afflictions.

Even that which we have treated about already, The want of the sight of God, is a great inward affliction, and we might bring it under this Head: yet there are some inward afflictions that are beyond this, Not only that God withdraws himself from the soul, and there is the want of sight; but what if God comes against the soul as an Enemy? that's beyond Gods withdrawing of himself, so that there is no sight of him: and yet even then a Saint should walk by Faith; not only when God is withdrawn, but when God shall appear as an Enemy;

for

for many souls are ready to say, The Lord hath done so to me.

As to the Help of that, when God appears as an Enemy to the soul: Know,

1 First for your help that you may not despond, and Faith may not be shattered, That this is not such a condition, but others of the dear Saints of God have been put into heretofore: 'tis some encouragement for the act of Faith, when I know that my condition is not such but that others of the dearest Saints of God have been in that condition, and yet in that condition, they did walk by Faith, and so got out of it; In *Job*, 13. 24. see there what the complaint of that holy man was, *Wherefore hidest thou thy face, and holdest me for thine Enemy?* here you have both these: The want of sight, yea, here is a degree beyond that, Thou hidest thy face, and holdest me for thine Enemy: God appeared to against him even as an Enemy; it was not in regard of his outward afflictions and losses that he look'd at so much; but in regard of Spiritual afflictions that were upon his soul, God did tear and rend him even as an Enemy: and so many others of Gods Servants; *Heman* in the 88. *Psalms*: If you read that Psalm, you shall find that surely it was no lets that God did appear to him, but as an Enemy.

2 But for our further help, Know, It may be that these are but the dark apprehensions of Unbelief, and not indeed that God really is as an Enemy to you: It was certainly the unbelief of the people of Israel which caused them to say, when they were brought into straits, *God hath brought us into the Wilderness because he HATED us*; presently concluding that God was an Enemy, because they had not what they would have; and that's the vain forward disposition of some, if they cannot have what they would have, it is because God hates them: This is thy Unbelief that thou art to check thy self for.

3 But suppose there were a reality in it, That God did

did appear indeed as an Enemy, certainly the best way is not to fly from him; though he hath the Sword of Justice in his hand ready to strike thee; yet the best way, it is to come and crouch before him, to lie down in his presence, to put thy neck even to the stroke of Justice, and to exercise a Venturing Faith: howsoever fly not from him though he doth appear as an Enemy, for there can be nothing got in flying from him.

4 Yea but Fourthly, If thy soul be at enmity with sin, certainly God is not thine Enemy whatsoever he doth appear to thee: though he seem to come in never such a terrible manner against thee, yet if thou canst but look into thy heart, and see whether there be, not only in thy conscience, but in thy very heart, contrary Principles unto it: God is never an Enemy to that soul that is an Enemy unto sin.

5 And yet further, in the fifth place; Suppose there were a reality that God were an Enemy, yet know, there is enough in Christ to reconcile Enemies, in Rom. 5. 10. For if when we were Enemies, we were reconciled to God: even when we were Enemies; therefore though thou beest an Enemy, and though God appears to thee as an Enemy, yet when we were Enemies, we were reconciled to God: Thou mayest then act Faith upon the purchase of the Blood of Christ, though thou apprehendest thyself as an Enemy, and God coming as an Enemy against thee.

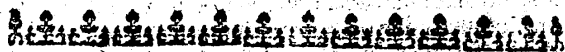
6 And yet further, It may be it is because thy heart is loose, and careless, and negligent in thy way, that therefore God doth seem to come against thee as an Enemy, as he did against *Moses*; you know the Lord came in a terrible manner against *Moses* to stay him in the Inn; surely then he came in the appearance of an Enemy: but it was because *Moses* had been negligent of the circumcising of the Child. Thou art to search and examine thy way, what negligence, and looseness, and wantonness, and deadness is in thy heart, what sluggishness is in thy heart; why?

why? God doth but draw his Sword to awaken thee, and to stir thee up, and do but thou do as those that *Joab* came against, *Send the head of Shimei the son of Bicri, and we are gone*: so do thou renounce thy sin, and God will appear no more as an Enemy.

7 Moreover: Yet still let Gods appearance be never so terrible, it's fit for thee to trust in him, and to say with *Job*, *Though he kills me, yet will I trust in him*: Suppose he doth intend to destroy me, but yet if I be destroyed, I will trust with my heart making towards him, my heart shall rely upon him even while he is striking the fatal blow upon me: Faith is able to see Love through frowns; though God seem'd to be never so angry with *David*, yet *Cast me not out of thy presence*. It is a Speech of *Luther*, speaking in the commendations of Faith, That's one great commendation for a man to love God when God shews himself an Enemy; and that is the excellency of Faith to enable the soul to do that. These Meditations may be some help to the exercise of Faith, and walking by it in such a condition.

But God lets out Satan upon me in great, and sore, and strong temptations; and would he let out the Devil upon me so as he doth, if he lov'd me? but shall I be able to walk by Faith, when I am hurried by the temptations of the Devil? That's a sore and a great affliction that the Saints endure. As for that, still you must know that it hath been the portion of the dear Saints of God to have Satan let out upon them too: we shall find that God saith to Satan, that he had given *Job* into his hand, and Satan was let out upon him, and that in a fearful manner: we read in *Luke*, of a daughter of *Abraham*, and yet she had been bound by Satan for eighteen yeers together: Satan doth prevail many times very much upon the dear Children of God: *Paul* had a prick in the flesh, a messenger of Satan that was sent to buffet him: And *Luther* often complains of most horrid temptations of Satan, and makes all the outward afflictions that he endured,

endured, and enmity, and rage of all the Popish party to be nothing to those inward afflictions that he had in his Spirit: I remember that upon it he saith, that there are three things make a Divine, *Reading, Meditation, and Temptation*; In Meditation he includes Prayer, which the Scripture calls the Meditation of the heart: these make a Divine, and God did prepare him for great Services that he intended for him by his temptations upon him.



#### CHAP. XXV.

*Encouragement for a Saint at that time when God lets the Devil out upon him.* 1 The Devil was more upon thee, when thou wert less sensible of him. 2 God hath good ends in it. 3 Consider that Christ himself was tempted, for two Ends: First, That he might be a merciful High-Priest. Secondly, That he might take out the venom of temptation. 4 Consider Christ prayeth for the tempted. 5 Christ hath broke the Serpents head. 6 Consider the Promiser that temptation shall not prevail. 7 Think not to overcome Satan by Reason. 8 The power of sin is a greater evil than the strongest temptation. 9 Walk by Faith in the stirrings of corruptions.

**K** Now therefore further for the help of thy Faith in this: Let not thy heart despond; though the Lord let out the Devil upon thee, yet walk by Faith in that condition: For,

1 First, At such a time when thou wert not apprehensive nor sensible of Satan, then he was worse upon thee, than he is now, though thou hadst not those horrid tempta-

temptations than now thou hast, yet he had more power over thee then, than now; and therefore thou hast no cause to be discouraged in this.

2 Lay this up as a help of thy Faith, That God hath very good ends why he doth exercise his dearest Servants even with such a heavy affliction as this is, The strong temptations of Satan: Satan in this case is like unto the Shepherds Dog; the Shepheard sets his Dog, to worry the Sheep a little, but it is to bring the sheep in, and not to kill them, for he calt it off when he pleases; So Satan is as it were the Dog that God, the great Shepheard, doth lend sometimes to worry the Sheep, but to as he calt him off when he pleases, it is but to bring those that are wandring out into the Fold: And as tempests and storms cleer the Air, even so hideous and terrible temptations will cleer the soul; the soul comes to cleer up after them, you come to know your hearts, a great deal better than before.

3 Further, Know that Christ himself was tempted; If you read but the story of Christs temptations in the 4. of *Matthew*, it is a story of excellent use, and a mighty encouragement for the exercise of Faith in the time of Temptation. Even the Lord Jesus Christ the Son of God did not escape it, but the Devil had to much power even to carry his Body up and down, and to set it upon the Pinnacle of the Temple, and tempt him to as hideous things as you are tempted too; he tempted him even to the greatest Idolatry that ever was, To fall down and worship him; to the most fearful Blaphemy, To cast off God his Father, and to acknowledg even the Devil himself to be a god unto him. All these were from these two Ends: Either,

First, That Christ might be a merciful High-Priest: as that he might be sensible of your temptations, he being tempted to himself; Christ knows what it is to be tempted by the Devil, therefore in *Heb. 4. 13. We have*

not an High-Priest which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are, yet without sin: it's true, the temptation did not prevail in him to sin, yet he was tempted likewise in all things; there's no temptation more hideous and blasphemous that Satan doth tempt us withal, than he tempted Christ himself; and this was, That he might be a merciful High-Priest, and that he might be touched with our Infirmities.

Secondly, Yea, and not only so, but you are to look upon the Temptations of Satan as part of his Humiliation, part of his Sufferings that is meritorious, as that which takes out the sting and evil of all temptations; the venom of the temptation is taken out by Christs being willing to subject himself unto temptations; as the sting and venom of death is taken out by Christs subjecting himself unto death; so the sting and venom of temptations is taken out by Christs subjecting himself unto them.

4 And yet further, We find that Christ prays for his People, that they may not be overcome with temptations: Thou must walk by Faith in the time of temptation, that is, not only act thy Faith upon Christs temptations, for to take out the sting and venom of it, but act thy Faith upon Christs Prayer: That Prayer that Christ prayed for Peter, surely he made it for you too; you may as well apply that Prayer for Peter, as Paul in the Hebrews applies the Promise that was made to Joshua: In Luke, 22. 31, 32. Christ tells Peter that Satan had desire to winnow him as Wheat; but Christ prayed that his Faith might not fail; and observe, The main thing that is to be exercised in the time of temptation is Faith, if Faith doth not fail, the soul is well enough; and Christ prays for this: Now you know what Christ faith; That his Father doth bear him always. In time of temptation it's best to pray much rather than to reason with temptations, and make use of the prayer of

Jesus

Jesus Christ: Oh blessed God, did not thy Son when he was in the days of his Flesh, pray for one of his Members, that when Satan would sift and winnow him, that his Faith might not fail; Oh Lord let me have the fruit and benefit of this Prayer: this is that which I act my Faith upon.

Again, The stirring up Faith is the special help against temptations; in 1 Pet. 5. 9. you shall see there, that the way against temptations is not for the soul to sink down in a sullen and discontented way to have horror and trouble to overwhelm it, but to stir up an act of Faith; in verse 8. he saith, That our Adversary the Devil like a roaring Lyon walketh about, seeking whom he may devour, whom resist **STEADFAST** in the Faith: It is the work of Faith *steadfast*, that is, the great help in resisting the *solid, settled* strength of temptations; 'tis not so much to stand reasoning the case, Oh this temptation is a hideous thing, and I hope I shall never yield unto it; no, but exercise Faith, and this Shield of Faith will quench the fiery darts of the Devil, Ephes. 6. 16. Faith is not only a Shield to keep off the fiery darts, but to quench them.

5 Besides, Know for the help of thy Faith in time of temptation, That Christ hath broke the Serpents head already, he hath broke it for thee, according to that Promise, The seed of the Woman shall break the Serpents head: The Serpent can but nibble at thy heel, his head is broke, his strength is over-powered, and the conquest that Christ hath over the Devil we find set out in Coloss. 2. 14, 15. and Heb. 2. 14, 15. In Col. 2, it's said, And having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in it; that is, in his Crois, He hath spoiled Principalities and Powers: by Principalities and Powers, must be meant, the Angels of Darknes, the Devils, he hath spoiled them; when he was upon the Crois, he took away

their power, and spoiled them, and triumphed over them: so that they should never be able to mischief his Saints walk by Faith in temptations by exercising of it upon this exprellion of Christ. And the other Scripture in Heb. 2. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that hath the power of death, that is, the Devil: And deliver them who through fear of death, were all their life time subject to bondage: Here's a most sweet and excellent Scripture to exercise Faith upon in time of temptation; Christ through death, hath destroyed him that hath the Power of death, that is, the Devil; the Devil comes with hideous temptations, and tels thee thou shalt die and perish, and makes thee apprehend death in a very terrible manner: Christ hath destroyed him, to deliver thee who through the fear of death wert all thy life time subject to bondage: It may be through the strength of temptation, all thy daies thou hast been in bondage; now this was one end why Christ died, that he might destroy the Devil that hath so much power in death, to afflict the soul with the dreadful apprehensions of it.

6 And then likewise, Know there are many excellent and sweet Promises that we have in Scripture; that temptation shall not prevail; and the way to help against that is to turn to those Scriptures, and to work thy Faith upon them; as Ple name some, 1 Cor. 10. 13. There hath no temptation taken you, but such as is common to men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it: Here's as full an exprellion as our hearts can desire; But God will not suffer us to be tempted above our strength, but will with the temptation also make a way to escape: Plead this Promise with God in Prayer, act thy Faith upon this Promise; challenge this Promise in the time of temptation,

temptation, and this is the way for to be delivered from the strength of temptation: And in Rom. 16. 20. The God of Peace shall tread down Satan under your feet shortly: The God of Peace; observe, it's not only a Promise that Satan shall be trodden down, but God shall tread him down as a God of Peace: And mark the issue of the acting of Faith upon such Promises as these: In Rom. 8. 38, 39. you know what the Triumph of the Apostle was, That he was persuaded that neither Death, nor Life, nor Angels, nor Principalties, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature should ever separate him from the Love of God; not the chief of all the Devils: And his soul triumphs in this.

7 Yea further, For the help of thy Faith, be sure to remember this Rule, That if you think to overcome Temptations by reasoning, the Devil will be too hard for you, for he is the old Serpent, very full of Skill, Knowledge, and great experience that he hath had for these six thousand years; Oh there are Wives of Satan, and Depths of Satan, he hath more Natural strength in Understanding, and a deeper reach in things, than all the men in the world have; though he be fallen, yet he hath not lost all the Natural Understanding that he had when God made him, and therefore thou being a poor weak Beleever, thou canst not be able to stand against him by Reasoning no more than against the most cunning Cheater that ever liv'd in the world.

8 Yea, Let me tell you by way of Encouragement for the acting of your Faith in the time of Temptation, That it is not such a heavy condition for the Lord to let the Devil out upon one in the most strongest and terriblest Temptation, as for the Devil to have power to draw to any sin; or the power of sin that God leaves any man unto, is a greater evil than the strongest temptation that ever befel any in the world; for the Devil though he be strong, yet he is not able to force any man to sin: To be  
given

given up therefore to the power of any one sin, is a heavier Judgment than to be given up to the most strongest temptation of the Devil.

*Object.* But you will say, *It may be that's my case: may a poor afflicted soul say, Oh! me thinks I feel corruption to be exceeding strong in me.*

*Answer.* For the Answer to that, The opposition of thy soul, when it is not only thy Conscience, but thy Will and Affections against sin: Corruptions stirs in thee, but thou canst appeal to God, not only because Conscience puts thee upon it, but thou findest thy very heart, thy Will and Affections opposing this: This is a greater good, than the other is an evil, and therefore thou shouldst not be discouraged.

Again Secondly, Walk by Faith even in the stirrings of corruption, for the Lord hath made a gracious Promise, that sin shall not have dominion over you, in *Rom. 6. 14.* Oh plead that Promise with God, put that Bond in suit, and act your Faith upon that Promise; Oh Lord, sin stirs forth in me, and I am afraid lest it should prevail: But hast not thou said Lord, it shall not have dominion over me?

9 Further, For the help of thy Faith, even in the time of the stirrings of corruption, take that Scripture in *Rom. 5. 6.* the Lord is there said to be merciful even to the ungodly in a way of Justification, for so he speaks of that, *For when we were yet without strength, in due time, Christ died for the ungodly:* Though there be much ungodliness, yet Christ is propounded as dying for the ungodly, therefore if one that is ungodly can act Faith upon the death of Christ, I mean, hath seen much ungodliness prevailing in him, but now can act Faith upon such a Promise as that is, *That Christ died for the ungodly,* there may be walking by Faith, though there be much corruption prevailing.

And know, That thou having to deal with God in the way of a Covenant of Grace; there may be many Imper-

Imperfections, and much Corruption may stand with the Covenant of Grace; though it's true, to live under the power of any known sin cannot stand with the Covenant, yet much stirring of corruptions, and many times prevailing of corruptions may stand with the Covenant: We know if a Usurper come and seek to have Dominion over a Country that doth not belong to him, so long as there is opposition that he cannot get upon the Throne to make Laws, and to cause the men to lay down their weapons, he hath no dominion there; but when he gets the power so as to sit upon the Throne, and men cast down their Weapons and come and submit to his Laws, he hath Dominion: And so sin shall never have Dominion over the Saints.

Lastly, Do thou act thy Faith even in this case upon the Attributes of God, as I hinted before in the General, when I treated about acting of Faith when God is out of sight; so when corruption prevails, do thou look up to God, as a God gracious, and merciful, and pitiful towards his poor sick children: And suppose that thou hadst a child that were got into an inward room, and had shut the door, and there wringing of his hands and making his moan, Oh that he can love his Father and Mother no more; Oh then how would thy bowels yearn towards him, though indeed there be much untowardness in the child: *I have heard Ephraim bemoaning himself,* saith God: If thou when thou art alone doest bemoan thy self that thou hast such a disobedient heart, that thou canst love, and fear, and obey God no more; surely thou hast to deal with a Father that will spare his, as a Father spareth his only Son that serveth him; and therefore walk by Faith notwithstanding such corruptions that do much trouble thee, and many times prevail upon thee.



## CHAP. XXVI

Saints must walk by Faith in time of Afflictions

- 1 They may see the Love of God therein. 2 The Wisdom of God. 3 The Faithfulness of God. 4 The Tenderness of God. 5 The Protection of God. 6 The Strength of God. 7 The Glory God takes in delivering.

Obj. **B**UT God follows me with lamentable and sore afflictions together with my sin, what should I do in that case?

*Ans.* Thou must walk by Faith here: This likewise befel *Paul*, he was troubled with temptations and stirrings of corruption, he cries out sometimes that he was sold under sin, and many great and sore afflictions were upon him; but through the exercise of Faith he was able to go on in his way, and to walk with God in the midst of the greatest and sorest afflictions that did befall him: This were a Point of very great use, To show how Faith doth act in afflictions, and how the soul may be enabled to walk with God comfortably in the time of afflictions: the use of Faith is much in time of affliction. Hope that hath all its strength from Faith, is call'd an Anchor, an Helmet, and Shield: now the use of these things are in time of storms, in time of danger and opposition: Then (if ever) Faith should shew what it's able for to do; as *David* said to the King of *Achish*, *Thou shalt know what thy Servant is able to do*; and to when God calls to an affliction, God calls to Faith, Come, let's see what you are able for to do. Now Faith helps in time of Affliction many waies.

First, As the first and principal help of Faith in affliction, whereby a Saint is able to walk, is, By looking upon

upon God, it's God in Christ that is the proper object for the eye of Faith to look upon. You know *Moses* in the 11. to the *Hebrews*, was willing to endure affliction with the people of God; but how? he saw him that was invisible, *He did endure*, he went on in a constant way of suffering afflictions, but it was by the sight of that God that was invisible. Now the eye of Faith by pitching its self upon God, doth mightily carry the heart through afflictions.

As thus, It sees in Afflictions the Love of God; in *Heb. 12. 6.* *God chastises whom he loves*; how can this be seen, but by Faith? when God chastises me, yet he loves me; and how easie is it for the soul to walk with God in afflictions, when he can see Love in the Rod? And so in *Rev. 3. 19.* there's the Love of God in afflictions.

Secondly, There's the Wisdom of God in afflictions, he works wisely in afflictions; the Lord considers what affliction is, and he measures our afflictions suitable unto the conditions of his Servants that are in affliction: you have a most excellent Scripture for that, in *Psalms, 31. 7.* where the Psalmist saith, *I will be glad, and rejoyce in thy mercy, for thou hast considered my trouble; thou hast known my soul in adversities: Thou hast considered my trouble*; A man that is impatient under trouble he himself considers his trouble with all the circumstances and Arguments of it: but thou shalt not need to consider thy trouble, to be so poring upon thy trouble, God himself considers thy trouble, he considers what a proportion there is in the trouble to thy strength; the Lord considers the Kind of the trouble, the Lord considers the Degree of the trouble, the Measure of it, and the Continuance of it: there's nothing to be considered in any trouble, but God considers of it. Oh it's a great help to a soul to walk by Faith to consider this; There is nothing in my affliction that is to be considered of, but Lord, thou doest consider of it.

3 And then the soul looks upon Gods Faithfulness in



afflictions in *Psal. 119. 75.* *In very faithfulness thou hast afflicted me:* There is a Faithfulness in this, as well as in fulfilling Promises; and you know Faithfulness is a special Object for Faith.

4. And then the soul looks upon Gods tenderness in the time of affliction; how compassionate and sensible God is of my afflictions; in *Isa. 63. 9.* *In all their affliction he was afflicted;* he was afflicted himself, he was sensible of all those afflictions, he did Sympathize with them in the Furnace.

5. Again, The Soul doth look upon Gods Protection in afflictions, and so exercises Faith: it's a notable Scripture in *Psal. 57. 1.* *Thou wilt bideme under the shadow of thy wings until these calamities be overpast:* his afflictions were very grievous and sad; but mark how he exercises Faith, he looks upon himself as under the shadow of Gods wings.

6. Further: Faith, it takes hold of the Strength of God in Afflictions, and so comes to have strength to bear afflictions beyond all natural strength: that Scripture is most famous for this, in *Isa. 27.* for the way of the soul in exercising Faith in the time of afflictions, *Or let him take hold of my strength, that he may make peace with me, and shall make peace with me:* The Lord there was speaking of his Church as a Vine in the beginning of the Chapter: Now as a Vine hath little strings that God hath in the Work of Nature put into it for to catch hold upon any thing that is next it to under-prop it; because the Vine is a weak Creature in its self, therefore God supplies the want of strength by those little strings: So faith he, Let him take hold of my strength, let him by Faith, when storms and tempests, when afflictions comes, let him by Faith take hold of my strength: as the Vine in the time of a storm, if she can catch hold upon any strong thing to support it, the Vine keeps up, whereas otherwise it falls upon the ground: So if there be Faith to take hold of the strength of God in the time of affliction,

on, then the soul is supported and enabled to go through the affliction.

7. Yea further, Faith doth not only take hold of Gods Strength, but that's one remarkable thing, Faith looks upon God as making of it the greatest thing that himself doth delight and glory in; namely, to help his Servants in time of affliction; as in *Isa. 25. 4.* there you shall find the Prophet setting God out in his Glory, and it is in the helping of his people out of their afflictions, and so *Isa. 30. 18.* the Lord waits to be gracious, as a work that his heart is most set upon: and in the latter end of the 7. of *Micah,* *Who is a God like unto thee, pardoning iniquity, transgression, and sin?* and so he goes on in shewing of his pity and compassion towards his Servants: *Who is a God like unto thee?* and that in this thing, in the way of his Mercy: God when he would shew his Glory to *Moses,* he shewed the Glory of the Attributes of his Goodness, and Mercy: Now when Faith can look thus upon God; God is not only able and willing, but accounts it his great Glory, the great Master-piece of all his Works to be helpful to his poor Servants in the daies of their troubles and afflictions: Upon this the soul walks by Faith.

### CHAP. XXVII.

*Faith helps the soul in time of affliction.* 1 *By taking away guilt, which makes afflictions heavy.* 2 *And by turning them into good.* 3 *By concluding deliverance as present.* 4 *By resting upon the Word.* 5 *By making up all comforts in God.*

1 **A**ND then another thing wherein Faith helps the soul is this: Faith takes away the guilt of sin, and so makes the affliction easie to be born; it takes away the guiltiness, and so it comes to purifie the heart; guiltiness makes afflictions very heavy and sad: When *Josephs* Brethren had guiltiness upon their Consciences,

in Gen. 42. 21. That made the affliction to sting indeed: Faith takes away guiltines: That place in Rom. 5. 1. is notable for this, *We being justified by Faith, have peace with God*; and what then? *We rejoyce in Tribulations*: We can easily rejoyce in Tribulations, if we be justified by Faith, and so we have peace with God; it's the guilt of sin that is the sting in afflictions: Saith Luther, *Strike Lord, strike, for I am absolved from my sin*: Let God take away guilt, it's an easie matter to bear afflictions: And this is the proper work of Faith to justify the soul before the Lord, and to take away the Curse in Afflictions: All the sting and curie of an affliction comes by sin, it comes by the Law; Faith acts upon the afflictions of Christ, upon what Christ hath suffered, and so comes to take away the sting of all afflictions; *Oh Death, where is thy sting?* under the word *Death*, is comprehended all the forerunners to it, *Oh Death, where is thy sting?* *Thanks be to God through Jesus Christ*: It's all taken away in the Lord Jesus Christ; and so Faith it comes to turn Afflictions into Good, our Water into Wine.

2 Afflictions that were evil before, they come to be turned into Good: As when *Moses* took up the Serpent; it was a Serpent before he touch'd it, but when he took it up, it was a rod in his hand, of use unto him: So though Afflictions in themselves be as a Serpent ready to devour, yet being toucht by the hand of Faith, they are a Rod, and such a Rod as is useful, they are turned into good? and this is the work of Faith to make such a strange kind of alteration in afflictions: there's a notable Scripture in Job, 5. 19. speaking concerning afflictions, *He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee*; it's a very strange expression: though thou beest under many troubles, no evil shall touch you; the evil is taken away, the sting is gone, though the trouble be there: If the sting be taken out of a Bee, though it may make a buzzing to as to

scare

scare a child, yet a man of understanding is not afraid.

3 Again, Faith doth enable the soul to look upon the Issue of Afflictions as present, and to conclude deliverance out of afflictions, though it be not actual, yet to make it as actual, and real; as in Hosea, 6. 2. *After three daies he will revive us*: *He Will*, though he hath smitten us, yet we can look upon our reviving as a certain thing; *After three daies, he will revive us*: And in Job, 23. 10. *I shall come forth as Gold*: I know what the issue of all will be, it will be good; and this is as present to the soul, the soul by Faith doth see the quiet fruit of Righteousness that will come of all Afflictions: How ealie is it to walk by Faith in Afflictions, when I can see the Issue of all as present, and good coming out of all afflictions.

4 Again, Faith helps in Afflictions by resting upon the Word: In the 119. Psalm, 49, 50. there *David* tells you what it was that did support him in the time of his affliction, namely, *The Word*: This is the way that a Beleever helps himself in afflictions; he doth not so much fly to this Duty, or the other Duty, and fall a whining, and crying out, and wringing his hands, and shewing passion and distemper; but goes and turns over the Word, and if he find the Word speaking well unto him, that's that which doth support the soul in the time of trouble; when God saith, *I will be with you in six troubles, and in seven, and in the fire, and in the water, that they shall do you no hurt*: these things doth Faith rest upon. The Promises that God hath made to help the soul in afflictions, are exceeding many; take that one Scripture in the 27. of Isa. 7, 8. *Has he smitten him as he smot those that smot him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the East wind*: it's as sweet and excellent a Scripture for Faith to rest upon, almost as any I know: The day of the East wind

wind, it's a day of a great deal of trouble and danger, a cold and nipping wind; but God staies his rough wind, he doth pity them, and in measure he will debate; they are as yong tender buds; and God sees that if the rough wind should come upon them, that they were not able to bear it, and therefore God deals with them according to their tendernels: Oh that you would consider of this; you that think your afflictions great; as every man and woman is ready to think *their* affliction to be the greatest: It is an East wind that is upon you, but there might have come a rough wind in the day of the East wind, but God staies that, because in measure he would debate with you; in *Psal.* 103. 13, 14.

5. Besides, In Afflictions Faith exercises this; It makes up all in God; such and such Creature Comforts are taken from me, but Faith is such an excellent Principle as it makes up all in God: this is as great an excellency of Faith as any, and those that are Beleevers, know what the meaning of this is: This I confesse is a riddle to many, To make up their losses in God; such an heavy affliction hath befallen me, but when the soul can go and make up all in God, here's the work of Faith, to close with God, the Lord is an All-sufficient good, and what I had before in the Creature, was but as in the Pipe or Conduit; but I have the Fountain now in having God: This is the principal work of Faith; *I thirst for thee* (saith *David*) *in a dry Land*; not for Water, but for Thee, for thou canst make up the want of water; this is the very Nature of this Grace: What is the very chief work of Faith but this, The giving up its self wholly to God as the All-sufficient good, as its Infinite Abundant good, and to be satisfied in him alone whatsoever I want in any Creature? This is the very Primary act of Faith, and the excellency of Faith appears in this; and therefore it's very useful in the day of *Jacobs* trouble.

CHAP.



## CHAP. XXVIII.

U S E.

*Exhortation to exercise Faith in the Evil Day.*

I Shall draw all to a Close about this Point for the present, and that is, To labor with you to exercise Faith in the evil Day, walk by Faith when the clouds are over you: What do you think that Faith is of no other use than a Sun-Dial, only in time of fair weather; surely it is not so with Faith, to be of use only in a Sun-shine day; but it is of use specially in stormy winter weather: And take this one Note from this Scripture that you have in *1 Pet.* 1. 5. that all the power that there is in God will not help you any further, or you cannot expect help from all the power there is in God any further than there is an exercise of Faith, who are KEPT (saith the Apostle) by the mighty Power of God, but how? through Faith unto Salvation: we are kept by the Power of God, but through Faith: 'Tis not enough for you to say, that there is an Infinite and Glorious God, that hath all Power and Excellency in him; but there's none of this Power that will be let out to you, but through Faith, it must be through an Act of Faith: Oh what hath God laid upon this Grace of Faith, that though he hath so much Power to help the Creature, yet he saith all my Power shall wait upon the exercise of Faith, I will stay till I see Faith be put forth, before I will put forth Power in any extremity; you know what Christ saith, *He could not do any great work, because of their Unbelief*: why blessed Savior? what is thy Power lessened that thou canst nor do any great work? It is because of their Unbelief; Unbelief comes and stops, as it were, the Arms of an Infinite Power: Thou art a poor weak Creature, and art afraid that thou shalt fall off, Oh how shall I be kept through all the tryals, and dangers, and discouragements I meet withal in my wilderness travels? God is able to do it; but how shalt thou have the use of this Power? It must be through Faith.

Faith. Oh the necessity that there is of Faith then in an afflicted condition: And this exercise of Faith will mightily quiet the soul in the time of affliction: In *Psalms, 61.* you have an excellent Scripture for the quieting of your hearts in the dales of affliction by the exercise of Faith; *My soul, wait thou upon God:* it may be read according to the Original thus, *My soul, do thou keep silent to God, for my expectation is from him.* By the exercise of Faith the soul is Silent. But that which I would further note from this Scripture, is this: It may be you will say, I have endeavored to put forth an act of Faith in the time of my affliction; and yet for all that I do not find my heart quiet. Though thou hast endeavored once, yet do it again.

You shall observe how the soul gets ground by the exercise of Faith in the time of affliction, if you compare the beginning of this *62. Psalm* with the middle, *Truly my soul waiteth upon God, from him cometh my Salvation; he only is my Rock, and my Salvation: He is my defence, I shall not be greatly moved:* At first he was only able to say thus, *He is my defence, and my rock, I shall not be greatly moved:* But remember, after he had been exercising Faith, he hath a higher expression than before, in the 6. verse, *He only is my Rock, and my Salvation; he is my Defence, I shall not be moved:* Now I am sure, whatsoever storms and troubles come, I am in a safe condition, I shall not be mov'd at all. Oh that you would but lay up these things that you may have Faith in a readines whensoever it should come to act; as that place in the *Psalms* that speaks of *David* in the trouble of his Spirit, he saith, *That at what time he was afraid, he would trust in God:* not only this, that *David* was afraid, but at what time he was afraid, he would trust in God: so against what time thou art afflicted, thou shouldst lay up these things that thou mayest have use of them, as *Mary* hid *Christ's* sayings in her heart: At the time when thou art afflicted, the time when temptation comes, the time when God hides himself, the time when God appears as an enemy; now know that God calls thee to the exercise of this glorious Grace of Faith, which is the *SUBSTANCE* of things hoped Heb. 11. 1. for, the *EVIDENCE* of things not seen, as the *Apostle* describes it. That so thou mayest walk with God by Faith here on Earth, and hereafter enjoy him by sight in Heaven; where we shall know him as we are known, and behold him face to face, and shall see him as he is, so far as Creatures are capable of that Blissful, Beatifical Vision, in the great day of Revelation of *Jesus Christ*, the only King of Saints.



F I N I S.